Mary Norcutt

THE FIGURES OR TYPES OF THE OLD TESTAMENT,

By which

CHRIST and the Heavenly things of the Gospel were preached and shadowed to the People of God of old;

Explained and improved in sundry

SERMONS,

BY

Mr. *Samuel Mather*, sometime Pastor of a Church in *Dublin*.

Printed in the Year M.DC.LXXXIII.

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CHRIST and the Heavenly things of the Gospel were preached and shadowed to the People of God of old;

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TO THE
READER,
ESPECIALLY
Thoſe of that CHURCH, to which this AUTHOR was ſometime PASTOR.

EVery Church is by the Ordinance of Chriſt a Pillar of ſaving truth, holding it forth to be ſeen and read of all men; the Teachings and Ordinances adminiſtred in Churches being amongſt the chief of the ways whereby the bleſſed God inſtructs and enlightens a dark world in the way of eternal Life. Theſe following Diſcourſes are part, and but part of thoſe many precious Truths and Teachings held forth by this Servant of Chriſt, in the courſe of about fifteen years Miniſtry, in that Candleſtick in which the Lord made him a ſhining Light. The Prophets do not live for ever, but their Words and Fruit ſhould, yea will live and remain after they are gone to their everlaſting Reſt. Not long after this Author had gone through this Subject God took him to Heaven, (when he wanted above ſix months of being ſix and forty years old) by an Impoſthume in his Liver; which, as ſome that were converſant with him judged, hung upon him when he ſtudied and preached theſe Sermons; which, perhaps, was the reaſon, that from the beginning to the finiſhing of them ſo long a ſpace ran out. Having no more time to review them, and make any additions unto the Notes that he prepared for Preaching, they are leſs perfect then otherwiſe they would; and it is not unlike, but that many things ſtudied by him beforehand, and delivered in preaching, eſpecially in the applicatory part (wherein he had an

excellency) are loſt, becauſe not written down by himſelf. Had he lived to have reviewed and prepared theſe Diſcourſes for the Preſs, it is like he would have ſpoken to and cleared up ſome things more fully, and perhaps, on ſecond thoughts, have in ſome paſſages delivered himſelf ſomewhat otherwiſe. It is not expected that every one, much leſs critical and captious heads, will ſubſcribe to every thing which they may here meet with. In ſo diffuſe and vaſt, and withall ſo obſcure a Subject, and ſo untrodden a path, it is no wonder if every one will not tread in juſt the ſame ſteps with him; for there are ſome things wherein he departs from the Sentiments of ſome other learned and judicious perſons: His making ſome of the old legal Ordinances Types of the inſtituted Church and Ordinances under the New Teſtament, and our Ordinances the Antitypes of theirs, it may be ſome may not aſſent unto, following therein Ames Prol. in Pſ. 2. *and Mr.* Jeans, *who* (Exam. Exam. p. 241.) *cites* Chamier tom. 4. l. 9. c. 11. Sect. 13, 15. pag. 515. Tilenus Syntag. Part. ult. Diſp. 63. Sect. 12. Ames Bellarm. Enerv. tom. 3. l. 4. c. 7. *to which he might have added theſe words of his* tom. 3. lib. 1. cap. 4. theſ. 13. *and* lib. 2. cap. 4. theſ. 4. *But others there are who go with this our Author. See* Beza *on* 1 Cor. 10. 6. *and on* 1 Pet. 3. 21. *and Mr.* Cotton Holineſs of Church Members chap. 2. ſect. 12, *and* 13. *Not to mention any of the Schoolmen, or the elder Writers among Chriſtians, who are very frequent and very expreſs to this purpoſe. Nor can it be denied that there is a common Nature wherein their Inſtitutions and ours agree, the one being a ſhadow or darker adumbration, the other a more lightſome and lively image of the ſame things. And it is beyond all contradiction, that the Holy Ghoſt himſelf doth frequently inſtruct us in our Duty with reference to our Inſtitutions, from theirs under the old Teſtament with relation to their typical Ordinances. As for his calling our Inſtitutions the* Antitypes *to theirs, though there ſhould be a truth in that obſervation,* Theologi Græci Typum & Antitypum promiſcuè uſurpant pro iiſdem, pro re ſignificatâ nunquam. Jodoc. Laren. apud Twiſſ. Animadv. in Corv. Def. Armin. cont. Tilen. pag. 280. *yet there is a ſtrict and proper acceptation of the word, wherein it may be ſaid, that our Inſtitutions are the Antitypes of theirs:* vid. Jun. Animadv. in Bell.

Contr.

Contr. 3. lib. 1. cap. 9. not. 25. *and in that ſenſe the Holy Ghoſt uſeth it,* 1 Pet. 3. 21. *Nor needs any one ſtumble at our Authors uſing it in ſomewhat a different ſignification; for uſage is the Maſter and Rule of Language;* Loquendum cum vulgo, ſentiendum cum doctis. *But it is not for the ſake of ſuch paſſages that theſe Diſcourſes are publiſhed, but at the inſtant deſires of many, and for the ſake of that Goſpel-light which ſhines throughout the whole, and which is therein caſt upon ſo great a part of holy Scripture, which was written not for their uſe only who had the worldly Sanctuary, and were to obſerve thoſe carnal Ordinances; but for ours alſo, who live in theſe better times of the New Teſtament. And though every thing be not ſo clearly and convincingly made out, as ſome perhaps will deſire; yet that the work is ſingularly uſeful will be manifeſt of it ſelf: nor is any humane Writing without its defects; and thoſe which come out after the Authors death, and were not by their own hand finiſhed for the Preſs (which in the fate of this) muſt have allowances beyond others. Beſides that this is a Subject which none, or almoſt none, hath waded through before him. How he was indowed for it, and what he had attained in it, is not for ſo obſcure and incompetent a Pen as writes this, to ſay. If this work find incouraging acceptance, others of his labours may poſſibly be publiſhed hereafter. For beſides this and thoſe three other ſmall Tracts,* viz. his Defenſe of the Proteſtant Religion *againſt the impotent aſſaults of a Popiſh Prieſt, his* Irenicum, *or* Eſſay for Union *among the reforming Parties in theſe Nations, and his* Two Sermons againſt the Ceremonies, on 2 King. 18. 4. *which are already printed, there are ſome other works of his not unfit to ſee the publick Light.*

As to you who were ſometime his Charge, and uſed to ſit under his Miniſtry, this Providence ſhould be looked on by you, as that which adds greatly unto your account. If you be not judicious and eſtabliſhed Chriſtians, if you be not living thriving Souls, you will be moſt inexcuſable. God hath made you as a City on an hill, not only by the eminency of place where you ſojourn, but alſo by the luſtre of thoſe Stars in his right hand, whom he hath formerly ſet among you: Thoſe hoary heads, zealous and lively Dr. Winter, *that mighty man in Prayer, grave and judicious Mr.* Timothy Taylor, *and thoſe of*

Jewer

fewer days, in whom yet was the Inſpiration of the Almighty to give them underſtanding, holy, humble Mr. Murcot, and this Author, the clearneſs and weightineſs of whoſe Preaching ſome of you have a precious remembrance of, muſt all of them be accounted for unto God one day by you that ſat under their Miniſtry. Dr. Winter *thought the Joy and Glory of Saints in Heaven receives ſome addition there, as their Works while they were on earth do bring forth fruit here below, grounding this his Judgment on* Jer. 32. 19. *and the like Scriptures; ſee his* Epiſtle before Mr. *Murcots* Sermons. *And there are that think godly Miniſters ſhall at the day of Chriſt have the preſenting unto him thoſe that have been converted and ſavingly wrought upon by their Miniſtry. The Apoſtle* Paul *ſeems to have an expectation, that he ſhould preſent the* Corinthians *unto Chriſt as a chaſt Virgin eſpouſed unto the Lord by him,* 2 Cor. 11. 2. *and he look'd on the* Theſſalonians *as his Joy and Crown of glorying before God, not only in this world,* 1 Theſſ. 3. 9. *but alſo hereafter in the preſence of our Lord Jeſus Chriſt at his coming,* 1 Theſſ. 2. 19, 20. *If the affectionate remembrance of your former Teachers, which ſtill lives in your hearts, and ought ſo to do, ſhall ſtir you up to make a fruitful improvement of ſuch monuments of their labours as are yet with you, whatever advantage ſhall accrue to them who are now above a thankleſs world and cloudy ſky, certainly you will be gainers unſpeakably. Thoſe Exhortations of the Apoſtle do ſpeak unto you.* Remember thoſe that have had the Rule over you, and have ſpoken to you the Word of God, whoſe Faith follow conſidering the end of their converſation; Jeſus Chriſt is the ſame yeſterday, to day and for ever: *He will be the ſame to you that he hath been to them.* You have not yet reſiſted unto blood; *but how ſoon you may be called forth unto it, is with him in whoſe hand are all our times. The Churches of the* Hebrews *in* Judæa *had ſtood when the Apoſtle ſo wrote to them much what about the ſame time that you have been in the fellowſhip and order of the Goſpel. And as they then might and did ſee a day of National Calamity approaching,* Heb. 10. 25. *ſo may you diſcern black & threatning Prognoſticks Wherefore* forſake not the aſſembling of your ſelves together, as the manner of ſome is, but exhort & incourage one another *to*

it,

it, and that so much the more as you see the day approaching, lift up the Hands that hang down, let the feeble Knees be strengthened, and make streight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow Peace with all men, and Holiness, without which no man shall see the Lord; looking diligently, lest any man fail of the Grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled, &c. For ye are not come unto the Mount that might be touched, *ye are not under the old dark legal Dispensation, which was full of terror*; but you are come to Mount Sion, and to the City of the living God: *you are under a far more glorious Gospel Dispensation, and have in these Discourses the Gospel and spiritual Glory of that old Dispensation shining out upon you: the veil being taken off from it by the Ministry of this Servant of Christ for your sakes. For what your Ministers are, they are for you.* Epaphras *was a faithful Minister of Christ for the Church at* Coloss. *This Author was inlightned by Christ for you. The influences that the Ministers are the Subjects of, are for their people. If their Consolation abound thro Christ, it is that they may be able to comfort others with the Comforts wherewith they themselves are comforted of God,* 2 Cor. 1. 4, 6. *If they be enabled to walk exemplarily in Gospel-simplicity, holiness, justness and unblamableness through variety of singular and sore tryals, it is for your sakes,* 1 Thess. 1. 5. *with chap.* 2. 2, 3, 4, 5, 6, 7, 9, 10. *their Light and Gifts are yours, and for you,* 1 Cor. 3. 22. *These Sermons in the preaching of them were in a peculiar manner for you: so are they now in this making of them yet more publick. So are those that now labour among you in the Word and Doctrine your Servants for Christs sake. The Blessing of Heaven go along with both this Book and their Labours.* Amen. *And let every one also that reads, say* Amen.

ERRATA.

ERRATA.

BEsides some literal and lesser faults, mispointing, omission or redundancy or transposing of a small word, using the Italick letter for the Roman, a great for a small, or *vice versa*, which the Reader, who observes, will not be stumbled by; and therefore it would be needless exactness to give a catalogue of: there are these which the Reader may do himself a kindness to correct. Two pages misnumbred, page 317 is printed 307. and pag. 411 is printed 411. pag. 9. the two last lines instead of *Objection, that*, read *Objection, viz. that*; p. 32. blot out the last line, p. 39. l. 2. of mind, r. of *his* mind, p. 43. l. 19, 20. *Heir.* r. 10. r. 12. p. 120. l. 18. Soul of r. Soul *out* of, p. 201. l. 15. unto r. under, p. 280. l. antep. Wheat Quemach r. Wheat, *but* Quemach, ibid. blot out *but*, ibid. l. ult. r. bread-corn, p. 308. blot out *viz.* in l. 10. and put it in l. 11. p. 384. Hamans r. Hemans, p. 421 l. penult. ye in r. ye *do* in, p. 422. l. 23. *to* the r. *of* the, p. 432. l. 5. aforesaid r. aforehand, p. 433 l. 30. yenury r. penury. p. 434. l. 17 blot out *in the foundation*, p. 445. l. 10. inner, cap. 8. r. inner *Court*, cap. 8. p. 460. l. 13. perfect r. perfecting, p. 479. l. 26. thou shalt r. thou shalt *not*, p. 511. l. 26. ark *in* which r. ark *on* which. p. 532. l. 21, 22. bring Wheat r. *bringing the* Wheat, ibid. blot out *ing the*, p. 445. l. 7. God *to* get r. God, get, p. 447. l. 7. indeed that this was r. that this *was* indeed, p. 557. l. 22. saith it r. saith *of* it. p. 566. l. antep. on the day r. on the *tenth* day, l. penult. the great r. that great, p. 572. l. 7. have r. having, p. 625. the r. our. p. 639. l. 14. Saints are that r. Saints that are, ibid. l. 21. indeed r. indowed, p. 668. l. antep. blot out *any*.

Pag. 204. read lin. 17. before l. 15. p. 573. read the fifth and sixth lines before the third and fourth.

The Date of the Sermons omitted in the former part of the Book may be thus supplyed, pag. 1. *March* 23. 1666. p. 27. *June* 27. 1667. p. 43. *July* 4. p. 56. *July* 11. p. 65. *July* 18. p. 79. *July* 25. p. 90. *Aug.* 8. p. 115. *Aug.* 32 and *Septemb.* 5. p. 123. *Sept.* 5.

THE

THE TYPES OR FIGURES OF THE OLD-TESTAMENT.

BY WHICH

Christ and the Heavenly things of the Gospel were preached and shadowed to the People of God of old.

Hebrews 4. 2.

For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

THE scope of this Epistle is to perswade them to persevere in their Christian profession, and not to fall off to Judaism, from the Gospel to the Law.

To this end he sets before them the excellency of the Gospel above the Law, the excellency of *Christ* above *Moses*. In the prose-

cution whereof he inſerts many wholeſom exhortations and applications of thoſe former truths and diſpenſations of old to us in Goſpel times: And having from *Pſalm* the 95*th.* ſpoken of their being ſhut out of Gods reſt, becauſe of their Unbelief, in cap. 3. 18. *And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?* he applies this cap. 4. 1. *Let us therefore fear, leaſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it:* And inforceth this caution by paralelling their ſtate with ours in the words of the Text. *For unto us was the Goſpel preached as well as unto them:*

You ſee how the Text comes in as an inforcement of that exhortation, take heed of falling ſhort of entring into reſt, ſeeing the Goſpel is preached unto us as it was unto them, and it became unprofitable unto them, becauſe they did not take heed of that ſin which is here dehorted from, even the ſin of Unbelief.

In the words are three Propoſitions.

1. That the Goſpel was preached both under the Old and New Teſtament; to them as well as to us; to us as well as them. The Apoſtle joins theſe together, unto us as well as unto them.

2. That there be ſome, who though they hear the Goſpel, yet do not profit by it: they are but high-way ground, ſtony ground, thorny ground hearers, as *Matth.* 13.

The word may be preached to many that live under the clear and powerful diſpenſations of the Goſpel, yet they not profit by it. There is but one ſort of good ground, of fruitful hearers: many there are to whom the Goſpel is preached, but they hear it unfruitfully and unprofitably.

3. That the main cauſe of this unprofitableneſs under the Goſpel is becauſe of their Unbelief. The reaſon of unfruitfulneſs and barrenneſs under the preaching of the Goſpel, is for want of Faith in them that hear it. *The word did not profit them, not being mixed with faith.* Unbelief is the cauſe of this unprofitableneſs. Many complain of their own unprofitableneſs, and many take no notice of the cauſe of it. It is for want of Faith. It is the firſt of theſe three that I deſign to ſpeak unto, the Lord aſſiſting.

Doctr. 1.

Doctr. 1. That the Goſpel was preached to them under the Old Teſtament, as well as to us under the New. I put it ſo, as beſt ſuiting with the ſcope I intend.

The Apoſtle here ſuppoſeth it as a known and granted truth, that they had the Goſpel; and he adds, that we have it too, as well as they: But that they had it, he ſuppoſeth it as a thing beyond all queſtion; as a thing received, and believed, and underſtood amongſt them, and that needed no diſpute. *For unto us was the Goſpel preached as well as unto them.* As if he ſhould ſay, no doubt it was preach'd to them, and ſo it is to us alſo. *Gal.* 3. 8. *And the Scripture foreſeeing that God would juſtifie the Heathen through Faith, preached before the Goſpel unto* Abraham, *ſaying, in thee ſhall all Nations be bleſſed.*

The Goſpel is the glad tidings of Man's Recovery by Jeſus Chriſt, out of the ſtate of Sin and Death into which he was fallen, into a ſtate of Favour and Communion with God again; into a ſtate of Life and Happineſs. Now this was made known to them of old; theſe glad tidings ſounded in their ears, as well as ours. *Pſal.* 89. 15. *Bleſſed are the people that hear the joyful ſound.*

The Reaſons for the proof of it may be ſuch as theſe.

Reaſ. 1. Becauſe they had the ſame Goſpel bleſſings and mercies promiſed, preached, and revealed unto them that we have now, that are revealed and made known unto us; and in the ſame way, and upon the ſame account as we have them now.

There be two Branches of this Argument.

1. That they had the ſame Goſpel mercies preached and held forth, and this

2. In the ſame way, and upon the ſame account.

1. They had the very ſame Goſpel bleſſings and mercies that we have in theſe latter days. This will be eaſily made out and appear, if we enquire what the good things of the Goſpel are, we ſhall find that they were exhibited unto them, as well as unto us. And what are they?

In general, That God would be their God. How oft is this promiſe made to them? and ſo he is to us.

Now this includes three things. 1. Regeneration. 2. Reconciliation and Remiſſion of Sins. 3. Everlaſting Salvation.

I. Regeneration, or the New Heart, the Heart of Flesh, the writing of Gods Law in the heart. You know most of these are Old Testament phrases. Jer. 31. 33. *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* This was preached and held forth to them by that Seal of Circumcision. Deut. 30. 6. *And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live:* and by all their legal washings and purifications, which signified their cleansing from sin; from the filth and power, as well as from the guilt of it. Ezek. 36. 25, 26, 27. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your Idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.* This includes the whole frame of Saving Grace, a new disposition in the heart, new principles, new walkings: This succeeds the Old man, corrupt Nature: this is one great Gospel blessing common to them with us.

II. A second great blessing of the Gospel is Reconciliation and Remission of sins. Isai. 1. 18. *Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wooll.* Jer. 33. 34. *I will forgive their iniquities, and I will remember their sins no more.* And innumerable more promises they had of this throughout the Old Testament.

This part of the Gospel was preached and shadowed forth to them by all their Sacrifices and Oblations, which are therefore said to make atonement for them: It is a phrase often used in the nine first Chapters of *Leviticus*, *He that sinned, shall bring such or such an Offering: and the Priest shall make atonement for him concerning his sin, and it shall be forgiven him:* Levit. 5. 6. *He shall bring his Trespass Offering unto the Lord for the sin which he hath sinned,* &c. *and the Priest shall make an atonement for him concerning his sin:*

and

and ver. 10. *He ſhall offer a Burnt-Offering according to the manner, and the Prieſt ſhall make an atonement for him for his ſin which he had ſinned, and it ſhall be forgiven him.*

Hence it is that we find the Saints under the Old Teſtament were ſo full of confidence and holy boldneſs in ſeeking and pleading with God for pardon and forgiveneſs of ſin: As we ſee in the *Pſalms*, and other Scripture-Prayers, what ſtrong and eminent actings of Faith they had this way: Which to expect had been a preſumptuous thing, if they had had no promiſe to ground their Faith upon: But they had very plentiful aſſurances and promiſes of it in thoſe times: and that is a ſecond Goſpel-bleſſing revealed and aſſured to them, as well as to us; the remiſſion of all their ſins.

III. Everlaſting life and ſalvation in Heaven. This is not a truth revealed only by the Goſpel, but was well known, clearly revealed, and firmly believed by the Saints of old: They had aſſurance of this that they ſhould live with God for ever in Glory. *When I awake I ſhall be ſatisfied with thy likeneſs.* Pſal. 17. 15. *Thou wilt guide me with thy counſel, and afterwards receive me to glory.* Pſal. 73. 24. *In thy preſence is fulneſs of joy, and at thy right hand there are pleaſures for evermore.* Pſalm 16. 11. They looked for another Country, whereof *Canaan* was but a Type and Shadow, as the Apoſtle ſhews in this Epiſtle to the *Hebrews*, cap. 11. 16. They knew there was an eternal State of Happineſs for the Saints, as well as an eternal State of Miſery for the Wicked; they did believe this in thoſe days.

Thus we ſee they had the ſame Goſpel-bleſſings preached unto them of old, that we have at this day: and theſe bleſſings and good things are demonſtrations that it was Goſpel, becauſe theſe bleſſings are not promiſed in the Law. It knows no remiſſion, or regeneration of a loſt Soul, no ſalvation of a Sinner. This was the firſt branch of the Argument; But for a more clear and full eviction of it, the ſecond part of the Argument was this.

2. Becauſe they had theſe bleſſings upon the ſame account, and in the ſame way as we have them now; I ſpeak as to the principal and internal cauſes of them. For in the outward way and manner

ner of diſpenſation, there was a difference, but not in this. For upon what account have we theſe precious benefits and good things of the Goſpel? you will find, if you conſider it aright, that it was then, as now. We receive all from the meer mercy and free-grace of God in Chriſt; and this was the fountain of their ſupplies alſo: If they had received pardon of Sin, and Grace, and Glory, on the account of their own merits and works of Righteouſneſs, then it had not been Goſpel; But they had it in the ſame way we have it, as to the internal cauſe from whence all bleſſings come; even from the Mercy and Free Grace of God; a very glorious Attribute of God, and moſt abundantly, yea continually held forth throughout the Old Teſtament: *That he is the Lord, the Lord God, gracious and merciful.* How many Prayers, and Pſalms, and Songs of Praiſe unto him, *for that his mercy endureth for ever:* How ſweetly, how pathetically do the Prophets teach and preach it to them? this all the Saints of old had recourſe unto. *David*, Pſal. 51. 1. when ſeeking pardon, *Have mercy*, (ſaith he) *upon me, O God, according to thy loving kindneſs: according to the multitude of thy mercies blot out my tranſgreſſions?* and *Daniel* 9. 8, 9. when he beſought the Lord on behalf of the *Jews, O Lord, to us belongeth confuſion of faces, &c. becauſe we have ſinned againſt thee: To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him.* We do not preſent our ſupplications before thee for our righteouſneſſes; but *for thy great mercies*, ver. 18. and *for thine own ſake*, ver. 19. This then was that they had recourſe unto, as the Fountain of all the good whereof they ſtood in need, and of all their ſupplies, even the infinite mercies of God. Moreover it was the mercies of God in Chriſt, his mercies through the mediation of Jeſus Chriſt. For only through him is mercy communicated to Sinners, ſo alone is mercy communicated: Therefore *Daniel* there prays, Dan. 9. 17. *Look upon thy Sanctuary that is deſolate, for the Lords ſake*, that is, for the Lord Jeſus Chriſts ſake.

Hence they did ſo often make mention of *Abraham, Iſaack*, and *Jacob*, (as being the Types of Chriſt) in their Prayers, and eſpecially of *David, For thy ſervant* Davids *ſake*, Pſal. 89. not as reſting in *David* litterally; but looking beyond the ſhadow, unto him that

that was the truth thereof; for by *David* they meant Chriſt: Chriſt is oft called by that name, becauſe *David* was ſo eminent a Type of him.

And what is it in Chriſt that procures all theſe bleſſings in the Goſpel for us? It is his Blood and Satisfaction that atones Juſtice; his Prayers and Intercеſſion that prevails with mercy for us; and ſo it was of old: both theſe had an influence into their mercies, as well as ours.

1. The death and blood and ſatisfaction of Jeſus Chriſt. This all their Sacrifices pointed at. *For it was impoſſible that the blood of Bulls and Goats ſhould take away ſins.* Heb. 10. 4. *Yet it ſanctified to the purifying of the fleſh: How much more ſhall the blood of Chriſt, &c.* Heb. 9. 13, 14. See how clearly the Prophet *Iſaiah* preacheth this *Iſa.* 53. throughout the Chapter, but look eſpecially to ver. 10. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days: and the pleaſure of the Lord ſhall proſper in his hand.* This was the myſtery of all the Sacrifices wherein blood was ſhed: they were Types and Shadows of the blood of Chriſt.

2. His Prayers and Interceſſions. For, look, as mercy is purchaſed by the merit of his Death, ſo it is communicated and applied through the vertue of his Interceſſion: Juſtice is ſatisfied by his Death, and mercy intreated in his Interceſſion, and ſo both thoſe great Attributes are acknowledged and glorified in Zach. 1. 12. *Then the Angel of the Lord*, that is, Jeſus Chriſt the Angel of the Covenant that appeared, he *anſwered and ſaid, how long wilt thou not have mercy on* Jeruſalem, *and on the Cities of* Judah, *againſt which thou haſt had indignation theſe threeſcore and ten years? And the Lord anſwered the Angel that talked with me, with good words and with comfortable words.* ver. 13. here the prevailing power of his Interceſſion is ſet forth.

And as the merit of his Blood was ſhadowed by the Sacrifices; ſo the efficacy of his Interceſſion was ſhadowed forth by the Incenſe and ſweet Odours offered up to God under the Law. Theſe related to the Prayers of Jeſus Chriſt; he offers Incenſe with the Prayers of the Saints. Revel. 8. 3, 4. *And another Angel came and ſtood*

stood at the Altar, having a Golden Censer; and there was given unto him much Incense, that he should offer it with the prayers of all Saints upon the Golden Altar which was before the Throne. And the smoke of the Incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.

They had therefore both the same Gospel-blessings, and upon the same Gospel account, as we, namely, from the meer mercy of God, through the Mediation of Jesus Christ, through his Death and Intercession.

Reas. 2. A second Argument might be taken from an Historical Induction of all those former times, and the several Gospel Discoveries which the Lord vouchsafed to them all along from time to time.

As to *Adam* in Paradise after his Fall. The Gospel was preached to him in that great and blessed Promise, that *the seed of the Woman should break the Serpents head.* This was the first Gospel Sermon that ever was preached.

Afterwards to *Abraham* the Gospel was preached, Gal. 3. 8. when it was promised that *in thy seed shall all the Nations of the World be blessed — and in* Isaac *shall thy seed be called.*

To *Moses*, and by *Moses* to *Israel*, when the Lord said, *I am the Lord thy God that brought thee forth out of the Land of* Egypt: For he was a Typical Mediator.

There were yet further Discoveries in *Davids* time: Christ is the true *David.*

Thus I might go through the whole Old Testament, and shew you how the Lord from time to time made further and further discoveries of himself to his people in succeeding ages.

Reas. 3. Either the Gospel was preached unto them of old, or else it will follow, that they were all damned, or else that they were saved without Christ; which to imagine were infinitely derogatory and dishonorable to the Lord Jesus Christ.

The Fathers before the coming of Christ were saved and went to Heaven.

But without Christ there is no Salvation. *For there is no other name under heaven* &c. Acts 4. 12.

It

It is impoſſible that any Sinner ſhould be ſaved without Chriſt. *Qui ſalutem cuiquam promittit ſine Chriſto, neſcio an ille ſalutem habere poteſt in Chriſto, Auſtin.* He that promiſeth any man Salvation without Chriſt, I know not whether he can have Salvation by Chriſt. *By the works of the Law ſhall no fleſh be juſtified* or ſaved. Rom. 3.20. Gal. 2. 16.

Jeſus Chriſt therefore is the ſame yeſterday, and to day, and for ever, Heb. 13.8. that is, in all times and ages: and ſo we may apply it thus. Yeſterday under the Law, to day under the Goſpel, and for ever Jeſus Chriſt is the only Saviour. Therefore if the Old Teſtament Saints were ſaved, it was by Chriſt, and if by Chriſt, they had the Goſpel preached to them as well as we.

So we ſee the Truth of the Doctrine.

Obj. 1. But why do we call it the Old Teſtament, if it was Goſpel?

Anſw. This is only in regard of the manner of Diſpenſation: we do not call the firſt part of the Bible, or the times wherein it was written, *the Old Teſtament*; and the latter part of the Bible, and the the times wherein it was written, *the new Teſtament*, as if the former were meer *Law*, and the latter nothing but *Goſpel*. No, therefore take heed of miſtaking here. For there is very much of the Goſpel, and the Grace of God in Chriſt revealed in the Old Teſtament; many precious Goſpel-truths in the Old Teſtament: And there is very much of the Law and threatnings thereof declared, written down and left upon Record to us in the New Teſtament. Yea there is more of Hell and Damnation, there are more dreadful threatnings thereof in the Sermons of our Lord Jeſus Chriſt recorded in the four Evangeliſts, than is to be found in all the Old Teſtament: But we call it the Old Teſtament, becauſe it was the firſt Diſpenſation of the Goſpel: And the Goſpel we call the New Teſtament, becauſe it is the new Diſpenſation of the ſame everlaſting Goſpel; therefore the reaſon is only in the way and manner of their Diſpenſation, and not in the Subjects themſelves.

Obj. 2. But there is a ſecond Objection viz. that the Apoſtle often ſpeaks of, *That ancient Diſpenſation*; as if it was Law, and not Goſpel.

ſpel. Some Scriptures call *that Old Teſtament Adminiſtration Law, the Miniſtration of Death, as* John 1.17. *the Law came by* Moſes, *but Grace and Truth by Jeſus Chriſt.* If it was Law, (may ſome ſay) then it was not Goſpel: ſo 2 *Cor.* 3.7. *the Miniſtration of Death.*

Anſw. We muſt diſtinguiſh between the thing preached, and the manner of Preaching, between the Shell, and the Kernel, the Shadow, and the Subſtance.

Now the thing preached was the Goſpel, though the manner of preaching it was legal; the Kernel was Goſpel, though the Shell was Law: The Spirit and Subſtance, and Myſtery of that Diſpenſation was Evangelical, though it was involved in a legal Shell and outſide, and overſhadowed with the Shades and Figures of the Law. God never had but one way only to ſave men by, but it had divers faſhions and forms, divers outward diſcoveries and manifeſtations; in thoſe times in a more legal manner, but afterwards more like it ſelf, in a more evangelical manner.

This Legality of that Adminiſtration appears chiefly in five things, which were the peculiar Properties and Characters of that Diſpenſation, by which it is diſtinguiſhed from the Goſpel-diſpenſation, as being much inferiour to it. So we ſhall ſhew you two things at once, both the differences of the two Adminiſtrations, and withal the Preheminence and Excellencies of the New above the Old. *It was dark, weak, carnal, burthenſome, and terrible.*

1. It was dark, but the Goſpel is clear: all things were involved in thick and dark Shadows. Though there was a Light in that Moſaical Pædagogy, which did appear and ſhine forth into the minds of Gods Elect, yet withal there was a cloud of Darkneſs, as to the outward Adminiſtration, eſpecially if compared with the Diſpenſation of the Goſpel ſince the coming of Chriſt.

There was and is a double uſe of Types and Parables, and of that whole way of Argument by Similitude and Compariſons: they do both darken and illuſtrate; if explained and underſtood, they do exceedingly enlighten and illuſtrate; but if not explained, they are like a Riddle, they caſt a dark miſt and cloud upon the thing.

So

So was the Law of *Moſes* to all thoſe that were not inſtructed by the Spirit to underſtand the Myſtery of it. The Reaſon and Meaning of it was hidden to the moſt of them; hence a Veil is ſaid to be upon their Hearts, that they could not ſee to the end of that which is aboliſhed, *&c.* 2 *Cor.* 3. 13, 14, *&c.* as the Apoſtle there diſcourſeth it at large.

2. It was weak, but the Goſpel is powerful, 2 *Cor.* 3. therefore that is called the Letter, this the Spirit.

3. There was much of external Pomp and Splendor, but little of that Power and Spirituality that is in Goſpel-worſhip, which though very pleaſing to the people, yet upon this account partly the Apoſtle calls them *carnal Ordinances* Heb. 9. 10. and *a worldly Sanctuary*, ver. 1. becauſe they conſiſted ſo much in outward, low, ſenſible things, ſo ſuitable to the reliſh, and deſire, and diſpoſition of a carnal Heart.

Therefore the carnal Jews were very tenacious of theſe externals of *Moſes*, though deſperately averſe to the things themſelves included and intended in them.

Chriſt oppoſeth their local Worſhip to ſpiritual Worſhip, *Joh.* 4. 21, 23. implying that that was not ſo ſpiritual as Goſpel-worſhip.

The carnal Jews did turn it into meer Law and Works by their abuſe and miſunderſtanding of it. As the Phariſees; how did they truſt in outward Works, and expected Salvation by their own Righteouſneſs? they reſted and ſate down in the Shell and outſide of things, *Rom.* 9. 32. *As it were by the Works of the Law.* For they had no real legal Perfection in them; but only in their own proud and falſe conceit they thought the bringing of a Sacrafice was that, that did expiate Sin, and merit and deſerve Acceptance with God: They did not look beyond all, to the meer Mercy and free Grace of God in Chriſt; they did not look to the end of things, to the time of Reformation that was to come, and ſo they ſtumbled at the ſtumbling-ſtone.

4. It was a burthenſome Diſpenſation, *Acts* 15. 10. *a Yoke which neither our Fathers, nor we, were able to bear.* They were an inſupportable Yoke, an intolerable Burthen, both as to their num-

ber and nature: They had a great number of external Observations, from all which the Gospel hath set us free.

5. The manner of Administration was legal, in regard of the Bondage and Terror of it. It left impressions of terror upon their spirits.

God appeared in such dreadful Majesty unto them on *Mount Sinai*, as it shook the Mountain, and shook all their Hearts so terrible, that *Moses* said, *I exceedingly fear and quake*, Heb. 12.10, 18,21. so terrible to all the people, that *they wished that God would never speak unto them immediately any more*: so the Lord gave an Interpreter to reveal and speak the Mind of God unto them; and so it hath been ever since.

Hence was that Speech of *Austin. Brevis differentia Legis & Evangelii timor & amor*, the difference between Law and Gospel in brief is Fear and Love.

Thus you see the Doctrine cleared up, and so much shall serve for the clearing up this Truth, and removing these Objections against it.

We shall conclude with two or three words of Use.

Use 1. Incouragement to study the Old Testament, and the Types and Shadows of the Law. Is it so that the Gospel was preached to them under the Old Testament, as well as to us under the New? We see then the usefulness of the Old Testament to New-Testament Saints: we see what use there is of searching into these ancient Dispensations. Will you search into the Mystery of the Gospel? then consider how God instructed and taught them of old. There are some Gospel Truths more expressly revealed and mentioned to them of old, than to us, as that of Forgiveness of Sins, *&c.* Therefore let us search into those ancient Administrations, because there is much Gospel there; though the Shell be hard, yet there is excellent substance in the Kernel.

Use 2. Direction how to attain to the understanding of those Mysteries, study the Gospel. For it was Gospel that was preached to them. *Fœdus gratiæ clavis totius Scripturæ.*

Use 3. We may here learn another lesson, which wise *Agur* learned (and it was his wisdom) to know that he wanted Wisdom,

dom, *Prov.* 3. 1, 2. Many, coming to read Chapters in the Levitical Law, are apt to think, this is a ſealed Book, we are not to bring theſe Offerings to God now, we know not what uſe to make of it: many Chriſtians make no more uſe of them, than of Apocrypha. This may ſhew us our ignorance. For there is no part of the Scripture but is of uſe; we might ſee much of God, and of the Goſpel in them, if we had skill to ſearch out the meaning and myſtery of them. *But we have not the underſtanding of the holy.* Poor, dark, ignorant Creatures we are, the Lord knows, *Quantum eſt quod neſcimus!*

Uſe 4. Incouragement to believe and receive the Goſpel: for it is the everlaſting Goſpel. This uſe is the direct ſcope of this Text, they had a promiſe of entring into reſt, but came ſhort of it through unbelief. *Take we heed therefore of unbelief, leaſt we enter not into reſt: For the Goſpel is preached to us as well as to them.* There is ground of encouragement to believe the Goſpel, to embrace and cloſe with it; for it is that which all the Saints of God both under the Old and New Teſtament have ventured their Souls upon. The Goſpel was preached to them as well as to us, and to us, as well as unto them. Thou maiſt ſafely venture thy Soul in that way where in ſo many Saints in all ages are gone to Heaven: Let us take heed leſt we fall ſhort by unbelief; *for the Goſpel was preached to us, as well as unto them; but the Word profited them not, becauſe it was not mixed with Faith in them that heard it. Take heed, having the Promiſes of entring into reſt, leſt any of you fall ſhort:* take heed of falling ſhort of the good things of the Goſpel, of that Reſt which the Goſpel gives to ſinful, guilty, weary Souls. Is ſuch a Goſpel preached, and ſuch glad tydings revealed, and wilt not thou cloſe with them, and receive them gladly and thankfully?

All the Goſpel Diſpenſations in the Book of God will riſe up againſt thee, if thou art an Unbeliever; all the Saints of old will judge thee, and teſtifie againſt thee. They had but a little glimmering Light, yet they ventured all upon that. But now the Sun appears and ſhines on the World in Clearneſs and Glory. They might have objected, that the height of Goſpel-light is not diſcovered,

vered, which might be great hinderance to them; therefore if God was angry with them then, how much more with us now, how ſhall we eſcape, if we neglect ſo great Salvation? If every word ſpoken then was ſtedfaſt, and was ſufficient to bring Souls out of the ſtate of Sin and Death, to Happineſs; how much more the Word and Light that we enjoy? *For if the Word ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and Diſobedience received a juſt recompence of Reward*, Heb. 2. 2, 3. *how ſhall we eſcape, if we neglect ſo great Salvation?* Unbelief is a damning Sin in all ages; but the more clearly the Goſpel is preached, the more inexcuſable is the Unbelief of ſinners that periſh in their ſins; the more inexcuſable is their Sin, and the more deep and dreadful will their Damnation be. The Apoſtle calls the Goſpel the Word of Truth, Unbelief ſaith it is a Lye. It gives God the lye, it makes him a Lyer, and makes the Goſpel a Fable. If there be a way of recovery, why ſhouldſt not thou believe and venture thy Soul on that; if there be no ſuch way, then the Goſpel is a Lye, and wilt thou ſay the Goſpel is a lye? We have a proverb, *as ſure as Goſpel.* There is nothing ſo clear, and ſure, and certain, as the Goſpel. All Happineſs depends on the believing of the Goſpel. Therefore take heed of, and ſtrive againſt Unbelief, labour as much againſt it as againſt any other Corruption: and the chief help is a clear underſtanding, a clear inſight and underſtanding in the Myſtery of the Goſpel, this will help againſt all thy Unbelief; then all thy Objections will vaniſh as Darkneſs before the Sun. It's Ignorance of the Goſpel from whence ſo many Objections ariſe: Beg of God to give thee clear Goſpel-Light, and this will be the beſt means to overcome and overpower that ſin of Unbelief. Did men ſee the Excellency, the Truth and Goodneſs of the Goſpel; they would receive it gladly and thankfully. The Goſpel is both true tydings and glad tydings, it's both true and glad tydings. Now were this believed, it would chear up the Hearts of poor Sinners.

Hebrews 1. 1, 2, 3.

God, who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds, who being the Brightneſs of his Glory, and the expreſs Image of his Perſon, and upholding all things by the Word of his Power, when he had by himſelf purged our Sins ſat down on the right hand of the Majeſty on high.

THat the Goſpel was preached to them under the Old Teſtament, as well as to us under the New, hath been cleared from *Heb.* 4. 2. where the Apoſtle ſaith, *Unto us was the Goſpel preached, as well as unto them.* We are next to conſider, how it was preached unto them. Now to this the Text anſwers, that it was done *in divers manners, and at ſundry times.* πολυτρόπως *and* πολυμερῶς.

The ſcope of the words is to compare and preſer the Goſpel Diſcoveries and manifeſtations of God, before the Legal, which he doth by a moſt elegant Antitheſis between them: *Then* God ſpake *to the Fathers, now to us*; that was *by the Prophets*, but now *by his Son: Thoſe* Diſcoveries were *of old*, and ſo are paſſed away, but the Goſpel is *in theſe laſt days*; And finally, *then* he ſpake *in divers manners, and at ſundry times. But now* he hath fixed upon this one way, and once for all, to reveal himſelf *by his Son.*

We may reſolve the Text into four general Propoſitions or points of Doctrine.

1. That it hath pleaſed God to ſpeak or reveal Himſelf, and his Mind, and Will, unto poor loſt Man, in order to his Happineſs and Salvation. For he ſpeaketh here only of the Goſpel Diſcoveries.

2. That there be two grand Diſcoveries or Diſpenſations of the Mind

Mind of God unto the Sons of Men; the one before, the other since the coming of his Son.

3. That under that former Dispensation God did reveal and speak his Mind of old unto the Fathers by the Prophets in divers manners, and at sundry times.

4. That in this last Dispensation, instead of all those former various Discoveries used of old, he hath spoken his Mind unto us only by his Son.

You see the two last Doctrines do contain and hold forth the Differences and peculiar Characters of each Dispensation.

It is only the third Doctrine that we are now to speak unto, *viz.* that under the old Dispensation God did reveal and speak his Mind unto the Fathers by the Prophets in divers manners, and at sundry times.

1. It was of old; therefore now passed away, as *Heb.* 8. 13. *that which decayeth, and waxeth old, is ready to vanish.*

2. To the Fathers, that is, to their Ancestors; for he writes this Epistle to the *Hebrews*, as the Title of it shews.

3. By the Prophets, all those by whom God revealed his Mind to others, were in that respect Prophets, that is, Discoverers or Revealers of the Mind of God.

4. In divers manners.

5. At sundry times.

It is these two last that I intend a little to insist upon, *viz. these divers manners and sundry times.*

I shall endeavour to shew,

1. What were these divers manners or ways of Discovery.

2. What were the several times, or the several pieces and parcels of it. For this is the Importance of the two words, πολυτρόπως and πολυμερῶς.

1. I shall speak first to the manner, as being first in consideration, though last mentioned in the Text.

The Lord was pleased herein to use great variety; he did not limit and confine himself to one way and manner of Discovery; but he spake sometimes in one manner and sometimes in another. It concerns us to enquire into it, so far as we have Scripture-light to

to guide us. For *we are built upon the Foundations of the Prophets and Apoſtles.* Epheſ. 2. 20. Yet we muſt do it with Sobriety of Spirit, eſchewing and taking heed of vain Curioſity. For they themſelves who received thoſe extraordinary Manifeſtations did not always fully know the manner of them in all circumſtances: as *the Apoſtle* Paul *himſelf knew not whether in the Body, or out of the Body.* 2 Cor. 12.

This is one of the great things God doth, which we cannot comprehend, as *Elihu* ſpeaks, *Job.* 37. 5.

Yet ſo far as the Scripture goes before us, we may ſafely follow.

Theſe divers manners therefore of Gods ſpeaking or revealing his Mind of old, may be referred chiefly to theſe ſeven Heads.

1. By Viſions.
2. By Dreams.
3. By Voices.
4. By inward Inſpirations and Impulſes of his Spirit.
5. By legal Types and Shadows.
6. By Signs and Wonders.
7. By a ſpecial and peculiar kind of Intimacy and Familiarity.

1. The Lord was wonted then to ſpeak by Viſions, I mean viſible Apparitions and Repreſentations of things to the eye; the perſon being awake and not aſleep. I do not mean things repreſented meerly to the Mind and inward Thoughts; for this will come in afterwards under another head, namely, that of inward Inſpiration and Revelation; but I ſpeak now of ſuch Viſions wherein things were really and indeed objected to the outward Senſes. Hence the Prophets are called Seers; hence that phraſe, *the Viſions of God,* uſed concerning Propheſies.

And what was it that they ſaw?

Sometimes they ſaw God himſelf, ſometimes the Angels, and ſometimes other things were repreſented, and did appear in Viſion to them.

1. Sometimes the Lord himſelf did appear in Viſions to them: not as though his Eſſence were corporeal or viſible. He dwels in Light unapproachable, 1 *Tim.* 6. 16. whom no man hath ſeen, nor

can see; but created Manifestations and Representations of his Glory he did appear in. So *Exod.* 20. 18. — and 19. 18, 19, 20 *Jehovah* descended symbolically, in regard of the glorious tokens and symbols of his Presence.

But then *they saw no similitude, only Fire and Smoke, and the Mountain shaking.* Deut. 4. 12.

Exod. 24. 10, 11. *And they saw the God of* Israel: *and there was under his feet, as it were a paved work of a Saphire stone — also they saw God, and did eat and drink.*

Exod. 34. 5, 6. *And the Lord descended in the Cloud, and stood with him there, and proclaimed the Name of the Lord, and the Lord passed by before him, and proclaimed &c.*

It seemeth by the expressions, *Deum humanâ effigie pertransisse*; that God passed by in an humane shape.

All the three Persons of the Trinity have appeared distinctly in visible Representations.

God the Father and the Son. *Dan.* 7. 9 — 13. *I beheld till the Thrones were cast down, and the ancient of days did sit; — I saw in the night Visions; and behold one like the Son of Man came with the Clouds of Heaven to the ancient of days* — Revel. 4. 1. compared with Chap. 5. 7. where we find that *the Lamb took the Book out of the right hand of him that sat upon the Throne.*

So that here be two of those glorious Persons distinctly appearing.

Ezek. 1. 26. *Above the Firmament there was the likeness of a Throne, and upon it the likeness as the appearance of a Man about it* — It seems to be meant of God the Father, because *Ezek.* 9. 2, 4. He is distinguished from the Man with a Writers Inkhorn by his side, who is thought to be our only High Priest the Lord Jesus Christ.

The second Person Jesus Christ.

To *Moses, Exod.* 3. 2, 4. For he is called *the Angel*, which agrees not so well to the first Person.

And Moses *prays for his Good will,* Deut. 33. 16.

Therefore it was not any created Angel, but Jesus Christ the Angel of the Covenant of Grace; as a *præludium* to his Incarnation.

So

So to *Iſaiah* 6. 1. *he ſaw the Lord.* It is the Lord Jeſus Chriſt, ſo it is interpreted, *John* 12. 41.

So *Gen.* 32. 24. *And Jacob was left alone, and there wreſtled a Man with him until the breaking of the day*; that is, God in the form of a Man, as the old *Geneva* Note hath it. The Prophet *Hoſea* ſaith, it was God, *Hoſ.* 12. 3, 4. *and* Jacob *wept and made ſupplication unto him, and there he,* or God, *ſpake with us.*

The third Perſon, the Holy Ghoſt in the ſhape of a Dove at the Baptiſm of Jeſus Chriſt. *Matth.* 3.

2. Sometimes Angels have appeared, ſometimes in Bodies of humane ſhape, provided for them by the Power of God, either created of nothing, and after the Apparition annihilated; or compacted of the four Elements, and eſpecially of Air condenſed, and then reſolved again, after the Appearance was paſt, into the matter of which they were compounded.

As to *Lot*, Gen. 19. 1, 10. *And there came two Angels to* Sodom, *and* Lot *ſeeing them roſe up to meet them, and bowed himſelf with his Face to the ground.* Theſe Angels verſ. 10. are called Men.

To *David*, 2. Sam. 24. 17. *And* David *ſpake unto the Lord, when he ſaw the Angel that ſmote the People, and ſaid, Lo, I have ſinned, and I have done wickedly* &c. He ſaw the Angel. Which is further explained, 1 *Chron.* 21. 16. *And* David *lift up his eyes, and ſaw the Angel of the Lord ſtand between the Earth and the Heaven with a drawn Sword in his hand.*

At Chriſts Reſurrection divers Angels appeared in the ſhapes of Men, *Matth.* 28. 2, 3. *An Angel rolled back the Stone from the door of the Sepulchre, and ſate upon it,* &c. Luke 24. 4. *Behold two Men ſtood by them in ſhining Raiment.*

So at his Aſcenſion, *Acts* 1. 10. *Behold two Men ſtood by them in white Apparel.*

Sometimes the Angels did appear not only in humane ſhapes, but with other Repreſentations accompanying them: as Horſes and Chariots of Fire, that is, with Riders upon them. 2 *Kings* 6. 17. *Behold, the Mountain was full of Horſes and Chariots of Fire round about* Eliſha. Zach. 1. 8. *Behold a Man riding upon a red Horſe, and behind him there were red Horſes ſpeckled and white* —

and 6. 1. *there came four Chariots out from between the two Mountains.* ver. 5. *Theſe are the four Spirits of the Heavens.*

3. Sometimes other things were repreſented and ſhewn in Viſion to them, to ſignifie to them the Mind of God: as *Jerem.* 1. 11, 13. *The Prophet there ſeeth the Rod of an Almond tree, and a ſeething pot, with the face thereof toward the North.*

So *Amos* cap. 7. ver. 1, 4, 7, 8. has ſeveral things preſented in Viſion to him.

And this is one of theſe divers manners of the Lords ſpeaking, *viz.* by Viſions, or Repreſentations to the eye waking.

2. Another manner was by Dreams, that is, by Repreſentation of things to the Fancy in ſleep: and they had not only things preſented, but uſually Words ſpoken, to interpret them.

Sometimes the Lord gave divine Dreams to wicked men; as to *Pharaoh* and *Nebuchadnezzar*, but they knew not what they meant, and ſo were not Prophets; but the Lord ſent the Interpretation by others, who were his faithful Servants. But the Prophets and Servants of God uſually had both the Dream, and ſome further light for the Perception and Interpretation of it.

As to *Abraham*, Gen. 15. 12. *And when the Sun was going down, a deep ſleep fell upon* Abram, *and lo, an horrour of great Darkneſs fell upon him, and he ſaid unto* Abram, *know of a ſurety*, &c. ver. 13.

And to *Jacob*, *Gen.* 28. 12, 13. the Dream of the Ladder, ver. 12. is interpreted to him by God in the following verſes, and 31. 11, 12. *The Angel of the Lord appeared to* Jacob *in a Dream, and ſpeaks unto him:* and 46. 2. *God ſpake unto* Iſrael *in the Viſions of the night.*

So to *Daniel*, cap. 7. 1, 7, 13. the divers night-Viſions he had there are afterwards interpreted to him, ver. 15, &c.

To *Joſeph*, Matth. 1. 20. *An Angel of the Lord appeared to him in a Dream, ſaying, fear not to take unto thee* Mary *thy Wife:* and Matth. 2. 13, 19. *An Angel of the Lord appeareth in a Dream to him, ſaying, ariſe, and take the young Child and his Mother, and go into the Land of* Iſrael. This way and manner of ſpeaking ſeems to have been very frequent and uſual in thoſe ancient times: as thoſe words of *Elihu* intimate, *Job* 33. 14, 15, 16. *For God ſpeaketh*

once

once, yea twice, in a Dream, in a Viſion of the night, when deep ſleep falleth upon Men, in ſlumbers upon the bed, then he openeth the Ears of Men, &c.

See *Aynſworth* on *Gen.* 20. 3. and *Gen.* 37. 5.

3. A third manner was by Voices, by an audible Voice uttered either by God himſelf immediately, or the Angels.

And theſe audible Voices are accompanied ſometimes with viſible Appearances to the eye; but ſometimes the Voice alone without any viſible apparition.

To our *firſt Parents*, Gen. 3. 3. It was *the Voice of God*, and not of an Angel. For he ſaith, *the Tree which I commanded* &c.

But the moſt famous Inſtance hereof was at the giving of the Law upon Mount *Sinai*, *Exod* 19, and 20. where *the Lord ſpake with an audible Voice from Heaven:* chap. 19. 9, 20. *ſo that the People might hear*; and chap. 20. 22. *and ſee, that the Lord talked with them from Heaven.*

Deut. 5. 22, 23, 24. *Theſe words the Lord ſpake unto all your Aſſembly in the Mount, out of the midſt of the Fire, of the Cloud, and of the thick Darkneſs, with a great Voice.*

And when ye heard the Voice ——

Heb. 12. 26. *Whoſe Voice then ſhook the Earth:*

So Matth. 17. 5. *A Voice out of the Cloud ſaid, this is my beloved Son* ——

But they ſaw no ſimilitude, Deut. 4. 12.

1 Kings 19. 12, 13. *A ſtill ſmall Voice.*

4. By an inward Inſtinct; by immediate Inſpirations and Impulſes of the Holy Ghoſt.

So to *David* 1 *Chron.* 28. 12, 19. though he had it in Writing alſo, and left it to his Son — But it was revealed to him by the Spirit of God.

So to *Philip*, Acts 8. 29. *The Spirit ſaid unto Philip* ——

To *Peter*, Acts 10. 19. *The Spirit ſaid unto him*, and *Acts* 11. 12. *the Spirit bade me go with them* ——

To *Paul* and *Silas*, *Acts* 16. 7. Not to go into *Bithynia*; *but the Spirit ſuffered them not.*

5. By legal *Types and Shadows*: Theſe were ſpeaking things. And what did they ſpeak? They ſpake forth Goſpel Truths and Myſteries.

The

The Ceremonial Law was the Goſpel in *Types and Shadows*. Heb. 10. 1. *The Law having a ſhadow of good things to come.* A *Type* is a legal ſhadow of Goſpel Truths and Myſteries. Theſe were the ſtanding Ordinances and Inſtructions of thoſe times.

6. By Signs and Wonders. Theſe had a Voice, and did ſpeak the Mind of God: Theſe were atteſtations to the Truth and Mind of God, and to the Authority of the Meſſenger.

See *Exod.* 4. 8. *If they will not believe thee, nor hearken to the Voice of the firſt Sign, they will believe the Voice of the latter Sign*— Joh. 3. 2. *We know that thou art a Teacher come from God:* For *no man can do theſe Miracles that thou doeſt, except God be with him.*

The Lord may work Miracles now.

But he doth not now ſend forth any perſon with a Commiſſion to do it, as he did of old.

7. By a ſpecial and peculiar kind of intimacy and familiarity; as it were mouth to mouth, without Parable or Riddle; without Obſcurity; with all poſſible familiarity.

And this was *Moſes* his Priviledg, *Numb.* 12. 8. *with him will I ſpeak mouth to mouth*; apparently, and not in dark ſpeeches. *Exod.* 33. 11, 23. *The Lord ſpake to him face to face*, as a man ſpeaketh to his friend, ——*thou ſhalt ſee my back parts*—

That phraſe of ſpeaking mouth to mouth, notes the clearneſs, and certainty, and familiarity of it: as when *Joſeph* ſaith, ye ſee it is my mouth that ſpeaketh unto you. *Gen.* 45. 12. This was a priviledg peculiar unto *Moſes*. Deut. 34. 10. *There aroſe no Prophet like him ſince, whom the Lord knew face to face.*

That that comes neareſt to it ſeems to be the ineffable things that *Paul* ſaw and heard in the third heaven. 2 *Cor.* 12. 1, 2, 3, 4— and the Revelation given to the Apoſtle *John* in the Iſle of *Patmos*, which is the cleareſt, and yet withal the deepeſt and moſt wonderful of all the Propheſies recorded in the Scripture.

There be two Queſtions may ariſe here, which would be briefly ſpoken to.

Queſt. 1. Whether there were not counterfeits of theſe things, and if there were, how did they diſcern the Lords voice in theſe extraordinary diſpenſations from Satans voice in his deluſions.

Anſw.

Anſw. It is true, there were counterfeits of them; there were Viſions, Dreams, ſeeming Miracles, Impulſes from Satan, as well as from God. *Diabolus eſt Dei ſimia.*

Hence that Caution of *Moſes*, *Deut.* 13. 1.

And hence are thoſe complaints of the Prophet *Jeremy*, cap. 14. 13, 14, 15.

1 *Kings* 22. 22, 23. That famous Inſtance of a lying Spirit in the mouths of *Ahabs* Prophets.

Therefore to have a Viſion, to dream ſtrange and ſupernatural Dreams, to have a powerful *Impetus* and *afflatus* from a Spirit, are not things ſimply peculiar to the true Prophets of God.

But though *Satan* did, partly out of Craft, to deceive thereby the more effectually, and partly out of Blaſphemy and Malice, to put an affront as it were upon God, uſe ways and means of deceiving, that had ſome reſemblance of Gods own ways and Ordinances; yet there were manifeſt and palpable differences between them. I ſhall name but theſe four;

1. The Lord did not uſually ſuffer *Satan* to transform himſelf ſo far into an Angel of Light, as to come in theſe ways unto his own people, unto ſuch as were truly Godly.

Search the Scriptures, and you will not find, that *Satan* did appear to give Satanical Dreams and Viſions, and the like, to ſuch as were Godly: It is true, he did tempt them, but in a more ſpiritual manner, as he tempted *David* to number the people.

Or by other outward means: As when the young Prophet that came from *Bethel* was deceived by the old one.

But when *Satan* did inſpire any with Dreams and Viſions, *&c.* it was done to wicked and ungodly men. As to *Saul*, when he raiſed up the Devil, he and and the Witch ſaw the Gods, that is, Spirits, infernal Spirits aſcending up out of the Earth.

And to the falſe Prophets of *Ahab*, thoſe four hundred Idolaters; they ſpake as Prophets, and were acted by a Spirit; but it was a lying Spirit, and they were lewd and wicked men: ſo that there was a great difference in the Perſon or Subject recipient of Divine Revelations, and of Satanical Deluſions.

2. In Divine Diſcoveries there was an holy Elevation of their Minds

Minds when they did receive them; but in the Organs and Inſtruments of *Satan*, there was only a ſtupefaction and depreſſion of them.

As when *John* did receive the Revelation, *he was in the Spirit*, chap. 1. 10.

Sometimes they were ſo far elevated, and raiſed, and acted by the Spirit, that they did not attend to any other thing; but were tranſported above Senſe and ſenſible things, to attend wholly to the Viſions and Revelations of God:

So *Peter* fell into a Trance, *Acts* 10. 10.

Paul was ἐν ἐκστάσει, *Acts* 22. 17.

Hence oftentimes they fell upon their Faces, being aſtoniſh'd at the Majeſty and Glory of the Lord; both gratious and natural Fear concurring— *Ezek:* 1. 28. *Dan:* 10. 8, 9. *Matth.* 17. 6, 7.

But this Raviſhment of Spirit was not a ſtupefaction, but an holy Elevation of their Minds, whereby they were taken off and lifted up above all theſe low things, to the higheſt exerciſe of Faith and ſpiritual Reaſon, and ſo better fitted and compoſed to receive thoſe Divine Irradiations and Manifeſtations of God:

So *Daniel* 10. 1. *He underſtood the thing, and had underſtanding of the Viſion:*

So *Balaam*, when the Lord was pleaſed in an extraordinary caſe to act him after the manner of a true Prophet, *Numb.* 24. 4, 16. *falling into a trance, but having his eyes open.*

But on the contrary, ſuch as were acted by *Satan*, they had their extatical Furies, wherein their Minds were ſo diſcompoſed, that they were not *compotes ſanæ mentis.* As ſome have written of the *Sybils*, that when after their Propheſyings, they came to themſelves again, they had forgotten what they had ſaid, and ſo could not review and correct what was written from them:

But it was not ſo with the Prophets of God, *John* wrote, and had Order to write his *Apocalypſe:* and ſo the other Prophets.

And when thoſe to whom, and by whom the Devil ſpake, were not diſcompoſed to ſuch a degree, even to fury and Diſtraction; yet they were always debaſed and brought down below themſelves. The Lords Prophets were raiſed above themſelves; Theſe

were

were depreſſed even below themſelves by dealing with *Satan.*

3. The Prophets and Servants of God had an inward Seal from God of the Truth of what they ſpake. Not unlike that *new Name in the white Stone, which none could read but he that had it.* Revel. 2. 17. Jer. 11. 18. —*They believed, and therefore ſpake.* 2 Cor. 4. 13. See *Iſai.* 52. 6. *My people ſhall know that I am he that doth ſpeak, behold it is I.*

The true Prophets were no Scepticks; they were as ſure of what they ſaid, that it was the Mind of God, as Miniſters are now, when they preach the Goſpel. 1. *Joh.* 1. 1, 2.

On the contrary, thoſe by whom *Satan* ſpake, either knew that they were acted by the Devil, as the Witch at *Endor*; Or elſe were deluded by him to think it was God; or elſe knew not, but were uncertain in themſelves.

4. They had alſo ſome of thoſe ordinary Rules of Tryal that we have now. As for inſtance. If God confute them by the event. *Deut.* 18. 21, 22,— or if it correſpond with the event; yet if it be contrary to the Fundamentals of Religion. See *Deut.* 13. 1, 2, 3. Or if they be wicked men on the one ſide, and the Prophets of the Lord on the other— This gave ſome glimmerings of Light to *Jehoſaphat.* 1 *King.* 22. 7. They were Baalites, pretenders indeed to *Jehovah*; but ſuperſtitious wretches; therefore he could not acquieſce in what they had ſaid.

Queſt. 2. Whether theſe ways of Diſcovery be now ceaſed, yea or no?

Anſw. As to that, the Text is plain enough: That inſtead of all thoſe divers manners uſed by God of old, he hath now ſubſtituted inſtead thereof this one and only way of revealing himſelf, *viz.* in and by his Son.

And his Son ſpeaks by his Word and Ordinances; as alſo by the Works of his Providence, in all which his Spirit breaths: Therefore there we are to meet with God, and to hear his Voice, and there only to expect it.

Theſe old things are vaniſhed away.

Some think there be ſome footſteps of them to this day.

See a notable Inſtance of Information by a Dream in the

Life of *Zuinglius Melch. Adam.* p. 43. And of a Vision in *Melanchthon* on *Daniel* 10.

1, But first such things are altogether extraordinary: the Lord goes out of his ordinary course, when he doth such things; they are not the standing ways that God hath appointed under the Gospel; therefore they are not to be expected or trusted to.

2. They are only to be regarded in the way of a Providence, not in the way of an Ordinance, and to be tryed and judged by the Matter of them, as agreeing or disagreeing with the Scripture. As if a man in a Dream have some Duty, some Scripture-truth brought to him, he is to observe and accept the Providence of God in it: Or if he find a strong impulse or motion of the Spirit in his Heart, whereby some Truth or Duty is strongly impress'd and set upon his Heart; Let him examine it by the Scripture, and if the Scripture say, it is a Duty, he is to look at that internal motion and impression, as a motion of the Spirit of God, else not.

Use 1. See the variety of Gods Wisdom and Goodness to his people, that he hath so many ways revealed himself to them.

Use 2. We may see something of the lowness of that legal Dispensation, from this which hath been said, that the Lord spake *in such divers manners.*

Use 3. Bless God for the days wherein we live, and for the Dispensation we are under. It is much clearer and better. For it is *by his Son*, speaking by his Word, working and breathing by his Spirit. The Light shines much clearer. *We see that which many Kings and Prophets and righteous men have desired to see, and have not seen*; as *Matth.* 13. 17. *Luke* 10. 24. Christ spake it to his Disciples then, but it holds true concerning all the Saints under the New Testament.

It is true; there was a Cloud of Antichristian Darkness did arise, which did exceedingly obscure Gospel-light. But that Cloud was never so dark, but that the Elect of God did see through it in some measure.

Moreover the Lord hath begun to dispel and scatter those Clouds of Antichristian Darkness, and will in time scatter them from off the face of the earth.

We

2. We are now to ſpeak to the ſecond Word, theſe *divers times.*

Having ſhewed the *divers Manners* of the Lords ſpeaking to his people of old, we are now to ſhew the *divers Times*, or ſeaſons, wherein he did it. For he ſpake not only πολυτρόπως, but πολυμερῶς, by piece-meal, not all at once, but here a little, and there a little; firſt one piece of his Mind was diſcovered *at one time*, then another piece *at another time*; firſt a little Light brake forth, ſome darker hints and intimations, then further and clearer Diſcoveries and Manifeſtations by degrees.

In the opening of this we ſhall have occaſion to run through ſome general heads of the Hiſtory of the Church throughout the Scripture, till the coming of Jeſus Chriſt.

And it is an Inquiry both uſeful and profitable, and alſo pleaſant and delightful to an inquiſitive Mind; to view the ſeveral ſtates of Religion, and of the Church of God in the ſeveral ages of the World.

Under every one of which we ſhall have occaſion to take notice both of Gods Manifeſtations, and of mens Departures from the Lord, and from the Truth; That we may ſee the occaſion of every new Diſcovery; they departed and deſtroyed themſelves; and then the Lord appeared again in recovering Diſpenſations.

Now theſe πολλὰ μέρη, theſe ſeveral pieces and parcels of the Lords Diſcoveries and Manifeſtations of himſelf may be referred to two general heads.

1. Before the Law.
2. Under the Law.

Theſe were the two great pieces of it, and the Scripture takes notice of them both.

Of that Diſpenſation that was before the Law, *from Adam to Moſes*; as the Apoſtle ſpeaks, *Rom.* 5. 14. *Death reigned from* Adam *to* Moſes.

Of the Diſpenſation under the Law, our Saviour ſpeaks, *Matth.* 11. 13. *For all the Prophets and the Law prophefied until* John; again *Luk.* 16. 16. *the Law and the Prophets were until* John.

The difference betweeu theſe two lay chiefly in this; that under the former Diſpenſation, the ordinary way of preſerving the

Knowledg of God, was only by oral Tradition: But from *Moses* his time, it was committed to Writing.

In both these the Church of God was under-years, in a state of Childhood, *Gal.* 4. 1, 3. But in the former, *viz.* the time before the Law, they were little Children, it was the very Infancy and first and weak beginnings of the Church.

This Period of the Churches Infancy may be subdivided into three particulars.

1. The Dispensation they were under from *Adam* to *Noah.*
2. From *Noah* to *Abraham.*
3. From *Abraham* to *Moses.*

1. *Adams* Dispensation, I mean, after the Fall. For it is the gradual breakings forth of Gospel-light whereof the Text speaks.

We are to consider how the Lord then spake, and how far he revealed himself in that age and state of Mankind. Besides what was common to all times, *viz.* the Works of God, and the Light implanted in mans heart: there were several things that were the special Discoveries and Light of that Age, I shall instance in four particulars.

1. The Lord, having convinced them of their Sin, gave them that famous Promise, *that the Seed of the Woman should break the Serpents Head,* Gen. 3. 15.

This was the first Beam of Gospel-Light that ever brake forth unto lost and fallen Man: A comprehensive Promise, which includes the whole Gospel; as you have formerly heard in many particulars upon that Text, *Gen.* 3. 15.

This great and precious Promise they and all the Saints for almost four thousand years did believe and live upon, waiting and longing for the coming of that *blessed Seed,* that *victorious Seed,* that *should slay the Dragon,* and *destroy the Works of the Devil*; as 1 *Joh.* 3. 8.

It is thought that *Eve* did hope to have seen him in her days, and that she her self should have been the immediate Mother of the *Messiah*: And thence she called her first Son *Cain*, *Possession*; thinking she had now got the Promise in possession and performance: But afterwards perceiving her mistake and dis-

appoinment,

appointment, ſhe called her next Son *Abel, Vanity:* As it is a common error, that we are apt to run into in the exerciſe of Faith upon the Promiſes; we are apt to antedate the time of performance, which is from a ſecret mixture and working of unbelief; for *he that believeth ſhall not make haſte,* Iſai. 28. 16.

2. To this Promiſe the Lord added ſome outward and viſible Signs and Tokens for the further help of Faith. In all times ever ſince God made Man, he hath given him ſome outward and ſenſible things, to be Signs and Repreſentations of ſpiritual things, as being ſuitable to the Nature of ſuch a Creature, Man conſiſting both of Soul and Body.

Even before the Fall there were two Sacramental Trees, the Tree of Life, and the Tree of Knowledge of good and evil: and now under the Goſpel, we have two Sacraments, Baptiſm and the Lords Supper.

So in theſe firſt times after the Fall, they had ſomething of the like nature: The ſignal inſtance hereof is, the Sacrifices, or the ſlaying of clean Beaſts, and offering them, and other things up to God to make atonement. For it is expreſſed that *Cain* and *Abel* did it, *Gen.* 4. 3, 4. and *Noah* afterwards. Which to have done without Order from God, had been deteſtable and abominable. Therefore there is no doubt, but as they were taught by their Parents; ſo their Parents were inſtructed from the Lord about it.

And in *Noahs* time, we find there was a diſtinction of Beaſts into clean and unclean, *Gen.* 7. 2. that is, clean for Sacrifice. For it doth not appear, that any of them were uſed for Food before the Flood.

What this aimed at, the Scripture is plain, *Heb.* 9. 22. *Without ſhedding of Blood, there is no Remiſſion of Sins:* and Chriſt is ſaid to offer up himſelf a Sacrifice for us, *Epheſ.* 5. 2. therefore they did look at Chriſt.

Before Sin there was no need of any Sacrifice for Expiation of Sin.

Hence among the Gentiles they had a cuſtom of ſacrificing, from ſome ſlender Fame remaining among them of ſuch an Inſtitution: for it was no part of the Light of Nature; though they were

were ignorant of the true God, the true Object to whom to present their Sacrifices: Hither also some refer that passage, *Gen.* 3.21. *Unto* Adam *also, and to his Wife, did the Lord God make Coats of Skins, and clothed them.* This is thought to have a further Mystery included and aimed at in it. For there is a spiritual Clothing often spoken of in Scripture.

As they were under a double Nakedness both of Soul and Body; their Souls divested of Gods Image, and original Righteousness, and their Bodies overspread with Shame: so the Lord provided a double Clothing for them: He did not clothe their Bodies, and leave their Souls naked; but he gave them both the upper Garment of Justification, and imputed Righteousness, and the inner Garment of Sanctification and Grace inherent.

This may be considered also under another Notion, as one of the Favours of Providence unto those first times of fallen Mankind; that now was the Invention of many useful Arts and Sciences. Here God himself vouchsafes to teach them how *to make Clothes.*

We read also in *Gen.* 4. of sundry other Arts and Occupations, as ver. 20. *Jabal was the Father of such as dwell in Tents, and of such as have Cattel.* The meaning of it is well explained in the Margent, the first Inventor of Tent-making, and of Pastorage and keeping Cattel. And his Brothers Name was *Jubal: he was the Father of all such as handle the Harp and Organ,* ver. 21. the first Inventor of Musick, I mean Instrumental Musick; For Vocal Musick, Nature it self teacheth that. And ver. 22. *The working of Mettals, by* Tubal-Cain, *an Instructer of every Artificer in Brass and Iron:* whence arose the Heathenish mistakes and fables of *Vulcan.*

These were great Mercies, and gave some further Discoveries of God to those who had Eyes and Hearts to see him in his Works. For all lawful Arts and Sciences, and all the Rules thereof, are Beams of Gods Wisdom, and Gifts, and Operations of his Spirit, *Prov.* 8.12. *I Wisdom dwell with Prudence, and find out Knowledg of witty Inventors.*

So *Bezaleel* and *Aholiab*, *Exod.* 31. 3. *I have filled him with the Spirit of God in Wisdom, and Understanding, and in Knowledg, and*

in

in all manner of Workmanſhip: and ver. 6. *I have given with him* Aholiab.

Thoſe mean Trades and Occupations, *Iſai.* 28. are the Gifts of God — The Lord teacheth the Husbandman how to threſh his Corn, and to beat out the Cummin.

3. There was ſomething alſo of Church Diſcipline exerciſed in thoſe firſt Ages of the Church.

A ſignal Inſtance hereof we have in *Cain*, *Gen.* 4. 12. *A Fugitive and a Vagabond ſhalt thou be in the earth.* God himſelf pronounceth Sentence upon him: ver. 16. he is ſent forth loaden with the Curſe of God from the Fellowſhip of his people.

This is thought to have been about the hundred and thirtieth year after the Creation of the World. For probably *Eves* next Son, was the next year after *Abels* Death, and then *Adam* was one hundred and thirty years old, *Gen.* 5.

Moreover it is noted, that in *Enos* his time there was a Reformation of things, *Gen.* 4. 26. *then began men to call upon the Name of the Lord*; which ſeems to be meant of a Segregation of the precious from the vile.

1. It cannot be meant, that now men began to prophane the Name of the Lord. For the Apoſtacy began before in *Cain*, and his Crew, which was before the Birth of *Enos* one hundred and ſix years.

2. Neither can it be meant, that now there was the firſt Religious Worſhip of God. For that had been long before by *Abel*; and by *Adam* and *Eve*, and others of the Godly in thoſe times.

3. Therefore it ſeems clearly to be meant of ſome new Reformation of Religion: the wicked party being grown by this time very numerous; the godly, as it ſeemeth, withdrew from them; before, when there was but one *Cain* that had fallen off, Reformation might be attained by thruſting him out from among them.

4. But now, ſo great a number, and perhaps the greater part being corrupted, the Godly might not continue and mingle themſelves with them; nor could they caſt them forth. For this, a minor part could not do to the greater part.

5. There-

5. Therefore they could do no more but withdraw and walk by themselves; and so they came to be called *the Sons of God*, that is, Professors of the true Religion; who were called by this Name; and the other were but *Sons of Men*.

From all which, it is matter of admiration, that there should be so much of opposition and aversion in the Minds of some, unto all manner of Church-Government and Discipline at this day, in this height of Gospel-Light: the outward Signs and Ceremonies of Religion having been connected with Discipline in all Ages, from the first Manifestation of the Gospel, even until now.

4. The Lord did in those days inspire, and raise up some to be Prophets and Preachers of Righteousness; besides the Instructions of all the godly Parents to the Children.

There were some persons peculiarly eminent amongst them: as *Enoch*; he prophesied that there was a day of Judgment coming, *Jude* 14. which was partly fulfilled in *Noahs* Flood; but shall be more fully and perfectly at the great Day.

The Name of his Son *Methuselah* was a Prediction of the Flood. For it signifieth *Mortis Gladius*, the Dart of Death; or when he is dead, God will send his sword, his Dart and Arrows of Divine Wrath and Vengeance against a wicked World.

And lastly *Noah* himself a Preacher of Righteousness, he lived amongst them six hundred years before the Flood, and he preached and prophesied of the Flood for a hundred and twenty years before it came. Of whom we shall speak further by and by.

Now this first Dispensation of the Lord unto his Church, continued from first to last about sixteen hundred fifty six years. For so long it was from *Adam* to the Flood: as you will find, if you compute and put together the Lives and Ages of those ten Antediluvian Patriarchs recorded in the fifth Chapter of *Genesis*.

But there was an Apostacy, a falling away from God under this Dispensation. It began in *Cain*, and his Unbelief of the Gospel. For *by Faith* Abel *offered a more acceptable Sacrifice than he*, *Heb.* 11.4. therefore the others wanting Faith, made his unacceptable: At last he kills his Brother, and being dealt with by God about it, ~~he repented not, *Gen.* 4. But in time the Apostacy grew~~ to

about it, he repented not, *Gen.* 4. But in time, the Apoſtacy grew to its height; that *all Fleſh had corrupted his way upon the earth*, Gen. 6. 12. and there was a general Atheiſm and Prophaneneſs, *Job.* 22. 16, 17.

The Apoſtacy under this Adamical Diſpenſation of the Goſpel (for I know not what fitter term to expreſs it by) conſiſted chiefly in three things.

1. Senſuality and brutiſh Luſts, they took their ſwinge in their Luſts. This is mentioned in *Gen.* 6. 2. and *Matth.* 24. 38. *The Sons of God ſaw the Daughters of Men, and took them Wives* —— Hence aroſe all the Heatheniſh Fables of the Adulteries and Whoredoms of their Gods. For the old Pagan Gods were indeed no other, but thoſe old Gigantine Rebels and Sinners againſt the Lord in the firſt times and ages of the World.

2. Violence and Oppreſſion, *Gen.* 6. 11. *The Earth alſo was corrupt before God, and the Earth was filled with Violence.* Being men of great Strength, and many of them no doubt Gyants, they did whatſoever they liſt.

3. Sinful Mixtures and Confuſion between the Church and the World, *Gen.* 6. 2. *The Sons of God*, that is, the Profeſſors of Religion, *married with the Daughters of Men*, that is, Profeſſors with ſuch as were prophane. The Sons of God cannot be meant of the Angels, for they were not capable of bodily Luſts, they could not fall in love with Women.

Hereupon the Lord brought in Deſolation, and cut them down with a Flood: as *Job.* 22. 16. and ſo put this Adamical Diſpenſation to an end: but brought in another, and a new Diſpenſation of himſelf, *viz.*

2. To *Noah* and his Poſterity. This was the Lords ſecond Diſpenſation to his People. For the Lord would not yet caſt off his Care of wretched Man; but recover him, and ſet him up again once more.

Now unto all the former Diſcoveries there were ſeveral additions. For that great Goſpel-Promiſe, that a Saviour ſhould come, and that *the Seed of the Woman ſhould break the Serpents Head*; they had that, and did live upon it ſtill; they had alſo Sacrifices,

and Cloathing, and Church-Discipline; but new Discoveries were added: The Lord spake something more of his Mind unto them. There were some further Beams of Light appearing and shining forth upon them.

1. He saved them by Water in the Ark, the Story whereof you have in the 6, 7, and 8. Chap. of *Genesis*, remembred 1 *Pet.* 3. as a Type of Baptism.

And (by the way) this could not but be of great use to all Posterity. For though Nature would teach men the use of Boats, and lesser Vessels, to pass the lesser Brooks and Rivers: yet that they had any great Ships before the Flood is not probable: So that here it seems was the beginning of the Art of Navigation and Shipping.

2. He renews his Covenant with them, with *Noah* and all his Seed, even all mankind; and gave them the Rainbow for an outward Sign and Pledge thereof, *Gen.* 9. 8, 9, 12. to 18. This is the first instance where the word *Covenant* is used concerning the Transactions between God and Men. The Rainbow was the Sign thereof, (the horns downwards, and the back upwards to Heaven, intimating that the Lord will not shoot out of his Bow the Arrow of another Deluge) which, whether it were there before, and now only made a Sign of the Covenant, or that now it had its first Existence is disputable. But it is probable enough, that it might be altogether new: yea, though we suppose the Rainbow to arise from natural causes. For a years Deluge could not but cause a great alteration in all the Elements, and in the Clouds, and in the Air, whereby there might new *Phænomena*, new appearances in the Heavens, which never were before.

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Moreover it might be produced by a new creating Power of Providence, beyond the force of any natural causes, and also instituted for a Sign of the Covenant.

It could not have afforded any great assurance to them, if they had only the seeing and beholding of it, (which was all that was to be done in this Sacrament,) to see nothing but what they had seen before; could yield but small comfort and assurance to that new World.

And

And that this Covenant had a further Myſtery in it, than meerly outward Preſervation from another Deluge; See *Iſai.* 54. 9. *For this is as the Waters of* Noah *unto me — The Covenant of my Peace ſhall not be removed.* See *Caryl* on *Job* 37. 15.

The Rainbow therefore was a Sign of the Covenant of Grace. Hence *Revel.* 4. 3. *Behold a Throne was ſet in Heaven, and one ſate on the Throne —— and there was a Rainbow round about the Throne.* Revel. 10. 1. Chriſt the Angel of the Covenant is deſcribed, as having *a Rainbow upon his Head.* Confer. on *Rom.* 5. 14. of *Noah* as a perſonal Type.

3. He inlargeth their proviſion of Food to eat, by giving them a Commiſſion to eat the Fleſh of the Brute creatures, *Gen.* 9. 3. At firſt there is no mention of any other proviſion, but the Fruits of the Earth, *Gen.* 1. 29. But there was need of ſome further ſupply; becauſe it is probable, that the Vigor of the Earth, and the Virtue of the Herbs and Plants, and Fruits thereof could not but be ſomewhat impaired and decayed by that whole years Winter.

Therefore, for men upon a Religious account to forbid the eating of ſome Meats, as the Papiſts forbid Fleſh in Lent, it is a ſuperſtitious Infringement of the Liberty here granted, and given by the Lord unto all the Sons of *Noah.*

4. The Blood was wholly reſerved and excepted, *Gen.* 9. 4. *But Fleſh with the Life thereof, which is the Blood thereof, ſhall ye not eat.* This ſeems to be done partly upon a moral, and partly upon a ſpiritual and Ceremonial account.

Moral, for mans Health, and to prevent that Ferity and Savageneſs which Mankind is ſo apt to degenerate into: as in ſome barbarous Nations, they would drink the living Blood out of the Horſe they rode upon, opening a Vein with an Inſtrument when they were thirſty. This is barbarous and ſavage, and this Prohibition here given excludes and forbids ſuch a Practice; which thoſe Gyants of wickedneſs before the Flood, it is not improbable, but that to other barbarous and raging ſins, they might add the eating of living Creatures alive; therefore the Lord doth ſo directly and expreſly interdict and forbid it.

And it is the Judgment of ſome very learned men, that the

eating of Blood cold, and dreſt as other Meat, was not at all forbidden. For the Prohibition lies not directly againſt Blood, but againſt the eating of living Fleſh, Fleſh animated with the living Blood: For the Blood is the Seat and Chariot of the Life and Vital Spirits.

Some think it was done upon a Ceremonial account. The Blood was reſerved as a ſacred thing unto the Lord, till ſuch time as that precious Blood was ſhed, which hath put an end to all Types and Shadows. This is expreſſed *Levit.* 17. 11. *I have given it to you upon the Altar, to make an atonement for your Souls: For it is the Blood that maketh an atonement for the Soul:* as the former moral Reaſon is expreſſed, *v.* 14.

It is true, the Ceremonial Law came by *Moſes*; but the meaning is, not that there were no parts at all of it before his time; for there were Sacrifices from the Fall of Man: But the meaning is, that *Moſes* did incorporate and ſum them all up together, with many divine enlargements and additions, into that great body of Ceremonial Laws by him eſtabliſhed and ſetled in that Church and People of *Iſrael*. Therefore there might be a Ceremonial Prohibition of Blood even from *Noahs* time.

5. The Lord now gave unto Mankind that great Ordinance of Magiſtracy, *Gen.* 9. 6. *Whoſo ſheddeth Mans Blood, by Man ſhall his Blood be ſhed.* Of which Divines ſay truly, that it is *Remedium corruptæ Naturæ*. But yet corrupt Nature, ſo far as appears out of the ſacred Hiſtory, never had the Uſe and Benefit of it till now: but rather on the contrary, the Lord ſecures *Cain*, as it were, by ſpecial Diſpenſation, *Gen.* 4. 15. The Government of the World before ſeems to have been only domeſtical and paternal, which might eaſily be; Parents then living ſo long as to ſee whole Towns and Cities of their own Children and Poſterity: But this paternal way of Government was ſo mild, that it was not effectual and ſufficient to reſtrain Vice and Wickedneſs; but it grew to ſuch Gigantick ſtrength and height, that there was a neceſſity to cut them down with a Flood.

But therefore now to prevent the like Degeneracy and Deſtruction, the Lord puts a ſtronger Bridle of Reſtraint upon the outragious

outragious Wickedneſs and Corruption of mans Nature, namely this of Magiſtracy or Civil Government, whereby ſome are intruſted with the Power of the Sword, to take away the Lives of others in groſſer caſes, eſpecially that of Murther.

6. God divided the World amongſt them, *Gen.* 10. which conſiſted of three parts then known, though not by theſe names, to wit, *Aſia*, *Africk*, and *Europe*, whereof *Sems* Poſterity dwelt chiefly in *Aſia*, *Chams* in *Africk*, and to *Japhets* Poſterity *Europe* fell, known in Scripture by this name, *The Iſles of the Gentiles*, Gen. 10. 5. of whoſe Poſterity we our ſelves are.

And now one would think Mankind was happy, when God thus ſets them up again, begins with them upon a new ſcore as it were.

But there were three or four things eſpecially that did ruine all, and brought this Diſpenſation to an end.

1. The Apoſtacy of *Cham* and his Poſterity, *Gen.* 9. 22. an unnatural ſin, to deſpiſe and diſhonour his Parents, and himſelf not a Child when he did this, but above a hundred years old, ver. 25. the Curſe is thundred forth againſt *Canaan*: ſo the Puniſhment anſwers the Sin. *Cham* is an ungratious Son to his Father, therefore he hath a curſed Son. *Calvin apud Mollet in Gen.*

And perhaps *Canaan* might be preſent and Partner in his Fathers Sin; or the moſt delightful of his Children, being the youngeſt; and ſo the Curſing him would be moſt likely to pierce and grieve his Fathers hard Heart: and it may be ſo expreſs'd for the greater comfort of the Iſraelites, that the Nation they were to expel, were a Generation of the Curſe of God: But certain it is, that *Cham* himſelf was intended, and curſed in that Curſe. This fell out about forty years (as ſome reckon) after the Flood.

2. That impious attempt of building the Tower of *Babel*, *Gen.* 11. 4. whether to ſecure themſelves from another Deluge, through their unbelief and diſtruſt of Gods Promiſe; or thinking to climb into Heaven, a mad Project, but Sinners act ſometimes at a ſtrange rate of Madneſs, not knowing what they do; or that they were moved and acted by Pride and Vain glory, to get them a Name: This the Text expreſſeth, being probably the

the end most generally aimed at by them; though it is like they had various motives and inducements, and those very foolish and wicked.

This Defection was from that of *Cham*, about sixty two years, as some compute.

3. There was a running Judgment came upon them for this sin, *viz.* the Confusion and Division of Tongues; a just and severe punishment (the *Hebrew* being retained among the godly Seed of *Heber*: which was so denominated from him, because his Posterity were the chief Preservers of it) which was a punishment that did increase the Apostacy. For it made the Communication and Propagation of the Light and Knowledg of God amongst them more difficult.

4. That provoking sin of Idolatry, I mean that grosser sort of it, worshipping the Creatures and Images. That the rise of this Abomination was in this Period, may appear thus.

If it had been before the Flood, doubtless the Lord would have mentioned it amongst the Causes of that Destruction: he mentions other lesser sins, but not this:

Moreover it was amongst *Abrahams* Ancestors when they dwelt beyond the River *Euphrates*, *Josh.* 24. 2. The place where this Delusion first arose, seems to be *Babylon*, which is called *the Mother of Fornications*, which is meant of Idolatry, and Spiritual Fornications, as well as bodily, *Revel.* 17. 5.

And *Chaldea the Land of graven Images*, Jer. 50. 38. therefore it is likely, the first rise of this sin was at *Babel*, not long after the building of the Tower of *Babel*; it being an usual stratagem of *Satan*, when his Kingdom hath received some deadly stroke in one form, to find out some new Appearance, some new Device to appear in, to recover his Losses, and to seduce corrupted man again, as *Revel.* 12. *when the Dragon was cast down*, when Paganish Idolatry was destroyed, then he raiseth up Popish Idolatry, cap. 13. Beast-worship instead of Dragon-worship.

So here Atheistical Prophaneness being testified against by God from Heaven by the Flood, and then again by confounding the Builders of *Babel*; *Satan* betakes himself to this stratagem; that if

if there muſt be ſome Religion, and ſome Worſhip amongſt men; he would deceive them with a falſe Object, and ſo ſeduce them from the Knowledg and Worſhip of the only true and living God, by preſenting a multitude of falſe Gods.

But thus this ſecond Diſpenſation was corrupted and loſt: whereupon the Lord ſets his Church and true Religion, as it were, upon a new bottom in *Abraham* and his Seed.

This ſecond Diſpenſation under *Noah* continued about four hundred twenty ſeven years, as you will find it, if you compare the Lives of the Patriarchs, *Gen.* 11.

But you muſt remember in the computing of it, that *Terah* was a hundred and thirty years old at *Abrahams* Birth, as appears out of cap. 11. 32. compared with cap. 12. 4. For *Abraham* was but ſeventy five when his Father *Terah* died, being two hundred and five. Now if ſeventy five be deducted out of two hundred and five, there remains one hundred and thirty. In the reſt of the Computation and Chronology there is no difficulty.

3. And ſo we come to the Lords third Diſpenſation, which was that to *Abraham* and his Seed. Wherein the Lord ſpake forth ſomething more of mind, than ever formerly. There were now brighter Beams of Goſpel Light ſhining forth upon the Church of God than ever before. I ſhall inſtance but in four particulars.

1. The Lord calls him forth out of his own Countrey, and from his Fathers Houſe, and ſo plucks him like a Brand out of the Fire, from the midſt of Idols and Idolaters, *Gen.* 11. 31, *from* Ur *of the* Chaldees *to* Haran, and *Gen.* 12. *from* Haran *into* Canaan, *Iſai.* 41. 2. *who raiſed up the Righteous man from the Eaſt.*

2. He promiſed him a Seed, a bleſſed Seed; that of him ſhould come that great and bleſſed Seed ſo much expected and longed for by all the Saints ever ſince the firſt Promulgation of the Goſpel to our firſt Parents in Paradiſe: that Seed *in whom both he and all the Nations of the Earth ſhould be bleſſed,* Geneſ. 22. 18.

Till then we do not find any particular and expreſs mention of what Family the Meſſiah ſhould come.

But

But now this Promiſe of this Seed is renewed and repeated ſeven or eight times over in the Hiſtory of *Abraham* in *Geneſis*: and it is a Promiſe, not only of a numerous Poſterity, and a Church-Seed, *viz.* his Poſterity to be the only Church of God on Earth; but which is more, a Promiſe of that great and bleſſed Seed.

3. He promiſed him alſo the Land of *Canaan* for an Inheritance unto his Seed after him, when they had ſuffered, and been in an unſetled condition as ſtrangers and pilgrims four hundred and thirty years, *Gen.* 15. 13 — 18. which was a typical Land, and did relate unto another and a better Countrey beyond that, as *Hebr.* 11.

4. The Lord gave him Circumciſion as a Seal of this Covenant, and of the Righteouſneſs of Faith, *Gen* 17. 10. *This is my Covenant, which ye ſhall keep between me and you, and thy Seed after thee*—— *Every manchild ſhall be circumciſed.* Rom. 4. 11. *He received the Sign of Circumciſion, a Seal of the Righteouſneſs of Faith.*

The duration of this Diſpenſation, under which *Abraham*, *Iſaac* and *Jacob*, and the *twelve Patriarchs* and their Poſterity continued and enjoyed God, till the Lord provided further Mercies for them by the hand of *Moſes* (of which afterwards) I ſay, this Period and State of the Church continued about four hundred and thirty years, *Gen.* 15. 13——

We have now gone through the three firſt pieces, the three firſt ſteps and degrees of the Lords gradual Patefactions and Manifeſtations of his Mind before the giving of the Law.

Thoſe other pieces of Diſcovery under the Law, we ſhall ſpeak to (the Lord aſſiſting) afterwards.

Mean while let us reflect a little upon this that hath been ſaid, in order to ſome practical Improvement of it, in ſome practical Inferences and Inſtructions from it.

Uſe 1. See the Infant ſtate of the Church and true Religion, how low and weak the firſt beginnings of it were. Chriſt compares it to *a Grain of Muſtard Seed* Matth. 13. 31, 32. in the firſt beginnings under the New Teſtament: It is true alſo of the old times.

Inſtruct.

Inſtruct. 2. We may here ſee how prone Mankind is to degenerate, and fall from God: God no ſooner ſets them up again, but they fall again.

The Church of God had ſtood but a matter of a hundred and thirty years in *Adams* Family, which included all Mankind; when *Cain* falls into open Murther.

Well, he is turned out, and a matter of a hundred years after things are ſo corrupted, that *Seth* calls his Son *Enos*, miſerable man.

Well, about three hundred years after, (as ſome conjecture, for the particular time is not ſet down in the ſacred Hiſtory, but it may be ſuppoſed to be thereabouts from *Cains* Defection and Ejection,) there is a new Reformation in the time of *Enoſh*. How long this reformed ſtate continued is not certain; but ſure it is, that when the World was but ſixteen hundred fifty ſix years old, there was ſuch a general and univerſal Corruption of things, that the Lord thought it neceſſary to cut them down with a Flood: That (as ſome have expreſſed it) all mankind is ſick of the Falling-ſickneſs: Or, as the Lord himſelf complains, *Hoſ.* 11. 7. *My People are bent to backſliding from me: though they called them to the moſt High; yet none at all would exalt him:* though the Prophets called them to repent and turn to the Lord; yet there was none found that would exalt and ſet up God in his heart and life. There is a backſliding bent upon the Heart, like the Byaſs upon the Bowl, that turns it aſide, a departing diſpoſition of ſpirit.

3. Behold and ſee the free Grace of God in ſo many recovering Diſpenſations, and renewed Diſcoveries and manifeſtations of himſelf. Oh the Love of God to worthleſs Man! he was loth to give up ſuch a loſt Creature. This is that Divine Philanthropy, whereof the Apoſtle ſpeaks, *Tit.* 3. 4.

4. Theſe old things being paſt and vaniſhed away, do not ſit down with attainments of ſuch low Diſpenſations, but labour for ſuch degrees of Light and Grace, and Communion with God, as becometh Saints under the New Teſtament Adminiſtrations.

Beloved, the Diſpenſation of the Age wherein we live is high and glorious: But it may be thy particular Diſpenſation is low, thy

own perſonal attainments come very ſhort: Thou art but like a Believer that lived under *Adams*, under *Noahs*, under *Abrahams*, Diſpenſation.

Signs of a Chriſtian under a low Diſpenſation.

1. When there is an inordinate affecting and a luſting after outward, and viſible, and extraordinary Appearances and Operations, ſuch as they were wont to have in thoſe childiſh times: Such may be Chriſtians, and may have the root of the matter in them; but they are Chriſtians of the loweſt form. There is a luſting in our hearts, by nature, after ſuch things, after extraordinary Operations, which God is wont to croſs, as he did in *Naaman*, 2 *King.* 5. 11. ſo when Chriſtians linger much after, and lay much weight upon Dreams, and Viſions, and extraordinary Raptures, and Raviſhments of Spirit: or it may be look'd after Miracles, if they hear of any vain pretender thereunto.

I had rather have a little ſolid Comfort in that good old plain Scripture way of Faith and Repentance, and labouring with my own Heart to apply the Promiſes; and I value this more, than if an Angel ſhould appear to me out of Heaven, to tell me, that I am a Child of God: For if an Angel ſhould appear to me with ſuch a Meſſage, I profeſs, I ſhould not know whether to believe him or not; but I am ſure, that if I walk cloſe with God, if I exerciſe my ſelf unto Godlineſs, and unto Communion with him in Faith and Prayer, and in ſeeking of him, and humbling my ſelf before him daily; I am ſure, that in this way I cannot miſcarry; if the Goſpel be true, I am ſafe, the Lord keeping me in that way.

I would not adviſe Believers utterly to reject all Evidences and Comforts, where there is poſſibly ſomething of Enthuſiaſm intermixt, if there be a ſuitableneſs to their condition in the Promiſes brought to hand in ſuch a way; and if there be a ſpiritual Savour in the Heart, and a reliſh of the Goſpel, and the Promiſes and Bleſſings of it.

I ſay then, receive them which way ſoever they be brought to hand, though it be by a Dream.

But I would exhort you not to reſt in ſuch a way; but labour for an higher and more ſolid and ſpiritual way of Comfort, and Communion with God.

2. Art

2. Art thou acted by a ſpirit of Light and Love, or Darkneſs and fear? haſt thou a dark or clear Light?

It may be thy Candle gives but a dim Light, and ſmokes in the ſocket, as if it were going out: Thou art dark, as to the Light and Work of this age. This is a ſign thou art but low in thy attainments. Art thou acted by Fear or Love? If by Fear only, this is low and legal: if by love alſo, this is Goſpel-like.

The Law genders unto Bondage, Gal. 4. 24. *It was delivered* Heb. 12. 18. *with darkneſs and tempeſt*: But the ſpirit of the Goſpel is a ſpirit of Faith and Love, not of Fear and terror.

3. Where there is an aptneſs to backſlide and fall off from good beginnings, and to fall again after recovering Diſpenſations. This is but a weak and infant ſtate; as little Children when firſt they begin to go, they catch many a fall.

4. Conſider of what ſtanding thy Profeſſion is: at firſt all Believers are but low and weak; but for an old Profeſſor to be ſo, this is ſad.

It may be thou haſt made a Profeſſion of Religion ten or twenty years. It is time for thee to put away childiſh things, *Heb.* 5. 12. you might have been for the time ſetled and eſtabliſhed Chriſtians, aſſured of Gods Love: but you are yet under the power of ſinful corruptions of Pride, and Peeviſhneſs, and Paſſion; yet under darkneſs and prevailing doubts about your Intereſt in God; and this after many years Profeſſion of Religion: This might better become the Sons of God under thoſe old Diſpenſations, than one of thy years and ſtanding.

We have briefly gone through the ſeveral pieces of Diſcovery, the ſeveral Beams of Goſpel-light that ſhone forth before the Law, during that firſt Period from *Adam* to *Moſes*.

The ſecond grand Period is that under the Law, from *Moſes* to the *Meſſiah*. This we are now to ſpeak unto: we may call it the *Legal* or the *Moſaical Diſpenſation*.

In this ſeaſon there were further, and clearer, and more plentiful beamings forth of Goſpel-light upon the Church, above what had been before. Now might the Spouſe ſay, *The Voice of my*

Beloved, behold he cometh leaping upon the Mountains, skipping upon the Hills, &c. Cant. 2. 8, 9.

The Worſhip of God, and the true Religion and Church of God was now reduced to a better conſiſtence and ſettlement in the world than ever before.

There were two things eſpecially which were the peculiar advantages of this Diſpenſation under the Law, wherein it did excel the former, which was before the Law.

1. That now the true Religion was preſerved and propagated by Writing to Poſterity, which had been done before only or chiefly by Oral Tradition; which might indeed be more eaſily done, when men lived ſo many hundred years. For ſome have well obſerved, that three Patriarchs, for the ſpace of two thouſand years and more, from the beginning of the World to *Iſaac*, might ſuffice to propagate true Religion. *Adam* to *Methuſelah*, who lived with him two hundred forty two years, *Methuſelah* to *Sem*, who lived almoſt an hundred years after *Sem* was born; and then *Sem* to *Iſaac*; for *Sem* lived five hundred and two years after the Flood, which reached to the fiftieth year of *Iſaac*. And then all the world had but one Language, whereby they could ſpeak and communicate their thoughts to whomſoever they would; yet as to the generality of mankind the knowledg of God was quite loſt and forgotten by ſome, and by others corrupted with Fables and Superſtitions.

Willet in Gen. 9 28

Moreover, the Lives of men came now to be much ſhortened: For before the Flood they lived eight or nine hundred years; after the Flood but four or five hundred years. About the time of *Peleg*, when the Tower of *Babel* was built, there was a further decurtation of mens Lives unto two hnndred years or thereabout. And laſtly, in *Moſes* his time, unto threeſcore or thereabout, and there it hath ſtood ever ſince.

Moreover there was a confuſion of Languages, which did much increaſe the Darkneſs, and obſtruct the Communication and Diffuſion of Light among them.

The way of Oral Tradition is a very inſufficient way, and found by experience ſo to be, as upon other accounts, ſo upon theſe occurring at this time.

1. In

1. In general, Knowledg of God in a manner loſt.
2. The Decurtations of mens Lives.
3. Through the Confuſion of Tongues.

Upon all which Occurrences the Lord thought it fit to intruſt his Truth no longer with the frail and careleſs Memories of men; but to leave it upon Record in Writing, a much ſafer and ſurer way for the Preſervation and the Propagation of it.

There is a threefold advantage of this way.

1. It is an help to the weakneſs of Memory: For if a thing be written, there it is, and a man may recall it by reading, when he doth not well remember it.

2. For the further Propagation and Diffuſion of the Light: for there may be opportunity of writing to perſons abſent, and and in after times, who may read, when they have not opportunity of hearing.

3. To prevent Corruption: In the way of Oral Tradition ſome may ſay one thing and ſome another.

2. A ſecond preheminence and advantage of this Diſpenſation above the former, was this, that now the Goſpel, and the true Religion and Worſhip of God was ſettled in a whole Nation and People by divine Promiſe and Inſtitution: whereas before it ſeems to have been only in Families and Congregations, formed chiefly according to the Light of Nature, wherein the Ordinances of Worſhip were celebrated by the Fathers and Heads of Families; but now a whole Nation are made the *Teſtes & Cuſtodes* of it, the Witneſſes and the Keepers of it, as a *Depoſitum* committed to their truſt, *Rom.* 3. 2.

As to the Occaſions of introducing this new Diſpenſation, they were partly the defections under the former; but chiefly the Lords own Love and Goodneſs. For he had engaged himſelf by his Promiſe, and by his Oath, wherein he had pawned his Truth and Faithfulneſs to *Abraham*, *Iſaac* and *Jacob*, that he would do great things for their Poſterity. Therefore he is ſaid *to remember that Promiſe in the things he did for* Iſrael. See *Pſal.* 105. 8, 9, 10. he ſhews that *God remembred his Covenant with* Abraham, Iſaac *and* Jacob. Then followeth a large Rehearſal of his Diſpenſations

pensations towards *Israel*: And then he concludes again ver. 42, 43. *For he remembred his holy Promise, and* Abraham *his Servant: and he brought forth his People with joy, and his Chosen with gladness.*

And there was need of some recovering Dispensation, because of those defections that had been from under the Grace and Covenant made with *Abraham*.

If you look back a little unto *Abrahams* Dispensation, you will find, that some of his Seed fell off, *viz. Ishmael* and *Esau*.

And the Seed of *Jacob*, when they were in *Egypt*, they learned too much of their manners. It is thought their Calf in *Exod.* 32. was made in imitation of the Egyptian Idol *Apis*, which was an Ox: *They smelled of the Leaven of* Egypt, *where they saw Calves, Oxen and Serpents worshipped.* See *Ezek.* 23. 8. *Neither left she her Whoredoms brought from* Egypt: And what is meant by this, is more clearly and expresly held forth *Ezek.* 20. 8. *neither did they forsake the Idols of* Egypt: Josh. 24. 14. *put away the Gods, which your Fathers served on the other side of the Flood, and in* Egypt.

Geneva Notes *Exod.* 32. 4.

Hereupon it was time for God to work, that he might not lose his People, and to put things into some better way: And so he brought in another great Dispensation, *viz.* that which was under the Law.

And as we subdivided the former Dispensation before the Law into three lesser pieces and parcels, namely, *Adams, Noahs* and *Abrahams* Dispensation: so we must subdivide this also into some lesser pieces.

This whole Dispensation under the Law may be subdivided into four particulars, under each of which there were remarkable Changes made by God in the state of Religion, and of his Church and People.

1. The Dispensation of the Tabernacle and the Judges.
2. The Dispensation of the Temple and the Kingdom.
3 That sad Dispensation of Captivity in *Babylon*.
4. The Dispensation of the second Temple after their Return.

The

The first of these was from *Moses* to the Temple.
The second from the Temple to the Captivity in *Babylon*.
The third from the Captivity to the Return.
The fourth from the Return to the Messiah.

1. The first part of the Lords Dispensation to his people under the Law, was from *Moses* to the building of the Temple, most of which time they were under the Government of Judges.

What the Lord did for them, and how, and what he spake; what further Discoveries of himself he gave them during this Period, you may see in these five particulars.

1. The Lord, in remembrance of his ancient Promise, delivered them out of *Egypt* with a high Hand, and with an outstretched Arm, with great Signs and Wonders, and Plagues upon *Pharaoh*, and all his Host, and all his Land, dividing the Sea before them: the History of all which is recorded in the Book of *Exodus*, in the first fifteen Chapters of that Book, and so often celebrated with triumphing Praises in the Psalms and Prophets; who often speak of all his Wonders in the Land of *Egypt*, which it is thought were within two months before their departure: and of his dividing the Sea of *Edom*, that his redeemed might pass through upon dry ground: All which was a Type of Spiritual Redemption also; and therefore it was a Dispensation of much Mystery and Glory.

2. He gave them his Law by Word of Mouth from Heaven, and in Writing in the Tables of Stone, and in the five Books of *Moses*: Both the Moral, Judicial and Ceremonial Law.

The Moral Law. The Lord came down upon Mount *Sinai* in much Majesty and Terror, with an Host of Angels; and thundred forth with an audible voice from Heaven those *Ten Commandments*. Exod. 19. 9. *that the people might hear*: and cap. 20. 22. *he talked with you from Heaven: and he wrote them in two Tables of Stone, and in the five Books of* Moses.

The Ceremonial and Judicial Laws were delivered in this last way, *viz.* by Writing, being left upon Record in the Books of *Moses*.

This is celebrated as a choice Mercy, *Psal.* 103. 7. *He made known*

known his ways unto Moſes, *his Acts unto the Children of* Iſrael: yea as a peculiar and diſtinguiſhing Mercy, *Pſal.* 147. 2 laſt v. *He ſheweth his Word unto* Jacob, *his Statutes and Judgments unto* Iſrael, *he hath not dealt ſo with any Nation*——

And now ſeems to have been the firſt Invention of the Art of Writing. The firſt mention we find of it, is in *Moſes* his time. In *Jacobs* time it may ſeem they had no knowledg of it; becauſe in the Covenant between him and *Laban*, inſtead of any Articles in Writing between them, or ſigning or ſealing of it, they only erect an heap of Stones, as Monuments of Remembrance of it. *Gen.* 31. 45. *& ſeq.*

And the Invention is ſo admirable, that it ſeems to tranſcend all humane Wit and Induſtry. The reducing of all audible and articulate Sounds unto viſible Marks; and that in ſo familiar and ſhort a way, by twenty or thirty Letters, without any further load to the Memory; that we may well aſcribe it unto God himſelf, as the bleſſed Author and Inventor of it; to help his poor people to, and in the knowledg of himſelf: according to that in *Prov.* 8. 12. *I Wiſdom dwell with Prudence, and find out knowledg of witty Inventions.*

3. The Lord accepted the whole Nation to be his own peculiar people, erecting a glorious Frame and Fabrick of Church and Common wealth amongſt them; wherein the Lord himſelf was King, and did immediately preſide; and therefore it hath been fitly called a Theocracy: ſo *Gideon Judg.* 8. 23. *The Lord ſhall rule over you:* Iſai. 51. 16. *that I may plant the Heavens, and lay the foundations of the Earth, and ſay unto* Zion, *thou art my People.*

4. He gave them glorious and viſible ſymbols and tokens of his Preſence amongſt them, *walking before them in a Pillar of Cloud and Fire*, Exod. 13. 21, 22. which Pillar reſted upon the Tabernacle, after that the Tabernacle was built, *Exod. ult. ult.* which alſo was a ſymbol of his Preſence with them: and ſo was the Ark, and the Manna from Heaven, *Exod.* 16. 14, 15. with the Rock that followed them, *Exod.* 17. 6. 1 *Cor.* 10. 4.

5. The Lord himſelf conducted and led them through the Deſarts of *Arabia* by the Hand of *Moſes*, and into the Land of Promiſe

miſe by the Hand of *Joſhuah*, drying up *Jordan* for them, ſubduing the Inhabitants before them, raiſing up Judges and Rulers for them; and finally training them up by many inſtructing Providences to fit them for the further Mercies he had yet in ſtore for them.

One would think all things were now well ſetled; but there were two or three things, partly defects in this Diſpenſation it ſelf, and partly ſome provoking evils on their part under it; by reaſon whereof the Lord brought in a further and an higher Diſpenſation afterwards.

1. There had been ſtrange Rebellions and Provocations in the Wilderneſs, which have had an influence into all the ſorrows and troubles that have befallen them ever ſince.

Murmuring againſt God.

Mutining againſt *Moſes* and *Aaron*, which the Lord took very hainouſly; and therefore deſtroyed *Corah*, *Dathan* and *Abiram* by miracle. For to diſobey the juſt Commands of a lawful Magiſtrate, is to rebel againſt God himſelf.

And above all Idolatry, *Exod.* 32. 34, 35. *In the day when I viſit, I will viſit their Sin upon them, and the Lord plagued the people, becauſe they made the Calf which* Aaron *made.* From whence the Jews have a proverb, that in every affliction in every calamity that comes upon them, there be ſome grains of the Molten Calf in it.

2. There were frequent Degeneracies and Oppreſſions under the Judges.

3. The Tabernacle was unfixed.

Upon all which accounts the Lord had not yet ſatisfied himſelf, in the expreſſions of his own Love towards them; but his Heart was full, and he was reſolved to do yet more for them, and ſo to try them to the utmoſt. Therefore he was pleaſed to put a period unto this Diſpenſation, which began about the year of the World two thouſand five hundred and thirteen, and laſted about four hundred eighty ſeven or eighty eight years. 1 *Kings* 6. 1.

2. The Lords ſecond Diſpenſation under the Law was from the Temple to the Captivity in *Babylon*.

In this Period the Glory of the Legal Diſpenſation roſe up to

the greatest height and splendor; and that chiefly in two particulars, the Glory of the Kingdom and Temple.

1. The Kingdom was setled in the House of *David* as the Type and Progenitor of the Messiah.

And in his days and *Solomons* it extended to the utmost bounds, that God had spoken of to *Abraham:* though afterwards for their own sins they were cut short; the neighbour Nations shaking off the yoke, and the Kingdom it self divided into two parts; two Tribes only left to *Solomons* Posterity.

The Lord had promised *Abraham*, that *his Seed should possess all the Land to the River* Euphrates, *Gen.* 15. 18.

And it was performed in *Davids* time, and in *Solomons*, 1 *King.* 4. 21, 24. 2 *Chron.* 9. 26.

And this Kingdom was a Type of the Kingdom of Christ.

2. The other piece of their Glory was the Temple. Before God had dwelt in Tents; but now he had an House built unto his Name. The Lord turned his flitting Tabernacle into a fixed Temple; for which *David* made plentiful Preparation; *Solomon* did erect and set it up. He did it in seven or eight years time, or more precisely seven years and an half: for he began it in the second month, and finished it in the eighth, 1 *King.* 6. 1, and *ult.* and he began it in the fourth year of his Reign, and finished it in the eleventh: moreover he began it in the 480th year after the coming out of *Egypt*, and dedicated it seven or eight years after, which fell into the year of the World three thousand, or three thousand and one, as you will find, if you take the pains to compute and put all the former Periods together.

And their Kingdom and Temple stood in some degree of outward Glory about four hundred years from the finishing and dedicating of it, to the beginning of their Bondage under the Yoke of *Babylon.*

And now one would think they had been setled in such a condition as might have stood for ever.

But the Apostacies were very great, which brought this high and prosperous Dispensation to an end, to a sad end. For,

1. The peoples hearts being not so with God as became a people crowned

crowned with ſuch Glory, God left them and their Princes, the firſt and wiſeſt of them, the very Founders of their Kingdom and Temple, unto very great and enormous tranſgreſſions.

David committed Adultery and Murther, a very unparalleld caſe; for which the Lord threatneth, the Sword ſhould never depart from his Houſe.

Solomon was left to the toleration of the publick exerciſe of Idolatry, for which God rent away the Ten Tribes from his Poſterity: all which came to paſs, as for other cauſes, ſo for the Sins of the People. As it ſaid in a leſſer tranſgreſſion of *David*, 2 *Sam.* 24. 1. *And the Anger of the Lord was kindled againſt* Iſrael, *and he moved* David *againſt them, to ſay, Go number* Iſrael *and* Judah.

2. The ten Tribes under *Jeroboam* forſook the Temple and the Houſe of *David*; which, though as to Gods Providence, it was a righteous Judgment; yet on their part it was a grievous ſin; it was a complicated Sin, many Sins involved in the bowels of it; for it was both Rebellion, and Schiſm, and Hereſie; Rebellion againſt their lawful Prince, Schiſm from the true Church and Worſhip: yea fundamental Hereſie. For as they ſay, *Look to thy Houſe O* David: ſo in rejecting *Davids* Houſe, they reject the Meſſiah, who was to come of him, 2 *Chron.* 10. 16.

3. There were continual Backſlidings to Idolatry, even in *Judah*, as well as *Iſrael*; yea when they ſaw the Ten Tribes carried away before their eyes for this Sin; yet the other would not take warning and reform. *Ezek.* 23. 10, 11— *Aholah* ſignifies a Tent; this was the Houſe of *Iſrael*, who were a corrupt Church: *Aholibah* ſignifies, my Tent is in her; this was *Judah*, which were the true Church of God; but they declined and departed from God ſo far, that he ſent them away to *Babylon*.

3. And ſo we come to the third Diſpenſation under the Law, namely, the time of their Captivity and Bondage under the Yoke of *Babylon*.

There were three Deportations.

1. *Jehoiakims*, in whoſe time *Daniel*
2. *Jechoniahs*, in whoſe time *Ezekiel* } was carried captive.
3. *Zedekiahs*, in whoſe time *Jeremiah*

They had now an experimental knowledg of the truth of all Gods Threatnings.

Yet during the time of this Affliction, the Lord did not caſt off his care of them; but gave forth many Evidences of his unchangeable Love and Faithfulneſs toward them, under this ſad Diſpenſation.

1. In that he did preſerve them from utter Deſtruction; yet not leave them altogether unpuniſhed, not make a full end of them, *Jer.* 30.10,11.

He reſtrained the Enemy from wholly rooting out the Nation, *Pſal.* 106.46— gave them Favour in the ſight of them that carried them captive.

2. In that he did convince them, and left an everlaſting Conviction in the Heart of that people againſt the groſſer ſort of Idolatry: ſuch an indelible Conviction as hath never been blotted out to this day.

Inſomuch, that their great ſtumbling Block at this day againſt the Chriſtian Religion is, the Idolatry of the Popiſh Chriſtians: For the poor blind Jews conſider the Chriſtian Religion no otherwiſe, but as corrupted with thoſe Antichriſtian Abominations and Idolatries: and therefore their Converſion and Return is not to be expected till Antichriſt, that great ſtumbling Block, be removed out of the way.

Yea, 3. The Lord gave them further and glorious Diſcoveries, by raiſing up excellent Prophets to them: as *Ezekiel, Daniel, Jeremy*, ſome part of his Propheſies were after the beginning of their Captivity and Bondage to the *Babylonians*.

This ſad afflictive Diſpenſation continued about ſeventy years, *Jer.* 29.10.

4. The fourth and laſt of all the Old Teſtament Diſpenſations is that of the ſecond Temple, from the time of their Return out of *Babylon*, till the Meſſiahs coming. And herein there are theſe remarkable paſſages.

1. The Lord breaks the Yoke of *Babylon*, that his people might be delivered by the Hand of *Cyrus*, propheſied of by name ſome hundred years before his Birth, *Iſai.* 44.28.

And

And as they were carried away at ſeveral times: ſo they returned alſo at ſeveral times, and by degrees.

Firſt *Zerubbabel, Ezra* 1. and a great company with him: afterwards *Ezra, Ezr.* 7. 1. *after theſe things*——

Laſtly *Nehemiah.*

2. They built the Temple and the City of God again, *Ezr.* 3. *Nehem.* 1, and 2.

They met with many Difficulties and Obſtructions in the Work; but yet at laſt it was done; both begun and finiſhed by *Zerubbabel, Zach.* 4. in forty ſix years, *Joh.* 2. 20. *Dan.* 9. 25. ſeven weeks, that is, forty nine years; *viz.* from the Edict of *Cyrus*, after which, we may well allow one year of preparation for their Journy, another year for their Journy, and a third year for preparing Materials for the Temple, wherein *David* and *Solomon* ſpent ſo many years: And if we deduct three out of forty nine, the remainder will be but forty ſix; as *Joh.* 2. 20. It wanted ſomewhat of its former Glory as to the Structure thereof, the old men wept to ſee how much *Zerubbabels* Temple fell ſhort of *Solomons* Temple, in *Ezr.* 3. 12.

As to the Utenſils belonging to it; the Ark was wanting, with the things contained in it, the two Tables of Stone, the Rod of *Aaron*, the Pot of Manna: alſo the extraordinary and miraculous tokens of Gods Preſence, as Fire from Heaven, *&c.* The Lord would have them now to be more ſpiritual, to ſee his Preſence by Faith, when they could not ſee it with their eyes.

Yet *Haggai* ſaith, it had a greater Glory, that is, in regard of the Meſſiahs bodily preſence in it, which *Solomons* Temple never had.

3. They renewed their Covenant with God, *Nehem.* 9. *ult.* and cap. 10. you have the Articles of this ſolemn League and Covenant.

4. The Lord guides them to the reforming of ſundry Corruptions which had crept in amongſt them, and raiſeth them up to an higher pitch of Reformation than ever. Groſs Idolatry, they forſook that for ever; of which we ſpake before. The Preaching of the Word was reſtored and renewed among them, *Neh.* 8. 1—8.

ſtrengthened

ſtrengthened by the propheſying of *Haggai* and *Zachary*, *Ezr.* 5. 1.

And the Hiſtories of the Church in thoſe times report alſo how there was great care to get true and perfect Copies of the Scripture, and to review the Copies they had.

And hither (as I ſuppoſe) belongs that famous work of the Punctation of the *Hebrew* Conſonants.

Much Diſpute there is among learned men about it. That it is of a Divine Original and Authority is unqueſtionable, if we do but grant the Divine Authority of the Scripture. For otherwiſe the Senſe will be *vagus & incertus*, wandring and uncertain.

Some think, it was as ancient as the firſt Invention of Letters, which is referred to *Moſes*.

But if we ſuppoſe that Writing (as all other uſeful Arts are uſually) was brought to perfection by degrees; and that the Conſonants might ſuffice while it was a Mother tongue of ſo great a People, and they in ſuch a flouriſhing condition, not oppreſſed nor mingled with other People and Languages; yet poſſibly the Points might be added afterwards. For when they fell under the Yoke of ſtrangers, this help became neceſſary to be added: The Lord therefore did by *Ezra* and others, who were divinely inſpired, now at leaſt add them. For to refer it to an humane Original, is to overthrow the divine Authority of the Scripture.

Yea the Lord raiſeth them to an higher pitch of Reformation than ever. *Nehem.* 9. They kept the Feaſt of Tabernacles ſo as it had not been kept from the days of *Joſhua*. Doubtleſs *David* and other reforming Kings had kept it; but that part of the Ordinance, the dwelling in Booths had been, as it may ſeem, omitted and neglected by them; another Corruption was the mixture of the Church with Heathens by ſtrange Marriages, *Ezr.* 9, and *Nehem.* 10. and the *Samaritans*, thoſe Mongrels, would have intruded, but were rejected. *Ezra.* 4.

Thus they purged and reformed themſelves from both theſe corrupting mixtures in the matter of the Church.

5. And laſtly, the Old Teſtament was concluded by the Prophet *Malachy*, who was the laſt of all the Prophets. The Lord would have no Prophet beyond the firſt times of the ſecond Temple;

Temple; nor no Writings of men in the age immediately after the Apoſtles, immediately following the Goſpels Promulgation. That it might manifeſt it ſelf more clearly by its own own Light to be ſupernatural.

This Period, *viz.* that of the ſecond Temple, continued *four hundred and ninety years*, Dan. 9: 24. ſeventy Prophetical weeks is four hundred and ninety ſolar years.

Now ſuch a people thus delivered and reſtored; twice delivered out of Bondage, firſt out of *Egypt* and then a ſecond time out of *Babylon*: one would think they would have abiden with the Lord for ever after.

And one thing they did learn, *viz.* to forſake groſs Idolatry, and this was all.

But they grew more rigidly formal, and exquiſitely hypocritical than ever: and Religion ran out into Sects and Parties and Factions amongſt them. There were *Phariſees* and *Sadducees* and *Galilæans* and *Herodians* amongſt them, Names which the Scripture mentions, and Hiſtories ſpeak of another Sect, called the *Eſſenes*.

And thus it was with them when our Lord Jeſus came in the Fleſh: The inward and ſpiritual part of Godlineſs, and the Practice of that which is truly ſo, was in a very great meaſure loſt amongſt them; being eaten out partly by their Sects and Diviſions, partly by their rigid Formality and Hypocriſie: And thence at laſt the Lord ſending his Son their Meſſiah, ſo long promiſed and longed for by them, they reject and crucifie him: So the Lord having, by all theſe various Diſpenſations and turnings of his hand, mended the old Houſe, as it were, ſeven times over; he reſolves now at laſt to pull it down: for all theſe legal Diſpenſations were but the mending, as it were, and repairing of the old Houſe: but the Goſpel pulls it quite down, and builds a new one.

Thus I have led you thorough the *ſeveral times and ſeaſons* wherein the Lord ſpake unto them of old: you have ſeen the gradual progreſs of the Light and Work of God among them, in thoſe ſeven pieces of the Old Teſtament Diſpenſation which have been briefly run thorough.

That

That which follows next to be spoken to, is the Reasons of the Point, why the Lord spake and revealed his mind in such divers ways and manners, and in these several pieces and parcels; neither in one way only, nor at one time.

Quest. What may be the Reasons of the Point? The Lord could have spoke his whole Mind at once, in one way, and at one time; therefore why did he speak in such divers manners, and in so many several pieces and parcels?

Answ. Although it is a sufficient general account, to say, that this or that is best, because God wills it: For he doth all things well, and his Will is the Rule of Goodness; and it is not for us to call him to an account of what he doth: yet we may humbly and modestly inquire into the reason of things, not to contend him with for doing so; for that were Prophaneness: but to understand something of his Wisdom therein.

The Reasons therefore may be referred to two heads.

1. In regard of our Weakness.

2. For his own greater Glory.

I shall speak briefly unto both these, adding but a little unto what others have said upon this Subject.

Reas. 1. In regard of our Weakness. The Lord herein condescends, and accommodates himself unto us.

You may see his Condescention in four things.

1. In that we are dull and slow of understanding to apprehend the Truth. Therefore the Lord illustrates the same things several ways: like the Light shining into the House at several Windows, that in such a plenty of Light, some of all those Beams may shine into our Hearts, *Luk.* 24. 25. we are slow of Heart to believe.

2. We are but narrow-mouth'd Vessels, not able to receive much at once. As we are slow to receive any thing at all: so we are uncapable to receive much at once. Therefore the Lord teacheth us here a little and there a little: a little to *Adam*, a little more to *Noah*, and a little more to *Abraham*, and yet more fully and copiously to *Moses*; leading them on by degrees, as they were able, that so men in several ages might know what their Fathers

Fathers did, and something more. *Isai.* 28. 9, 10, 13. They must have one thing oftentimes told. *Gerund. Rule in Ins.*

3. By this various and gradual proceeding God did prepare and fit his People, by weaker and lower Dispensations, for further and higher Dispensations. As a Child by learning his A. B. C. and his Primmer, is fitted to go into an higher, harder Book: so the Church of God by those immediate Revelations and Visions, &c. so frequent in those first times when they wanted the written Word, was fitted to receive the Scriptures with the more Desire, and Reverence, and Faith. *Exod.* 19. 9. *Lo, I come unto thee in a thick Cloud, that the People may hear when I speak with thee, and believe thee for ever.* And they did believe him ever after: so *Joh.* 9. 29. *We know that God spake unto* Moses.

So the Church of God being exercised under the Mosaical Pedagogy so long together, they were thereby prepared to welcom the Gospel more gladly when it came.

How gloriously and joyfully was it entertained when they had waited for it about four thousand years! with what Triumphings in God! that now *they saw that which Kings and Prophets and righteous men have desired to see, but it had not been granted to them.* see *Luk.* 10. 23, 24. *That which all the Prophets had spoken of since the World began.* Luk. 1. 70. Act. 3. 24. *The Mystery that had been hid from Ages and Generations.* Col. 1. 26.

4. A fourth Condescention of the Lord herein is this. By these varieties of Dispensation the Lord provides to have his Truth set on with all kind of Arguments, yea with Arguments of peculiar concernment and suitableness to take with us.

As *Moses* to the Jews. *The Lord made not this Covenant with our Fathers, but with us,* Deut. 5. 3. *And Manna which thy Fathers knew not,* Deut. 8, 16.

So Christ, *Joh.* 13. 34. *A new Commandment give I unto you.* And the Apostle 1 *Joh.* 2. 8. *A new Commandment I write unto you.* It was an old Commandment, but set out in a new dress, given forth in a new manner. The Lord adorns his Truths with new Ornaments, as it were, that men may be excited to Inquiries and Affections suitable.

Hence in every Age there be in one respect or other new Discoveries, or new Dispensations and Dealings of God with his People.

Or if men be taken with Antiquity. 1 *Joh.* 2. 7. *I write no new Commandment, but an old Commandment* for the substance of things: *The good old way of Faith and Holiness remains*, which all the Saints of God have gone to Heaven in, *Heb.* 11. he shews the same Race which he sets before them had been run by all the Saints, from *Abel*, cap. 12. 1. *being compassed about with so great a Cloud of Witnesses, let us run our race that is set before us*: as if he should say, I exhort you to nothing but what all those Saints of old have done before you: and yet ver. 40. he professeth God hath better things for them, an higher and better Dispensation: and cap. 12. 18. *Ye are not come to Mount* Sinai, *but ye are come to Mount* Sion, ver. 22. here he fetches an argument from this variety of Dispensation, and from the prehemineence of that which they were under above former times.

Reas. 2. For his own greater Glory. And under this head many things come in to be considered. This various and gradual Dispensation tends to his greater Glory divers ways.

1. That there may be an harmony between this and the other Works of God.

2. To shew the ineſtimable Worth and Glory of the Mystery of the Gospel of his Son.

3. To manifest the variety of his Wisdom.

4. His absolute Liberty. And,

5. His peculiar Goodness.

1. That there might be an harmony between this and the other Works of God. It is so in other works of God, as well as in his speaking and revealing of his Mind. As in the Creation of the World, he could have made it all at once; but he chose rather to make it in six days: and he made various and several kinds of Creatures. Therefore this variety of Administration in the Discoveries of himself and his Gospel is suitable to all the rest of his Works, wherein he ever delights, with Unity to mix Variety, with Identity Diversity, and Disagreement in some respects, with Consent in other.

So

So we ſee in the outward Lineaments of mens Faces: ſo in the inward abilities and diſpoſitions of their Minds, both in the common and ſaving, in natural and ſpiritual endowments, what a wonderful Compoſition there is, and how great variety: and ſo indeed in every Creature and Work of God. Though in concluſion, *Omnia ſunt ab uno ad unum.* God is the Author and the End of all.

So in the Church, 1 *Cor.* 12. 4, 5, 6. *there are diverſities of Gifts, differences of Adminiſtrations, diverſities of Operations, but from the ſame Author. Symmetria Eccleſiæ multiplici ut ita loquar unitate conſtat*; the Symmetry of the Church conſiſts, as I may ſo ſay, in a manifold Unity. *Calv. in loc.*

2. To manifeſt the ineſtimable Worth and Glory of the Myſtery of the Goſpel of his Son; which appears in this, in that it is attended with ſuch a multitude of means of divers kinds for the Diſpenſation of it.

That ſo many ordinances, Providences, Perſons and things in ſeveral ages of the World ſhould all be ſubſervient to the Exhibition of this one Myſtery of Chriſt, and Redemption by him: This ſhews the Glory of it, *Col.* 1. 27.

3. To manifeſt the variety of his Wiſdom, that πολυποίκιλος σοφία, *variegata ſapientia.* It is like a party-coloured Garment, *Epheſ.* 3. 10.

As in the works of Creation and Providence: ſo it is in the Diſpenſations of his Grace: the Wiſdom of God cannot be ſufficiently manifeſted in any one, or in a few things; or in one manner of working: And therefore it refracts it ſelf into many parcels, and ſcatters its Beams every manner of way: that all put together may argue unto Man the inexhauſtible depth and infinite largeneſs thereof: Hence he hath found out many ways and means to convey the ſame Grace: and every ſeveral manner hath ſome peculiar Beam of Wiſdom and Worth in it.

This great variety and change of his Diſpenſations was not becauſe in proceſs of time God found out a better way, and ſo relinquiſh'd the old; as in the work of Creation, he did not profit by Experience, though he made Man laſt, the moſt perfect Creature laſt.

For the Inequalities and Degrees of things came from the Wisdom of God, as well as the divers kinds of them: and every thing is best suited, plain, and kind, and proportion to the whole, though not simply and in it self. It is best that in a body there should be a Foot, as well as an Head, though simply, and in it self the Head be more excellent. The Wisdom of God appears not only in the individual natures of things; but in their references and proportions to other things, and to the whole whereof they are parts: so it is better, and the Wisdom of God appears more in that there was both a Legal and a Gospel Dispensation of Christ and his Benefits, though the Gospel Dispensation be in it self far the more excellent.

Therefore this is a third Beam of his Glory that shines forth herein, *viz.* his manifold Wisdom. As there is infinite Wisdom in every thing God doth: so he would have us see it.

4. This variety of Dispensation manifests the Lords absolute Freedom, and Liberty, and Soveraignty in the use of Means and Instruments, that he is not tyed to any of them. He can work by little or by great means, by few or many. He can dispense the same Grace to his Church either in a Family-way, or in a Nation, or in all Nations. For the Church of God was first a Family, then *in populo Israelitico*, and now *in populo Catholico*.

He can reveal himself either by ordinary or extraordinary persons; either in a more immediate way, or in a mediate way. He hath not limited himself to one way, or time, or manner of speaking, lest we should ascribe the Glory to the Means, to the Tools, rather than the blessed Workman and Author. Therefore he is pleased ever and anon to change the Means, to break his Tools, as it were, and throw them away, and make new ones.

Hence, if men begin to think that a Temple at *Jerusalem* hath any Salvation in it, he will burn it up, and be *worshipped in spirit and truth* in every Cottage; as *Joh.* 4. *pure Incense every where*, *Mal.* 1. 11.

5. The fifth Beam of Divine Glory that shines forth in this variety of Administration is this, the Glory of peculiar Goodness, which the Lord will receive by this means from every Saint

of

of his, according to his peculiar dealing with him.

Some will bleſs him for Multitude and Excellency of Means, others will admire his Power and Grace in working by ſmall and weak means: ſome will praiſe him for one kind of Diſpenſation, others for another kind. As for inſtance. A New-Teſtament Saint will praiſe God that he cauſed him to live in the Noon-day, and under the higheſt Meridian of Goſpel-Light; when the Earth was full of the Knowledg of the Lord. Oh, what ſhould I have been, if my lot had fallen under former times of Ignorance and Darkneſs.

But another in thoſe former darker times, (as for inſtance *Abraham*) he will admire and wonder at Gods Mercy, that when Darkneſs was round about him; yet the Lord opened his eyes, to ſpy the Sun of Righteouſneſs peeping up: and cauſed him then to rejoyce to ſee Chriſts Day: that his Fleece was wet, when the reſt of the Earth was dry; his Heart drawn after God and Chriſt, when the means were ſo ſcant and ſmall.

One Believer will bleſs God, that the Lord was known to him by his Name *Jehovah*: Another will admire that he did enable him to believe on God Almighty.

Some will bleſs him, that they have ſeen the Accompliſhment of his Promiſes and Predictions; *and not one thing hath failed of all the Good that God hath ſpoken*, as *Joſh.* 23 14.

Another under former Diſpenſations will admire that his Heart was wrought to embrace the Promiſes afar off, and that the Lord made Faith to him, to be the ſubſtance of things not ſeen.

Beloved, the Lord makes his Goodneſs ſpecial and peculiar by variety of Diſpenſations even to Believers living in the ſame age, and in the ſame place: that though in general they be all alike made partakers of the ſame common Salvation; yet ſuch variety there is in the Lords dealings with them, in regard of Circumſtances; that in one reſpect or other, in regard of one circumſtance or other, every one hath experience of peculiar loving Kindneſs, ſingular ſtrains of Mercy; that he can ſay with *Paul*, never ſuch a pattern of Mercy; I have more to bleſs God for, than any other in all the world beſide. It is ſo much more in ſeveral ages:

ages: so that look as that variety of Wisdom in so many several things before noted, did declare the infiniteness of Gods Wisdom: so in like manner these various kinds and ways of Goodness being all laid together, will yield the lustre of infinite Goodness so far as finite Creatures can contain or conceive it. I say, when all the particulars are computed, and put together in one sum total (as they shall be when that general Assembly of all the Saints and Angels shall meet together at the great Day, when they shall all compare Notes as it were.) It will then appear, that there is no channel wherein Mercy hath not run, no expression of loving Kindness that hath been omitted: so manifold have his Dispensations been, that every Age, and every Person shall be able to bring in their several and peculiar portions into the common Treasury of Gods Mercies and Praises; and they shall all say and sing together that Song of Praises in *Psal* 40. 5. *Many, O Lord my God, are thy wonderful Works, which thou hast done, and thy Thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbred.*

I shall conclude, for the present, with three words of Use, both from what hath beeen said to day, and in the last Discourse upon this Subject.

1. We may gather some Chronological Light.

2. We may see the rise of all the old Heathenish Superstitions. And,

3. See the Glory of the Mystery of the Gospel.

Use 1. Here is some Instruction and Light may be gathered as to that Question which may easily arise in your thoughts, namely, how long this Old-Testament Administration lasted?

The Answer may be gathered from all that hath been said upon this Subject, that it lasted precisely *four thousand years.* This will appear, if you compute and put those seven Old-Testament Dispensations together, which were formerly spoken to.

The first Dispensation *from* Adam *to* Noah *was sixteen hundred fifty six years.*

The second *from* Noah *to the Promise made to* Abraham, *was four hundred twenty seven years.*

The

The third *from* Abraham *to the coming out of* Egypt, *was four hundred and thirty years.*

The fourth *from the coming out of* Egypt *to the Dedication of the Temple, was four hundred eighty ſeven years.*

The fifth *from the Temple to the Captivity, was four hundred years.*

The ſixth, namely, *from the Captivity to the Return, was ſeventy years.*

The laſt Old-Teſtament Diſpenſation *from the Return to the Meſſiahs Death, was four hundred and ninety years:* And *from the Death of Chriſt to the Deſtruction of the Temple, and City, and Nation,* whereby the Lord did put all that old Diſpenſation to a full end *was forty years:* All which Sums put together amounts exactly to *four thouſand years:* ſo long did that old Teſtament Diſpenſation laſt.

Uſe 2. We may here ſee the riſe of all the old Heatheniſh Superſtitions. They were the Corruption of Old-Teſtament Diſpenſations. As Popery is nothing elſe but Chriſtianity corrupted by a curſed mixture of Paganiſm and Judaiſm with it: ſo in like manner Turciſm is.

Uſe 3. We may learn from hence to ſee the Glory of the Myſtery, yea the Riches of the Glory of the Myſtery of the Goſpel; in that it was ſo long, and with ſo great variety of Diſpenſation held forth to the Church of God of old.

Surely it was no ſmall matter which the Lord made uſe of ſuch various Providences and Diſpenſations to reveal: for they did all tend to, and aim at this, *Col.* 1. 26. *The Myſtery which hath been hid from Ages, and from Generations:* ver. 27. *the Riches of the Glory of this Myſtery.* Therefore learn to prize the Goſpel according to this worth and this value that God hath put upon it.

To ſlight it, is to ſlight all the Glory and glorious Diſpenſations of God from the beginning of the World to this day.

For this they did all look at.

A man acknowledges the Glory of the Myſtery in two things.

1. When he believes it for himſelf, with application to himſelf in particular.

2. When

2. When he walks worthy of it.

But to disbelieve the Promiſes, and to diſobey the Commands of it, is to deſpiſe the Goſpel, 2 *Theſſ.* 1. 8.

And to do ſo under ſuch a clear Diſpenſation of it, as in New Teſtament times, certainly the deepeſt place in Hell will be their Portion.

Wo unto thee Chorazin, *wo unto thee* Bethſaida. *For if the mighty Works that have been done in thee, had been done in* Tyre *and* Sidon, *they would have repented in duſt and aſhes.*

May we not ſay, wo unto thee, O *London*, wo unto thee, O *Dublin*. For if the Preaching that hath been in thee, had been in *Rome*, they would have been convinced, they would have repented before this day.

Uſe 4. Let me repeat a little, and reinculcate theſe things upon you which have been delivered as Reaſons, but might have been handled as Uſes of the Point.

I beſeech you, give unto God the Glory due unto his Name in all his Diſpenſations.

Praiſe him for his Condeſcention to our Weakneſs.

Obſerve the Harmony that is among his Works.

The Glory of the Myſtery of the Goſpel.

His manifold Wiſdom.

His abſolute Freedom and Soveraignty.

And laſtly, and above all, his peculiar Goodneſs.

Labour to get your Hearts up to this.

As a man is never humbled enough, till this Conviction pierce his Conſcience, that he is the chief of Sinners: ſo a man is never thankful enough, till he look upon himſelf as the greateſt, ſtrangeſt Object of free Grace in all the world; till he can ſay, Never ſuch a pattern of Mercy as my ſelf!

And now, having ſhewed that *the Goſpel was preached to them of old*, and that *in divers manners, and at ſundry times* (one ſignal inſtance whereof is the *Types and Ceremonies*) I have in theſe preliminary Diſcourſes made way for what I have promiſed to ſpeak unto, namely, *the Types and Shadows of the Old Teſtament.*

That which next remains is, that we ſpeak to them more particularly,

ticularly, which we ſhall proceed unto hereafter (the Lord aſſiſting.)

Romans 5. 14.

——— Adam, *who was the Figure of him that was to come.*

Ἀδὰμ ὅς ἐστι τύπος τοῦ μέλλοντος.

THat the Goſpel was preached to them under the Old Teſtament, as well as to us under the New; and that it was revealed to them in ſeveral ways and manners of Diſcovery; and in a gradual way, in ſeveral pieces and parcels, hath been formerly ſhewed. One ſignal Inſtance we gave of thoſe divers ways and manners was this, *That the Goſpel was preached to them of old by legal Types and Ceremonies.* Now concerning theſe (not to inſiſt upon the Analyſis of the Chapter) the Text gives you this Doctrine.

Doctr. That the Lord was pleaſed in his infinite Wiſdom to deſign and ordain certain *perſons* under the Old Teſtament, to be *Types* or Figures of the *Meſſiah*, that was to come.

It will be requiſite here,

1. To explain the Nature of a *Type*, to ſhew you what a *Type* is.
2. The Reaſons why the Lord ſpake in this way. And then,
3. To come to a more particular Diſtribution and Enumeration of them.

1. For the Nature of *a Type*. For the opening of this, becauſe it is a Subject both difficult and uſeful to be rightly underſtood, and will give light to all that follows to be ſpoken upon the *Types*; I ſhall therefore

1. Give you a brief Deſcription of a *Type*.
2. Some Rules for the better underſtanding of them.
3. The Differences and Agreements between a *Type* and other things of like nature.
4. The Names and Phraſes by which it is expreſſed in Scripture.

1. For the Description of a *Type*, what it is.

I shall content my self with the Apostles Definition of it: That *a Type is a Shadow of good things to come.* Hebr. 10. 1. *The Law having a Shadow of good things to come.* Col. 2. 17. *Which are a Shadow of things to come, but the Body is of Christ.*

There be three things included in this Description.

1. There is some outward or sensible thing that represents some other higher thing.

2. There is the thing represented thereby, which is *good things to come*, which we call the *Antitype*.

3. There is the work of the *Type*, which is to *shadow forth* or represent these *future good things*.

1. There is in a *Type* some outward or sensible thing that represents an higher spiritual thing, which may be called a Sign or a Resemblance, a Pattern or Figure, or the like.

Here is the general Nature of a *Type*; it is *a Shadow*.

It hath been the Goodness and Wisdom of God in all times and ages, to teach Mankind heavenly things by earthly, spiritual and invisible things by outward and visible; as *Joh.* 3. 12.

2. There is the thing shadowed or represented by the *Type*, And what is that? *Things to come*, saith the Apostle, *Col.* 2. 17. and *good things to come*, Heb. 10. 1. The good things of the Gospel, Christ and his Benefits; *but the Body is of Christ*, as *Col.* 2. 17.

This we call the Correlate, or the *Antitype*; the other is the Shadow, this the Substance: the *Type* is the Shell, this the Kernel; the *Type* is the Letter, this the Spirit and Mystery of the *Type*.

This we are still to look at, and to search into in every *Type*; we must look beyond the Shadow, to the Substance, to the Truth and Mystery of it: and this is Christ and the Gospel, as future, and hereafter to be exhibited.

This may be called the *Prototype*, or the Pattern, out of which, and according to which the other is drawn; as Pictures from the Man whose Visage they represent.

3. This Description holds forth the Work of the *Type*, which is to shadow forth the *Antitype*.

But

But what is this *ſhadowing*? and how do they ſhadow it?

It is a metaphorical expreſſion. A Shadow repreſents the proportion of the Body, with its actions and motions; though it doth it but obſcurely and darkly.

So the Types had ſome dark reſemblance of Chriſt and his Benefits, and did ſome way adumbrate and repreſent them, and hold them forth unto his People, to enlighten and inform their Underſtandings, and to ſtrengthen and confirm their Faith in him: The *Types* had this Voice and Language; Such an One ſhall the Meſſiah be, He is thus to act, and thus to ſuffer for you.

Thus you have the Deſcription of *a Type*. It is a ſhadow of good things to come: or if you would have it more at large, you may take it thus,

A Type is ſome outward or ſenſible thing ordained of God under the Old Teſtament, to repreſent and hold forth ſomething of Chriſt in the New.

It may be otherwiſe worded. But the Deſcription, if it be true, muſt be to this effect; as if we ſay, that a Type is an inſtituted reſemblance of Goſpel-Truths and Myſteries; or that it is a Sign holding forth Chriſt, or ſomething of Chriſt in the New Teſtament.

You ſee it comes all to one ſcope; and indeed all the Deſcriptions that our Divines have given of it are to this effect, they are all to the ſame ſcope with this of the Apoſtle; *a Shadow of good things to come.*

2. For Rules for your further underſtanding of them, take theſe four.

Rule 1. That God is the only Author of the Types. They belong to the ſecond Commandment, as matters of Inſtitution. Therefore *Calvin*, excellently and judiciouſly harmoniſing the Books of *Moſes*, referreth the Ceremonial Laws to the ſecond Commandment.

There is ſomething of Chriſt ſtamped and ingraven upon them by Divine Inſtitution: They are not meer natural or arbitrary ſimilitudes; but they were inſtituted and ſet apart by God for that end, *Heb.* 9. 8. *The Holy Ghoſt this ſignifying* —— &c.

Hence that Sacramental phrase and manner of expression, *That Rock was Christ*, 1 *Cor.* 10. 4. like that in *Exod.* 12. *The Lamb is the Passover.*

As the Church under the New Testament hath not power to make Sacraments to themselves: so they of old could not make *Types* —— *Act.* 7. 43. *The Types which you made to worship them,* ΤΟΥΣ ΤΥΠΟΥΣ ΟΥΣ ΕΠΟΙΗΣΑΤΕ ΠΡΟΣΚΥΝΕΙΝ ΑΥΤΟΙΣ. *Amos* 5. 26. *Images which you made to your selves* — *contra* ver. 44 of *Act.* 7. —— *the Tabernacle which* Moses *made, as he had appointed.*

And it seems, by the sacred History, that they had something of the notion of a *Type*, in their heads in that Invention. For they say, *Make us Gods that may go before us*; *and they proclaim an Holy day to* Jehovah; therefore they intended the Calf to be an outward and visible Sign to them of his Presence.

Here ariseth a Question. How may we know when a thing is a *Type*, and that the Lord did ordain and design it to that end and use?

The Answer is. We cannot safely judg of this but by the Scripture.

1. When there is either express Scripture for it. As *Adam* here in the Text is called *a Type of him that was to come*: So the whole Ceremonial Law is said to have a Shadow of the good things to come under the Gospel, *Heb.* 10. 1. The Buildings and holy places of the earthly Temple are said to be Figures of the true, even of Heaven it self, *Heb.* 9. 24. The Land of *Canaan*, the Country that *Abraham* and the Fathers sought for, it is said, *they desire a better Country, that is, an heavenly, Heb.* 11. 16.

2. When there is a permutation of Names between the *Type* and the *Antitype*, this is a clear Indication of the Mind of God. As for instance, Christ is called *David*, *Ezek.* 34. 23. and 37. 24. *Hos.* 3. 5. this shews that *David* was a Type of him, and Christ was the true *David*.

So Christ is called *Adam, the second Adam*, 1 *Cor.* 15. 45.

So he is called *Israel*, *Isai.* 49. 3.

He is called *that Lamb of God which taketh away the Sins of the World.* Joh. 1. 29. *and our Passover that is sacrificed for us*, 1 Cor. 5. 7. this shews that the Paschal Lamb was a Type of him.

He is called *the Bread of Life*, and *the true Bread from Heaven*, *Joh.*

Joh. 6. 32, 35. this ſhews, that the Manna did relate to him.

So the Church of the New Teſtament is called *Jeruſalem*, *Gal.* 4. 26. *but* Jeruſalem *which is above is free, which is the Mother of us all* — Rev. 21. 2. *I ſaw the new* Jeruſalem *coming down from God out of Heaven.* We may hence conclude that *Jeruſalem* was a Type of the Church.

So it is ſaid, that the *Odours or Incenſe are the Prayers of the Saints.* Rev. 5. 8. Incenſe therefore was a Type of Prayer.

The Goſpel-Church is called *Iſrael*, *Gal.* 6. 16. *Peace be on them and Mercy, and upon the* Iſrael *of God.* Therefore that People were a Type of the Church of God under the New Teſtament.

Goſpel-Miniſters are called the Sons of *Levi*, *Mal.* 3. 3. the Prophet there ſpeaking of the coming of Chriſt, he ſaith, *He ſhall puriſie the Sons of* Levi, that is, raiſe up a purer Miniſtry.

There is nothing more frequent in the Scripture, than for the *Antitype* to be called by the name of the *Type*, and ſometimes on the other ſide, the *Type* bears the Names and Titles belonging indeed and more properly to the *Antitype:*

So *Moſes* is called a Mediator, *Gal.* 3. 19.

So when a Sheep or a Goat is called a Sacrifice, and ſaid to make attonement, or to expiate Sin: there the Work of the *Antitype* is aſcribed unto the *Type* For thoſe things could not take away ſins, *Heb.* 10. 4. *it is not poſſible, that the Blood of Bulls and Goats ſhould take away ſins:* they were but a ſhadow of a Sacrifice of Chriſt the true Sacrifice.

3. When by comparing ſeveral Scriptures together, there doth appear an evident and manifeſt analogy and parallel between things under the Law, and things under the Goſpel, we may conclude, that ſuch legal Diſpenſations were intended as Types of thoſe Goſpel Myſteries whoſe Image they bear. In ſuch a caſe, *Res ipſa loquitur.* For the *Type* muſt be made like the *Antitype*, as the Apoſtle ſpeaks of that illuſtrious Type *Melchiſedec*, *Hebr.* 7. 3, *he was made like unto the Son of God.*

As the Deliverance out of *Egypt* and *Babylon*, if we read the Hiſtory thereof in the Old Teſtament, and compare it with the Propheſies in the New Teſtament, concerning the Churches Deliverance

verance from Antichriſtian Bondage, we ſhall clearly ſee, that it was a Type thereof; there is ſuch a reſemblance, the one anſwers the other ſo remarkably.

Hence Divines generally make *Sampſon* a Type of Chriſt, there is ſuch a fair and full Analogy in ſundry particulars of his Life and Death between him and Chriſt: So likewiſe *Joſeph* is generally lookt upon as a Type of Chriſt; though there be no Scripture that doth expreſly call him ſo: but if the Hiſtory of *Joſeph* in *Geneſis* be compared with the Hiſtory of Jeſus Chriſt in the four Evangeliſts, the Analogy will be very clear and evident.

The Old Teſtament and the New ſhould be compared together. The *Protaſis* or Propoſition of theſe ſacred ſimilitudes is in the Books of *Moſes*, and in the Old Teſtament; but the *Apodoſis*, the Reddition or Application is to be found chiefly in the New.

Sometimes the *Types* are not ſo explicitly taught, but implyed; and then a thing may be known to be a *Type* by diligent obſerving and comparing the Phraſe of the Prophets in the Old Teſtament, and of the Apoſtles in the New.

Men muſt not indulge their own Fancies, as the Popiſh Writers uſe to do, with their Allegorical Senſes, as they call them, except we have ſome Scripture ground for it. It is not ſafe to make any thing a Type meerly upon our own fanſies and imaginations; it is Gods Prerogative to make Types. And ſo much for that firſt Rule.

Rule 2. The Types were not only Signs, but Seals; not only Signs to repreſent Goſpel Myſteries unto them; but alſo Seals to aſſure them of the certain and infallible exhibition thereof in Gods appointed time.

As we ſay of our Sacraments; *Sacramentum eſt verbum viſibile*, the Sacrament is a viſible Promiſe, and holds forth the Covenant of Grace to the Eye and other Senſes, as the Word to the Ear: ſo it was with the Types of old. The *Types* were viſible Promiſes, and not only Signs, but Pledges and Aſſurances of the good they repreſented. They did repreſent thoſe great Myſteries not only by way of reſemblance to the underſtandings, but by way of aſſurance to the Faith of Gods People.

Reaſons

Reaſons to prove this, that the Types were Seals.

1. The Apoſtle ſaith it expreſly concerning *Circumciſion*, *Rom.* 4. 11. *he received the Sign of Circumciſion, a Seal of the Righteouſneſs of Faith*, And there is a parity of Reaſon in this reſpect between *Circumciſion* and other *Types*.

2. If they were Signs that did certainly foreſignifie they were Seals. But the *Types* were Signs that did certainly foreſignifie; therefore they were more than Signs, even Seals alſo: They did not ſhew what a one the Meſſiah might happen to be; but what a one he ſhould certainly be: they were ſo many Divine Teſtimonies to the coming of Chriſt.

3. If they were not Seals and Pledges to aſſure, it will follow, that it would have been no diſappointment to Gods People, and no reflection at all upon his Truth and Faithfulneſs, if the Meſſiah had been quite another manner of Perſon than the *Types* held forth. But to admit ſuch a ſuppoſition, to ſuppoſe that the Meſſiah might have been quite another manner of Perſon, than the *Types* hold forth, is to take away the Analogy between the *Type* and the *Antitype*; and ſo by conſequence to deny that they were *Types*; or elſe to make them all Lyes and falſe Images. Therefore if it be but granted, that they were true Signs, it follows even from thence, that they were Seals, or ſure and certain Pledges of Chriſt, and Goſpel-Myſteries in him. See *Calvin in 1 Cor.* 10. 3, 11. *Beza in Col.* 2. 17. *Erant enim vera & pro ratione ac modo Sacramentorum efficacia* σημεια *ac etiam* σφραγιδες. They were both Signs and Seals, and true and efficacious Signs and Seals, after that manner of efficacy that is in Sacraments.

Rule 3. The Types relate not only to the Perſon of Chriſt; but to his Benefits, and to all Goſpel Truths and Myſteries, even to all New-Teſtament-Diſpenſations.

I mention this the rather, becauſe I have obſerved that it doth much darken the thoughts of many, that they ſtudy to accommodate every *Type* directly to the Perſon of Chriſt; becauſe we commonly call them Types of Chriſt. But that expreſſion is not meant of his Perſon excluſively to his Benefits; but of both together,

Chriſt

Christ and the good things of Christ: the *Types* shadowed forth Christ and all the good that comes by him. So the Apostle, *Heb.* 10. 1. *they are a shadow of good things to come*; he doth not limit or restrain them to the Messiahs person only. As the *Cherubims were Types*, not directly of Christ, but of the Angels that stand before the Lord and minister to him, and to his People.

Hence before the Gospel, there were no Gospel *Types*; before the first Promulgation of it, *Genes.* 3. there could be no *Types* of Gospel Blessings: There were some things extant before, which were made *Types* afterwards; but they had not that *Schesu*, that habitude and relation to Christ and the Gospel, till there was a Gospel, or a Promise of Life by Christ, that blessed Seed.

Yea as they had Types of Christs Person, and of his spiritual and saving Benefits: so they had Types even of all New-Testament Dispensations.

Our very Sacraments were shadowed forth by theirs.

As Baptism by Circumcision, and by their passing thorough the Red Sea; and the Lords Supper by their Passover.

Yea they had Types not only of the Blessings and Benefits of Christ, but of our Miseries without him.

As they had their Ceremonial Uncleannesses; as the Leprosie, for instance, was a Type; Of what? Neither of Christ, nor of his Benefits; but of our natural Pollution.

So they had a Type of the Covenant of Works, *viz. Hagar* and *Ishmael.*

They had a Type of the Church of *Rome, viz. Babylon:* So *Antiochus* may pass for a Type of *Antichrist. Doeg* and *Achitophel* of *Judas. Pharaoh* for a Type of the *Devil. Sodom* and *Gomorrah* for a Type of Hell.

For as the *Types* look chiefly and principally at Christ and his Benefits, in the clear and full Exhibition and Communication of them under the Gospel: so they represent other things also, though not by way of Primacy and principal intention; but by way of concomitancy and illustration of the Principal.

Therefore these Types of New-Testament-evils, it will not be necessary always to handle them by themselves: For the most

of

of them will come in better under the ſeveral Types or Shadows of good things, the further illuſtration whereof by the contrary was the thing chiefly aimed at in them.

Rule 4. As there is a Similitude, a Reſemblance and Analogy between the Type and the Antitype in ſome things: ſo there is ever a diſſimilitude and a diſparity between them in other things. It is ſo in all ſimilitudes.

It is a Rule in Reaſon. There is a mixture of Conſentaneity and Diſſentaneity; or elſe inſtead of Similitude, there would be Identity.

So here in theſe ſacred Similies, it is not to be expected that the *Type* and the *Antitype* ſhould *quadrare per omnia*, that they ſhould agree in all things.

Therefore the Apoſtle, though he makes *Adam a Type of Chriſt*, whom he calls the *ſecond Adam*; yet he ſhews the diſparity alſo, and that *the ſecond Adam* did infinitely tranſcend and excel *the firſt*, 1 Cor. 15.47. *the firſt man is of the Earth earthly, the ſecond man is the Lord from Heaven.*

So the Prieſts of old, they were Types of Chriſt; but Chriſt did infinitely excel them, and his Prieſthood was infinitely more glorious, as the Apoſtle diſputes at large in the 7, 8, 9, and 10. of the *Hebrews*, ſee particularly chap. 7. v. 23, 24, 27.

There is more in the *Antitype*, than in the *Type*. *Oportet figuram minus habere quam veritatem, Chryſoſt.* For ſuch is the Glory and Excellency of Chriſt the *Antitype*, that no *Type* could reach it. Hom. 61. in Geneſ.

Hence that Diſtinction of *Types partial*, and *Types total*, muſt be underſtood with ſome limitation thus; That ſome things or perſons were only Types of Chriſt in ſome one particular thing, others in many things: but there never was any that did, or could poſſibly reſemble him perfectly in all things.

So *Jonas* is called *a partial Type*, becauſe he ſhadowed forth the Meſſiah in that one thing, his abiding two or three days in the Grave, and then riſing again.

David ſome call him *a total Type*, in regard that the whole Hiſtory of his Life hath ſo great a ſhadow and repreſentaton of Chriſt the true *David*.

But yet, if we speak rigidly and properly, *David* himself was *but a partial Type.* For he was only a Prophet and a King; he was not a Priest; but Christ was both Prophet, Priest and King. *Moses* indeed was both a Prophet, a Priest, and a King; but his Priesthood continued only till *Aaron* was consecrated, then *Moses* laid it down.

And *Moses* did mediate between God and the People as a Prophet, to interpret the Mind of God to them; and as a King or a Judg to govern them, and as an Intercessor to pray for them; but not by giving himself a Sacrifice unto death for expiation of their sins: He was a Mediator *ob interpretandi & docendi officium*; but not *ob satisfaciendi beneficium*, as some express it.

Therefore *Moses* himself was *but a partial Type*, a Type only *ratione rei* in regard of Redemption and Deliverance; but not *ratione modi*; he did not do it by shedding his Blood, and laying down his Life as Christ did.

Hence we must take heed of straining the Types too far, to make them agree in that wherein indeed there is a disparity or disagreement: If the Type go with us one mile, or rather with the Antitype one mile, we must not constrain it to go twain.

3. The third thing propounded to be spoken to, was the Differences and Agreements between a Type and other things of like nature: that so we may distinguish and discern the things that differ.

I shall instance here only in four things that are partly of the same nature with the Types, but yet not exactly the same.

1. The difference between a Type and a Simile.

A Type doth belong indeed to that Argument or Notion in Logick; but with this difference, this distinction will shew you the difference between them; that there is *Typus arbitrarius* and *Typus fixus & institutus.*

An arbitrary Type is a similitude or comparison.

So Marriage is a similitude or comparison, by which the Apostle sets out the mystical union between Christ and the Church, *Ephes.* 5.

But yet Marriage is not a Type. For then we shall make it a Sacrament,

Sacrament, as the Papiſts do; you know it was inſtituted for another end before the Goſpel came into the world: It is a Sign, but not a Sacrament. For by that Argument we ſhould have a thouſand Sacraments.

So Riders on white Horſes are reſemblances uſed in Scripture to ſet out Chriſt and the Angels; but yet not properly Types of them: And the reaſon is this, becauſe they were never inſtituted and deſigned by God for that end, to repreſent Chriſt and the Goſpel; they are only occaſionally made uſe of.

There is a wide difference between the occaſional uſe of a thing in the way of a ſimilitude or compariſon, and the Deſignment or Inſtitution of it for that end and uſe.

As if Chriſt be compared to a Feaſt of Bread and Wine, as in the Parable of the Marriage-Supper. This is a very true and fit compariſon: but for Bread and Wine to be deſigned and ſet apart by the Command of God to repreſent Chriſt and his Benefits, this is a thing of an higher nature, and puts them into a Sacramental nature and relation to him.

2. The difference between a Type and a Parable.

A Parable is nothing elſe but a ſacred Similitude: We commonly take it as the Scripture doth, for ſuch a ſimilitude wherein not only the Truth and Mind of God is the ſcope and matter of it; but whereof God himſelf is the Author. As in the four Evangeliſts we read of the Parables of Chriſt. To call them Fables, as *Grotius* doth, *hæc Fabula indicat, &c.* is a ſlight and an irreverent expreſſion.

A Parable there is the ſame with a Similitude, only hath God himſelf for its Author. But in a Type the Lord doth not only occaſionally uſe ſuch or ſuch a ſimile; but ſets ſuch a thing apart, ſets a ſtamp of Inſtitution upon it, and ſo makes it an Ordinance to hold forth Chriſt and his Benefits.

3. What is the difference between a Type and a Ceremony? This is only that which is between the *Genus* and *Species*. For all the Ceremonies were Types; but all Types were not Ceremonies: The Pillar of Cloud and Fire was a Type, but not a Ceremony.

A Ceremony was ſome Law, or external Obſervation preſcribed unto them, to teach and ſhadow forth ſome Goſpel-Myſtery: ſo that a Type is more general, a Ceremony is one particular kind of Types.

4. What is the difference between a Type and a Sacrament? I anſwer, they differed in the number and multitude of them, they had many Types, we have but two Sacraments. But there was no difference in the nature of them, further than this, that our Sacraments are Signs of Chriſt already *come*; but their Types were Signs of Chriſt that was for to come: our Sacraments are Signs *Chriſti exhibiti*; their Types *Chriſti exhibendi*.

4. As to the Words and Phraſes by which it is expreſſed.

Firſt, we have this very word *Type* uſed in the Scripture, not only in its native and proper Signification, *Joh.* 20. 25. ΤΥΠΟΝ ΤΩΝ ΗΛΩΝ *the print of the Nails*: But it is uſed alſo in this borrowed and ſpiritual ſenſe whereof we are treating, in the Text, and 1 *Cor.* 10. 6. *theſe were Types for us.* ΤΑΥΤΑ ΔΕ ΤΥΠΟΙ ΗΜΩΝ ΕΓΕΝΗΘΗΣΑΝ and 1 *Cor.* 10. 11. *all theſe things happened unto them in Types.*

So the word ΤΥΠΟΣ anſwers the Hebrew תַּבְנִית *exemplar figura forma à* בָּנָה *ædificavit.*

They are called *Shadows* ΣΚΙΑΙ. *Col.* 2. 17. *a Shadow of things to come.* Heb. 8. 5. *which ſerve unto the example and ſhadow of heavenly things*, Heb. 10. 1. *a Shadow of good things to come.*

They are called *Figures or Patterns*, ΥΠΟΔΕΙΓΜΑΤΑ *Hebr.* 8. 5. ΥΠΟΔΕΙΓΜΑΤΙ ΚΑΙ ΣΚΙΑ, *the Example and Shadow*, Heb. 9. 23. *Patterns.*

They are called *Signs* ΣΗΜΕΙΟΝ, *Mat.* 12. 39. *the Sign of the Prophet* Jonas: ſo is Circumciſion, *Rom.* 4. 11. *the Sign of Circumciſion.*

Figures, or to render it more emphatically, *parabolical Figures*; ΠΑΡΑΒΟΛΗ, *Heb.* 9. 9. *a parabolical Figure for the time.*

This anſwers to the Hebrew word מָשָׁל.

And ſome ſo underſtand, *Heb.* 11. 19. *from whence alſo he received him in a Figure.*

They are called *Allegories*, *Galat.* 4. 24. *which things are an Allegory.*

They

They are called *Seals*, σφραγίδα, *Rom.* 4. 11. *the Seal of the Righteousness of Faith.*

Also the Law, } 2 *Cor.* 3. 6. *the Letter*, that is, the Law killeth,
And the Letter, } *but the Spirit*, that is, the Gospel quickeneth.

The *Antitipe*, or the thing typed and figured, is called in Scripture sometimes by this name, the Antitype. 1 *Pet.* 3. 21. *the Antitype whereunto even Baptism doth also now save us.*

The *Type* being called a *Shadow*: the *Antitype* is called *the Body*, Col. 2. 17. *the Body is of Christ.*

The *Types* are called ἀντίτυπα, the *Antitype*: Heb. 9. 24. *the very Image of the things themselves.*

Future good things, Heb. 10. 1. *a Shadow of good things to come.*

Heavenly things, Heb. 9. 23. *Patterns of things in the Heavens.*

True, Heb. 9. 24. *which are the Figures of the true.* Joh. 1. 17. *the Law was given by* Moses: *But Grace and Truth came by Jesus Christ.*

Lastly, they are called *Spirit, and spiritual things*. 2 Cor. 3. 6. *the Letter killeth, but the Spirit giveth life.* Revel. 11. 8. *In the street of the great City, which is spiritually called* Sodom *and* Egypt.

There is literal and spiritual *Egypt*.

Use. We may receive encouragement from all that hath been said, to look into the *Types*, and to study this Subject. For that they do adumbrate and shadow forth Jesus Christ, and Gospel-Truths and Mysteries exhibited and revealed by him.

It is not good to despise any part of Scripture knowledg, much less such parts as stand in such a direct relation to Jesus Christ. Though there is something of difficulty through our own darkness and weakness; yet the fruit will countervail the pains and labour; though they be difficult, yet they are useful to be known.

I have been desired by my Brethren of the Ministry to speak unto them, and I hope to receive assistance from God through your Prayers: and I do much desire the help of your Prayers, that you would remember me to the Lord, that he would carry me through this work, that he would enlighten and enable me by his Spirit, to speak unto them with clear light; and not only so as may be clear and convincing

to.

to my own Conſcience and Judgment; but with ſuch evidence of light, as may be ſatisfying and illuminating to yours alſo, even in the evidence and demonſtration of his Spirit.

Some have not unfitly called the Ceremonial Law one of the richeſt Cabinets of Divinity, full of inestimable Jewels. But many things in their Religion will ſeem ſtrange, and uncouth, and uſeleſs, if we conſider them without their ſcope and meaning.

All the Ceremonial Law, if a man knows not the meaning of it, looks like an heap of unprofitable Burthens. The Temple appears but like a Shambles, or Butchers Slaughter-houſe; and the Prieſthood a vain & uſeleſs Occupation: but conſider them in their ſenſe and meaning and every thing is full of Light and Glory.

A great part of the Scripture, eſpecially the old Teſtament, *Exodus* and *Leviticus* and other places will be like a Sealed Book unto you, if you have not ſome inſight into the *Types*. But if the Lord give you a little inſight into them, you will read the Old Teſtament with more profit and ſpiritual underſtanding. For the Prophets do comment upon them; yea ſo do the Apoſtles alſo: and indeed the whole New Teſtament is a large and full Expoſition of the *Types*.

If you ask, how may we ſo ſearch and look into them, as to underſtand them, and profit by them?

Take but three Rules for this, and I conclude.

Rule 1. Search the Scriptures, *Joh.* 5. 39. *for they are they which teſtifie of me* (ſaith Chriſt): the Scripture is the beſt Interpreter of it ſelf. We cannot judg of theſe legal Shadows but by Scripture-light. If either expreſs words, or change of Names, or a clear analogy and proportion do appear; theſe are Intimations of the Mind of God, that ſuch things are *Types*. Go no further than we ſee the Scripture going before us.

Rule 2. Study the Covenant of Grace. *Fœdus gratiæ clavis totius Scripturæ.* Look diligently into the Goſpel, get a clear and ſpiritual inſight and underſtanding into that; this is the beſt help to the underſtanding of the *Types*. For he that well underſtands the *Antitype*, will more eaſily and readily diſcern the analogy, and ſee the reſemblance it hath with the *Type*.

Rule

Rule 3. As you find the Lord letting in any thing of further light into your minds, be sure you act Faith, and exercise Grace with renewed vigour upon those Truths and Mysteries, as you find any Beams of further Light coming in concerning them.

If a man have all Knowledg, and understood all Mysteries, and hath not Faith and Love, what is he the better for his Light? 1 *Cor.* 13. 12.

When you see things more clearly and fully, you should endeavour to believe more strongly, and to grow in Grace, as you grow in Light.

Quest. Why the Lord spake so much in this way by Types and Shadows?

Answ. Something may be gathered as to this, out of what was formerly spoken in general concerning the Reasons of the Lords using so great variety of Dispensation, from that Text, *Heb.* 1. 1. therefore I shall but touch upon some few things now, and that very briefly.

R. 1. There is a general suitableness in such a way of speaking unto mans Nature, as a sensitive Creature, consisting of a Body as well as a Soul.

Hence in all times and ages, even before Sin entred, the Lord gave unto mankind some outward and sensible things to be Signs and Representations of spiritual things: Hence were these two Sacramental Trees, the Tree of Life, and the Tree of Knowledg of good and evil.

And now much more since the Fall, Man being fallen much lower, hath greater need of such Instructions.

Man is not only a sensitive, but a sense-loving Creature.

R. 2. It was particularly suitable to that Infant age and state of the Church: it was suitable to their Nonage, to be taught by such visible and carnal things.

The whole way of Gods Dispensations, both Gods Blessings and Judgments were much more external and sensible than they are now. *See Calv. Instit. l. 2. c. 11. §. 1, 11.*

Children

Children must have their A. B. C. weak and rudimental Instructions. These are called Elements, or Rudiments, yea *weak and beggarly Rudiments* στοιχεῖα. *Gal.* 4. 9.

Tota legis Oeconomia velut rudis quædam erat disciplina rudibus conveniens. Beza in Gal. 4. 3. Like a Horn-book to a Child.

R. 3. That they to whom it was not given might not understand.

R. 4. That his People might see and understand the better.

These two Reasons are assigned by Christ himself for his own teaching so much by Parables; and there is some affinity between a Type and a Parable, as you heard the last time, *Matth.* 13. 11, 13. *why speakest thou to them in Parables?*

Because it is given to you to know the Mysteries of the Kingdom of Heaven, and —— *because they seeing see not*, &c. Similitudes not understood are Riddles and clouds of Darkness upon the understanding; But if once interpreted and understood, they are like bright Candles, they give a clear light. *Comparata etiam fida arguunt, fidemque faciunt.*

It is not a true and sound Rule, that of the Schoolmen, *Theologia symbolica non est argumentativa.*

What! shall we say, that all the Parables of our Saviour did argue nothing? when indeed they did not only argue, but demonstrate; and that so, as did convince and cut the hearts sometimes of his greatest enemies and opposers.

Was not *Nathans* Parable argumentative, yea demonstrative and convicting unto *David?*

Their Rule may be true concerning their own allegorical Senses, and mystical Froth, which may be found in their Interpretations: but concerning *Scripture-Types* it is most false.

You have seen the Nature of a Type, what it is, and some short hints of reasons of the Lords speaking this way: we shall now enter into particulars, and go through the *Types*, and open to you (as the Lord shall enable) something of the Gospel-Truths and Mysteries adumbrated and shadowed forth by them; depending upon the help and assistance of him, of whom we are to speak.

Now

Now the firſt and moſt general Diſtribution of them is into *Types perſonal* and *Types real*, holy perſons and holy things. The terms of which diſtinction are ſo plain, that it needs no further explication; therefore we ſhall not make any tarrying here: you know the difference between perſons and things.

Perſonal Types are ſuch as *Adam*, *Noah*, *David*, and others.

Real Types are the *Temple*, the *Ark*, the *Manna*, the *Sacrifices*, and ſuch like, whereof hereafter.

We ſhall begin with the *perſonal Types*: and they may be ſubdivided into two ſorts.

1. Individual Perſons.

2. Typical Ranks and Orders of Perſons, which we may call Religious Orders; ſuch as the *Prieſts*, the *Nazarites*, &c.

1. Typical individual Perſons. Concerning theſe there be ſome previous Rules, that may be of ſome uſe, and give ſome general Light for your better underſtanding of them.

1. They were all godly men. No wicked man, individually conſidered, ever was, or could be a Type of Chriſt. How could Limbs of the Devil, men in whom *Satan* dwelt, be Pictures as it were and Looking-glaſſes, in which to ſee the Shadow of the moſt high God, who is Holineſs it ſelf.

A man perſonally wicked may be involved with others in a religious Order. For the Order is holy, though the man be wicked; But if ſingle perſons be Types, they muſt needs be holy men.

2. Whereas theſe holy men had their failings; They were not Types of Chriſt in regard of their ſinful failings; but only in their Graces and Excellencies. For Sin cannot be a Type of Holineſs: Therein they were not like; but unlike to Jeſus Chriſt the *Antitype*.

3. When Typical perſons had real Types belonging to them (as oftentimes they had) we ſhall ſpeak to both together, at leaſt where they cannot be better and more conveniently referred to ſome other place. As for inſtance, *Noahs Ark* was a Type, as well as he himſelf. Therefore we ſhall ſpeak to that, when we ſpeak of *Noah*, as being

ing a Circumſtance, and a part of his Hiſtory, which was though a true and real, yet withal a typical Hiſtory.

4. Theſe typical perſons, the higheſt and moſt eminent of them, were but partial Types: Therefore together with the Analogy between them and the Antitype, we ſhall ſometimes, where we ſee it needful, note alſo the diſparity and diſproportion that was between them. That you may ſee how far the Shadows fell ſhort of the Subſtance, and how the *Antitype* excels the *Type*.

And we ſhall not mention all, but only ſome of the chief and moſt illuſtrious.

And becauſe there be divers of them, we ſhall rank them, for method and memories ſake, into two Claſſes.

1. The perſonal Types that were before the Law.

2. Under the Law.

1. Before the Law. Here I ſhall inſtance only in eight Perſons, namely, *Adam, Enoch, Noah, Melchizedek, Abraham, Iſaac, Jacob,* and *Joſeph.*

1. *Adam.* He was *the firſt Type of Chriſt* in the world.

That he was a Type of Chriſt is clear from expreſs Scriptures. The Text, *Rom* 5. 14. *Who is the Type of him that was to come,* and 1 *Cor.* 15. 45. *The firſt man* Adam *was made a living Soul, the laſt* Adam *was made a quickening Spirit.*

Now to ſhew you the Analogy, wherein *Adam* did reſemble and repreſent the Lord Jeſus Chriſt.

It was chiefly in this. In regard of his Headſhip and Influence, *Adam* and Chriſt both ſtood inſtead of all that belonged to them. *Adam* was the Head of the firſt Covenant, Jeſus Chriſt is the Head of the ſecond Covenant.

Adam was the Covenant-root and Head of all Mankind, a publick and common perſon, repreſenting them; yea an undertaker for them.

What they ſay vainly of the Pope, that he is the Church-Repreſentative, may be truly ſaid of *Adam*; He was the Repreſentative of the whole World, as a Parliament-man acting in the name of the Town or Country that choſe him: He ſinning, we ſinned in him; he being condemned, we are condemned in him:

So

So Chriſt is the Head of the ſecond Covenant, and of his Elect, who are involved and wrapt up therein: He hath undertaken for them, and preſented them to the Father, *Epheſ.* 2. 16. *in one body:* Therefore when he died we died with him; when Chriſt was crucified, our Sins were nailed to his Croſs, and crucified and buried as it were in his Grave. If he ariſe, we riſe with him, to die no more. His Influence is to all his Seed. For both *Adams* have a Seed. As *Adam:* ſo Chriſt. *Iſai.* 53. 10. *He ſhall ſee his Seed*—— He communicates to them what he hath: ſo doth Chriſt what he hath.

Adam conveys and communicates Sin and Death: But Chriſt Righteouſneſs and Life.

Adam brought in theſe two great Intruders and Uſurpers, Sin and Death, into the world.

And as *Adam* conveys Sin to thoſe that had not ſinned actually: ſo doth Chriſt convey Righteouſneſs to thoſe that had not wrought Righteouſneſs. As in the Text, *Rom.* 5. 14. with *Rom.* 9. 30, 31. *The Gentiles, which followed not after Righteouſneſs, have attained to Righteouſneſs.*

As ſoon as there is an Union between Soul and Body, *Adams* Sin is imputed to his Seed: ſo as ſoon as there is a myſtical Union between Chriſt and the Soul by the Spirit of Faith, ſo ſoon is Chriſts Righteouſneſs imputed.

There be ſome other Conſiderations may be added unto theſe.

2. The Apoſtle ſeems to make his Dominion over the Creatures a ſhadow of Chriſts Dominion and Kingdom, *Gen.* 2. 19, 20. Pſal. 8. 6. compar'd with *Heb.* 2. 6, 7, 8, 9.

3. His Relation to *Eve.* She was taken out of his Side while *Adam* was aſleep, and afterwards married to him, *Gen.* 2. 21. ſo the Church is taken out of Chriſts Side, while he was in the ſleep of Death, and joyned to him as his Spouſe by the Covenant of Grace, 2 *Cor.* 11. 2. *I have eſpouſed you to one Husband, that I may preſent you as a chaſt Virgin to Chriſt.* Epheſ. 5. 30, 31. *We are Members of his Body, of his Fleſh, and of his Bones*— While Chriſt dies, his Church receives Life, and ſhe which lives only by him, her hath he eſpouſed to himſelf *in Truth, Mercy and Righteouſneſs,* Hoſ. 2.

The Church is both *Effectum & Objectum Redemptionis*, the Effect and the Object of Redemption.

The Effect. He died to purchaſe to himſelf a Church, a peculiar people, *Tit.* 2. 14.

The Object. He gave himſelf for the Church, *Epheſ.* 5. 25.

But yet it follows not, that Marriage is a Sacrament, though *Adams* Marriage had ſuch a ſacramental or typical notion put upon it, he being the common Root of all mankind: But this will not ſuffice to make Marriage a Sacrament, no more than the annexing a typical uſe to the Jewiſh Sabbath, *viz.* to commemorate their Deliverance out of *Egypt*, will make the fourth Commandment ceremonial.

And as *Adam* was a Type of Chriſt: ſo we may carry the parallel a little further.

So *Eve* may be conſidered as a Type of the Church. For the Godly are called her Seed, *I will put enmity between thy Seed*, that is, the Serpents, *and her Seed.* Gen. 3. 15. and *Adam* calls her *the Mother of all living*, Gen. 3. 20. So *Jeruſalem* which is above, that is, the Church, *is the Mother of us all*, Gal. 4. 26.

4. And laſtly, as *Adam* was a Type himſelf; ſo he had ſeveral Types belonging to him.

There were divers real Types belonging to the Hiſtory of this perſonal Type.

As Paradiſe a Type of Heaven. For Heaven is often called by that name, 2 *Cor.* 12. that which in ver. 2. is called the *third Heaven*, is called in ver. 4. *Paradiſe*; ſo *Luk.* 23. 43. *this day ſhalt thou be with me in Paradiſe.*

Paradiſe was a Garden of Pleaſure. *Eden* from whence the *Greek* word 'ΗΔΟΝΗ' Pleaſure: and the Heatheniſh Poems of the Gardens of *Adonis*: But at thy right hand in Heaven are Pleaſures for evermore, *Pſal.* 16. 11.

So likewiſe the Tree of Life in Paradiſe was a Type of Chriſt, though it was created upon the third day of the Week; and before the Goſpel it could not be a Type of Chriſt; yet after the Fall, and after the preaching of the Goſpel, *Gen.* 3. it might be deſigned and ordained to this uſe.

As

As God provided Physical Herbs for Man before he fell, or needed them as to that use of Physick: so this Tree of Life before Sin, or the Gospel was known; It seems to be so spoken of *Revel.* 2, 7. and 22. 2. *The Tree of Life in the midst of Paradise.* Christ in the midst of the Church.

Mans Ejection out of Paradise, a Type of his deserved Exclusion out of Heaven.

And the Cherubims with flaming Swords, *Gen.* 3. *ult.* an outward and visible shadow of the Wrath of God; and of the Angels of God as Executioners of it on Man, who were created to be Ministers to his good, and are so again through Grace. But, as in our natural condition, they are the Lords Hosts to fight against us.

But there is πόλῳ μᾶλλον a much more put upon Christ. His saving Virtue far exceeds that cursed influence of *Adam*, in sundry particulars, amply opened by the Apostle from vers. 12. to the end of the Chapter.

1. The disparity is very great both in their Persons. *The first* Adam *is of the earth earthly*; his Name is but *Adam*, Earth, or Red earth; *but the second* Adam *is the Lord from Heaven*, 1 Cor. 15. 47.

2. In their Headship and Undertaking; the one of a Covenant of Works; the other of a better Covenant of Grace.

3. In the Success of their Undertakings. The one failed; the other kept the Covenant; the first *Adam* was tempted by Satan, and conquered by him; but Christ was tempted, but overcame the Tempter.

4. In their Influences. *The first* Adam *was made a living Soul*; *the second a quickening Spirit*, 1 Cor. 15. 45. The one conveys all evil, Sin and Death to his Seed: the other communicates all good, Righteousness and Life to his. There is Righteousness opposed to Sin, and Life to Death, and with a much more, *Rom.* 5. 15, 16, 17, 18. *Not as the Offence, so is the free Gift.* At the great Day, when *Adam* shall see his Seed lost and undone, he must own it. I have embrued my hands in the Blood of all these: But Christ shall say, here am I, and the Children which God hath given me, and not one of them is lost.

2. *Enoch*,

2. *Enoch*, the seventh from *Adam*.

It is true, he is not so expresly mentioned in Scripture for a Type of Christ, as *Adam* is; but yet by comparing the Scriptures we may discern a clear analogy between Christ and him; how he was made like unto the Son of God in sundry things.

1. He was a most illustrious Type of Christs Ascension into Heaven, and indeed the only Type they had of it before the Law. They had but two in all; *Elijah* under the Law, and *Enoch* before the Law: Therefore we cannot well omit him. *Gen.* 5. 24. Enoch *walked with God, and he was not: for God took him*; and *Heb.* 11. 5. *he was translated, that he should not see Death; and was not found, because God had translated him.* Some look upon this as a pledg of their Translation that shall be found alive at Christs second coming; of whom the Apostle saith, *they shall be changed*, or translated, 1 *Thess.* 4. But it looks first and chiefly at Christ himself, at his Ascension. This I mention first, as being the chief particular: but a further analogy may observed in sundry other particulars also; as,

2. There was in *Enoch* some shadow of Christs Prophetical Office; we read of *Enochs* Prophesie, *Jude* 14, 15.

But Christ is the true Prophet, who hath unsealed the whole Book of Gods Counsels, that *Liber fatidicus*, *Rev.* 5. he hath opened it so far as is fit and needful for his Church to know.

And as *Enoch* prophesied of the Day of Judgment: so hath Christ very fully and frequently.

3. We may set him among the Types of Christ for his unparallell'd Holiness in the age wherein he lived, which was a corrupt and evil time, *all Flesh began to corrupt their way*, Gen. 5. 22, 24. *Enoch walked with God*; it is twice repeated, as worthy of special remark: so Christ *fulfilled all Righteousness*, Matth. 3. 15.

4. His pleasing God. For so it is testified of him, *Heb.* 11. 5. so Christ, *Matth.* 3. 17. *this is my beloved Son, in whom I am well pleased* — *Joh.* 8. 29. *I do always those things that please him.* He is pleased so well with him, that he is well pleased with Sinners for his sake, even for his Righteousness sake.

5. His very Name *Enoch* hath something in it, *dedicated unto God.*

God. חנך *consecravit*, from חנך *dedicavit, consecravit.* From whence some derive the *Greek* ἐγκαίνια *Initia*, and ἐγκαινία *the Feast of Dedication*, Joh. 10. 22.

So was Christ, *Luk.* 1. 35. *that holy thing — my Servant whom I have chosen* Isai. 42. 1. *and* 49. 5. *formed me from the Womb to be his Servant.*

6. Some have added, in regard of the continuance of his Life. *Henochs* days were as the days of the Sun. For he lived *three hundred sixty five years*, Gen. 5. 24. as many years as there be days in the year.

And of Christ it is is said, *his Throne shall continue for ever, as the Sun before me*, Psal. 89. 36.

3. The third typical person that we mentioned is *Noah.* He is made a *Type*, 1 *Pet.* 3. 20, 21. in regard of his preaching and saving those that believed him in the Ark.

So Christ hath published the Gospel, *Matth.* 11. 27. *no man knoweth the Father, but the Son, and he to whom the Son revealeth him* —— *He came and preached Peace*, Ephes. 2. 17. 1 Pet. 3. 19. Christ preached in *Noah:* he saves them that believe his Doctrine; he saves them in the Ark of his Church, by the Covenant and Water of Baptism.

4. *Melchizedek* was also a Type of Christ; and most especially in regard of the excellency and eternity of his Person, Priesthood and Kingdom. *Psal.* 110 4. *The Lord hath sworn, and will not repent, thou art a Priest for ever after the Order of* Melchizedek, with *Heb.* 7. 2, 3, 4. *made like unto the Son of God.* But there is not time to insist upon these, nor to proceed to the rest of the Types.

I shall therefore for the present conclude with something of Use and practical Improvement; and shall raise the Uses not so much from the Doctrine in general; but rather from that which hath been spoken upon it at this time.

Use 1. Learn and know something more of Jesus Christ by what you have heard; or, if you knew it before, let it be more deeply imprinted upon your hearts.

Let us sum up all together: for they are all but *partial Types*, and weak and imperfect Shadows of the Messiah: but all put together

gether will give the greater lustre; like the *Galaxia*, which is said to be a multitude of little Stars.

Adam was a Type of Christ in regard of his Headship and Influence; *Enoch* a Type of his Ascension into Heaven; *Noah* of his Preaching and saving the Church by the Covenant and Water of Baptism; *Melchizedek* was a Shadow of the Excellency and Eternity of his Person, and of his Priesthood and Kingdom. Know these things, meditate and consider them more throughly, and improve Christ in these Discoveries for your spiritual good. Consider him as a common person standing in our stead, as a Prophet, Priest and King; as ascended into Heaven, as the Saviour of the Church, which is his Body.

Use 2. Be exhorted to examine your selves, and try which of the *two Adams* you are under. For there are but two Men in the World, the *first* and *second Adam*; thou art a Member of one of them. *Adam* and *Christ* divide the whole World.

Quest. How may we know whether we be under the first or the second *Adam*?

Answ. Take these Tryals.

1. What Birth hast thou? only the natural, or spiritual Generation? Art thou only born, or new born? For they that come only from *Adam* by natural Generation, belong to him as the *first Adam*: They that come of Christ by spiritual Regeneration are the Seed of Christ, and belong to him as the *second Adam*.

What Experience hast thou had of this great work? *Nicodemus*, though a Doctor in *Israel*, understood little of it.

2. What Covenant doth thy Soul cleave to, and act under the rule and influence of? Works or Grace?

Works is the *first Adams* Covenant: but Grace is the Covenant of the *second Adam*.

To go forth in a mans own Strength, to expect acceptance in his own Worth, this is a first Covenant Spirit; a sign thou groweſt upon the old Stock, upon the root of *old Adam*: But to live in a continual dependance upon free Grace for every thing, the free Grace of God in Christ: this is the Spirit of the second Covenant, and becomes the Sons and Branches of the *second Adam*.

Though

Though a godly man may for a fit turn aſide to the old Covenant, as *Abraham* did to *Hagar*; yet it is not his way, it is not his Spirit to do ſo; and thence he is never at reſt, till he return to have his dependance and reſt on Chriſt again: The Spirit of one under the Covenant of Grace is, *to have no confidence in the Fleſh; but to have his reſt and rejoycing in Jeſus Chriſt*, Phil. 3. 3.

3. What Communications, whoſe Influences doſt thou receive? Every Branch receives from its Root, the Stream from its Fountain. Doſt thou receive the Communications of the *firſt* or of the *ſecond Adam?* this will ſhew whoſe thou art, and to whom thou doſt belong.

You have heard what it is that each of them doth communicate. That old Tree bears no good Fruit at all. Art thou under the power of Sin and Death? or under the power of Righteouſneſs and Life? Sin and Death reigns in the poſterity of the *firſt Adam:* But Righteouſneſs reigns by Grace unto eternal Life, in the poſterity of the *ſecond Adam, Rom.* 5. 21— 2 *Cor.* 5. 17. *if any man be in Chriſt he is a new Creature.*

Uſe 3. Here is Comfort to the Seed of the *ſecond Adam* againſt the preſent troubles they are under. There be chiefly three complaints and troubles of Gods People, under all which here is matter of ſupport and relief.

1. Thou art here upon Earth; Chriſt the Head in Heaven, but his poor Saints and Members here below: But remember whither Jeſus the Forerunner is entred for us. As ſure as *Enochs* Body is in Heaven, or *Elijahs*, by the virtue of his Aſcenſion, of whom they were Shadows: ſo ſure ſhall thine and mine aſcend thither, if we be his, though we ſleep in the duſt for a time, as Chriſt himſelf alſo did.

2. But while in this low valley, the floods of great Waters are ready to overwhelm us; the floods of Perſecution, Affliction, Deſertions, the overflowing ſcourges of common calamities, which puts many of Gods people to ſome cares and fears: But as to this, conſider that *true Noah*; the Lord provides an Ark of ſafety for his people, *that the floods of great Waters may not overwhelm them*, Pſal. 32. 6— ſee *Pſal.* 124. 1—5. *If it had not been the Lord*

who was on our ſide— if it had not been the Lord who was on our ſide, when Men roſe up againſt us: then the Waters had overwhelmed us, the Stream had gone over our Soul— then the proud Waters had gone over our Soul.

But 3. Thou art a poor unworthy creature, and God is angry, or appears angry; and how can I expect ſuch Salvation from him, who have ſinned againſt him ſo as I have done? To this, remember what an High Prieſt you have, even Jeſus, who is made an High Prieſt for ever, after the Order of *Melchizedek: Therefore let us come with boldneſs to the Throne of Grace.* It is the Apoſtles Inference, *Heb.* 4. 15, 16. the Apoſtle ſaith of *Melchizedek*, *Heb.* 7. 4. *conſider how great this man was.* It may be ſaid much more of Chriſt, conſider how great your High Prieſt is.

How little ſoever thou art in thy own eyes, how unworthy ſoever; the Greatneſs and Glory of your Redeemer is enough to remove all diſcouragement.

Some entrance (Beloved) hath been made into the *perſonal Types.* We are upon the individual perſons that were Types before the Law, whereof eight were named, *Adam, Enoch, Noah, Melchizedek, Abraham, Iſaac, Jacob* and *Joſeph*, whereof only two have been ſpoken to, *viz.* firſt *Adam*, ſecondly *Enoch.* We ſhall now proceed to the reſt.

3. The third is *Noah*, whom we did but touch upon the laſt time, but ſhall endeavour now to clear it more fully.

The Story of *Noah* is written in the 6, 7, 8, and 9. Chapters of *Geneſis*. And ſo famous it was amongſt his Poſterity, that the Heathen have ſome broken Remembrances and Traditions of it; they had heard of a Flood, as well as of the Creation of the World. *Ovid* ſpeaks of them both in his *Metamorphoſis*: And their *Bacchus*, the very name with a little alteration of the Letters, comes from *Noah Noachus*, *Boachus*, and *Janus*, from the *Hebrew Jajin vinum*: ſomewhat they had heard, as it ſeemeth, about his planting a Vinyard, and making Wine.

That this Hiſtory of *Noah* had a typical reſpect, you may ſee in 1 *Pet.* 3. 20, 21.

In

In what reſpect was he a Type? In two things chiefly,

1. In regard of his Preaching.

2. His ſaving his Houſhold in the Ark.

1. In regard of his Preaching; he was a Preacher of Righteouſneſs, 2 *Pet.* 2. 5. he gave warning to the ſecure World for a hundred and twenty years together, both by his Word and Actions: Every ſtroke in the building of the Ark had a voice, and was an alarm to the World every day:

So Chriſt, who did preach by his Spirit in the Miniſtry of *Noah*, 1 *Pet.* 3. 19,20. And when he came in the Fleſh, *he did preach, and bring in everlaſting Righteouſneſs*, Dan. 9. 24. And he hath preached by his Word and Spirit in his Apoſtles and Miniſters ever ſince.

What *Noah* did one hundred and twenty years, Chriſt hath been doing theſe ſixteen hundred years.

And as *Noah* had no great ſucceſs in his Miniſtry: ſo Chriſt and all the Servants of Chriſt have cauſe to complain, *who hath believed our Report*, Iſai. 53. 1.

There were but eight perſons ſaved in the Ark, *wherein a few, that is, eight Souls were ſaved by Water*, 1 Pet. 3. And of thoſe eight, all were not ſaved eternally; there was a *Cham*, and of him the curſed *Canaanites*: but all the reſt of the world periſhed in the Flood. Doubtleſs they deſpiſed *Noah* and all his Preaching, and thought him an old doting Fool to go and build a Ship on dry ground, and expect that the Sea ſhould come up thither to ſet it afloat; they would not believe one word he ſaid: ſo men account Preaching Fooliſhneſs, 1 *Cor.* 1. Hence thoſe complaints of Chriſt and his Meſſengers, *Iſai.* 49. 4. *I have laboured in vain, I have ſpent my ſtrength for nought, and in vain*— In his own perſonal Miniſtry and teaching we read not of very many that were converted by him.

To the Apoſtles he gave more ſucceſs; but yet the converted ones were but a few in compariſon of the unconverted, unbelieving world.

2. *Noah* was a Type of Chriſt in regard of his ſaving thoſe that did believe his Preaching, from the common Deluge and Deſtruction.

Hence the Notation of his Name *Noah*; it ſignifies Reſt: Chriſt is Reſt, and the only Reſt of the Soul, *Matth.* 11. 30. *Gen.* 5. 29. *He ſhall comfort us, becauſe of the Curſe laid upon the Earth.* Not upon the Earth only, (as the blind Papiſts dream, and therefore love the Fiſh better than the Fleſh;) but the Earth is put for the whole Creation. The Earth, the Sea, and all the Elemens, and all that is therein: yea the Sun, Moon and Stars are not excluded out of the general Curſe and Bondage of the Creatures: the Apoſtle ſaith, *the whole Creation ſuffers and groans*, Rom. 8. 22.

The ancient Dominion over the Creatures was in part reſtored, when they came together peaceably in the Ark: the firſt Bleſſing of Propagation and Dominion had its Charter renewed and confirmed, *Gen.* 9. 9. Now *Noah* was an Inſtrument to remove this Curſe in part, to repair the Ruines of the old World, and reſtore it to a better ſtate: Some he did ſave out of the common Ruines, 1 *Pet.* 3. 20. ſo doth Chriſt reſtore and ſave loſt and fallen Mankind, 1 *Pet.* 3. 21. by the Reſurrection of Chriſt.

This being a main thing wherein *Noah* was a Shadow, let us inquire and ſearch into it more fully: For where the Scripture gives us a general hint, that ſuch a thing was a Type, we may ſafely inquire; yea, we ought to inquire, and ſearch out the particulars wherein the Analogy lies.

Now this, *viz. Noahs* typical ſaving the World includes divers things. There were divers *real Types* belonging to the Hiſtory of *this perſonal Type.* As,

1. *Noahs* Ark.
2. The Deluge.
3. The Waters thereof.
4. His acceptable Sacrifice.
5. The Lords Covenant with him, and the Rainbow the Sign thereof. All which had their typical Significations. For,

1. *Noahs* Ark was a Type of the Church.
2. The Deluge of the day of Judgment, and the everlaſting Salvation of ſome, and Deſtruction of others.
3. The Waters that bare up the Ark typified the Water of Baptiſm.

4. *Noahs*

4. *Noahs Sacrifice* was a Type of Chriſts Sacrifice.

5. His Covenant, with the Rainbow the Sign thereof, a Type of the Covenant of Grace.

1. The Ark was a Type of the Church. Some have accommodated the Ark as a Type a little otherwiſe; but this is the cleareſt. The Analogy may be made out in many particulars, which ſome have done with much ingenuity, which becauſe it ſeems to be ſolid as well as ingenious, I ſhall rehearſe it to you: I ſay the Analogy may appear in theſe ten particulars.

1. *Noah* builded the Ark according to the Mind of God, and he was in it himſelf when it was toſſed, and floated upon the Waters, *Gen.* 6. 22. *according to all that God commanded, ſo did he.* So Chriſt buildeth the Church in perfect Faithfulneſs to his Fathers Will, *Heb.* 3. 2, 3. *He was faithful to him that appointed him, as alſo* Moſes *was faithful in all his Houſe:* and he is in it, in all the Floods and Troubles of his Church and People to the end of the world, *Iſai.* 43. 2. *when thou paſſeſt through the Waters, I will be with thee.* Matth. 28. 20. *Lo, I am with you alway even to the end of the world.* The Church is reſembled by a Ship: ſo *Iſai.* 54. 11. *O thou toſſed with Tempeſts.* Here the Church is compared to a Ship in a Storm: and there are many things belonging to a Ship, reſembling ſomewhat in the Church.

The Pump Repentance.

The Sails Affections.

Wind the Spirit.

The Rudder the Word——

2. The Workmen and Carpenters that built it, they were drowned themſelves: ſo carnal Miniſters may be inſtrumental for good to others, of ſaving others, and yet not not ſaved themſelves.

It is a ſcruple which ſome Chriſtians are exerciſed with, the Miniſter by whom they have received good to their Soules proves an Apoſtate; hence they queſtion the Work they have found by his Miniſtry.

Now I confeſs, that ordinarily God doth not bleſs the Labours of wicked Miniſters; but yet ſometimes he doth: as in the building

ing of *Solomons* Temple, many had to do with it, who were not truly godly: So it is in spiritual building there was a *Judas*, a *Demas*, *Matth.* 7. 22. 23. 1 *Cor.* 9. 27. For the efficacy of the Ordinances does not depend upon Instrument; but upon the Institution and Blessing of God.

3. The Materials of the Ark; *Noah* takes many trees out of the Woods, cuts them down, compacts them, joyneth them together; and they must be bowed and fitted and joynted: So Christ in building his Church; they must be cut off the old tree where they grew before, and fitted, and hewed, and humbled, *Hos.* 6. 5. *I have hewed them by the Prophets:* and then compacted and united together in the Faith, Love and Order of the Gospel; and so they become a Church of Christ.

4. There was a Door in the Ark, and but one Door, *Gen.* 6. 16. So in the Church Christ is the Door, *Joh.* 10. 7, 9. by whom alone we enter in to the Father. and find Pasture, that is, full supplies according to our wants.

5. The Ark had a Window to let in Light, *Gen.* 6. 16. which resembles the Windows of *Solomons* Temple, 1 *King.* 6. 4. which were made narrow without, and wide within, to diffuse the Light the better.

This Light is Christ, *Joh.* 1. 9. *he is the Light of the World*, *Luk.* 11. 34, 35, 36, as a Candle in a Room enlightens the whole Room: So if there be a Light in the supream Faculties of the Soul, that is, true spiritual Wisdom in the heart, it will enlighten the whole man, so as to direct and guide it; the whole body of a mans carriage and conversation will be full of Light: the Light he gives diffuseth it self through the whole man, and has an influence into all his conversation.

6. There were many Rooms or Chambers in the Ark; and so in the Temple; yet all these made up but one Ark: this signifies many particular Churches; yet all the Churches in the world make up but one Church Catholick, which is the mystical body of Christ, 1 *Cor.* 12. 12. as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body: so also is Christ; see *Cant.* 6. 9. *My undefiled is but one.*

7. There

7. There were three Stories in the Ark; it was three Stories high. *Gen.* 6. 16. and ſo *Solomons* Temple had three parts, an outer Court, an inner Court, and an Holy of Holies. This holds forth the three degrees of the Church. There is,

1. The viſible Church.
2. The myſtical Church militant here on Earth.
3. The Church triumphant in Heaven.

The Church in her loweſt Story is her viſible Members here on Earth, among whom there be many Hypocrites; yet even ſo, *ſhe is more excellent than the Mountains of Prey*, Pſal. 76. 4. Kingdoms are called Mountains of prey, that ſaying being too often true, that *magna Regna* are indeed *magna Latrocinia*: But the Church is more glorious than they.

The inviſible Church is the ſecond Story, *againſt whom all the Gates and Powers of Hell ſhall not prevail*, Matth. 16. 18. It is true in ſome ſenſe in general concerning the viſible Church; Chriſt will always have ſome viſible Societies of Chriſtians in the world, that ſhall make profeſſion of his Name; but it holds chiefly concerning the myſtical Body of Chriſt: True Believers cannot fall away.

The third Story is the Church triumphant, which is higher than all theſe, and more excellent than all the Kingdoms in the world, than all the Churches upon earth.

8. They in the Ark were ſafe, and there was no ſafety but in the Ark: ſo in the Church there is Salvation; but no Salvation out of the Church: *Salvation is of the Jews*, Joh. 4. *extra Eccleſiam non eſt Salus.* It is always true of the myſtical Church; and it is ordinarily true concerning the viſible Church.

Yea the Ark was ſafeſt when the Waters were higheſt. Sea-man have an expreſſion; in a Storm they uſe to wiſh for Sea-room enough; Or we may apply it higher to Chriſt himſelf, and to his myſtical Body; Without Chriſt there is no Salvation; but as they were ſafe in the Ark: So whoſoever is in Chriſt, and a Member of that inviſible Society, he is ſafe, and ſhall never periſh.

9. In the Ark there were both clean and unclean Beaſts; yet the Ravenouſneſs of their Natures was reſtrained for the time,

Gen.

Gen. 7. 2. So in the Church there are both Saints and Hypocrites: Hypocrites are unclean Beaſts.

A *Cham* in the Ark; a *Judas*, a Devil in Chriſts own Family. In the viſible Church there be ſometimes Wolves within, and Sheep without; though they are Wolves in Sheeps clothing. For profane perſons may, and ſhould be kept out, but cloſe Hypocrites cannot.

For as in the Ark though there were ravenous Beaſts; yet their Natures were reſtrained: ſo in the Church, ſuch as are Beaſts by nature; yet the Corruption of their Natures is reſtrained, there is reſtraining Grace upon Hypocrites in the Church, as well as renewing Grace in the Saints, *Iſai.* 11. 6—9. *They ſhall not hurt nor deſtroy in all my holy Mountain.*

10. There iſſued out of the Ark a Raven and a Dove, whereof the Dove returned again, but the Raven did not, *Gen.* 8. 7, 8, 9. the Raven is an unclean Bird, *Levit.* 11. 15. a Bird of prey, and a Bird of darkneſs, *Iſai.* 34. 11.

The Dove is a Bird of Light: at the Baptiſm of Chriſt, the Holy Ghoſt deſcended on him in the ſhape of a Dove, *Matth.* 3. If a Dove go out from Chriſt and his Ordinances, it ſhall find no reſt, till it returns again into the Ark, and be taken in by the Hand of *Noah*, by the Spirit of Chriſt: But the Raven goes out of the Ark, and returns no more: and how many Ravens are there in the Church that depart and fall off, and return no more? 1 *Joh.* 2. 19. *they went out from us, becauſe they were not of us.*

You Ravens that are going and coming, and hovering to and fro; as the Raven, ſhe went and came, *Gen.* 8. 7. and might light on the outſide of the Ark——

Vide *the old* Geneva *Note.*

If you do not get into the Ark, into Chriſt, it ſhews what you are.

You that are Doves, and gone out, return again, *return to your Reſt, fly as Doves to the Windows, Iſai.* 60. 9.

The Dove is no ravenous Bird, ſhe cannot fight as the Raven, and ſhe is ſwift of Wing; *pray for the Wings of a Dove*— in this ſenſe, *Pſal.* 55. 6. make haſte to Chriſt.

Thus you ſee what a full and plentiful Analogy there is between

tween the Ark and the Church in all these ten particulars.

2. The Deluge was a Shadow of the Day of Judgment, and the everlasting Salvation of some, and Destruction of others at that day. The Apostle *Peter* parallels them, 2 *Pet.* 3. 6, 7. *the World that then was being overflowed with Water perished: But the Heavens and the Earth which are now, are reserved for Fire against the day of Judgment.* It was indeed a lesser day of Judgment, and *magnum futuri Judicii præjudicium.* Hence Hell is called the place of the Gyants, *Prov.* 21. 16. *The man that wandereth out of the way of understanding shall remain* בְּקְהַל רְפָאִים *in cætu Gigantum, in the Congregation of the Gyants,* Prov. 9. 17, 18. *but he knoweth not that the Gyants are there, and that her Guests are in the depths of Hell.*

The World will be in a like frame drowned again in deep security, *Matth.* 24. 37, 38, 39. though they see all the tokens appearing, and all things fulfilled that have been foretold; yet they will not be awakened: But when they saw the Flood came indeed, Oh the amazement that began to seize upon them! when they saw the Cataracts of Heaven opened from above, and the Fountains of the great Deep broke up from beneath!

So at the Day of Judgment *every eye shall mourn,* Rev. 1. 7. see *Heb.* 11. 7. Noah *prepared an Ark to the saving of his House, by which he condemned the World:* some saved by *Noah,* others condemned by him.

3. The Waters that bore up the Ark are made by the Apostle a shadow of the Water of Baptism, 1 *Pet.* 3. 21.

As that Water bore up the Ark, and saved them from drowning: so doth Baptism save us.

For though the Flood was a true and real History; ye there be typical Histories; as you will hear further when we come to the *real Types:* Therefore that Water had a typical respect to the Water of Baptism.

4. *Noahs* Sacrifice when he came out of the Ark, was a manifest Type of the Sacrifice of Jesus Christ. For so indeed were all their Sacrifices, *Gen.* 8. 20, 21, 22.

Hence Christ is called *a Sacrifice of a sweet smelling savour,* Eph. 5. 2.

God was so pleased with *Noahs* Sacrifice, that he promised to destroy the world by Water no more:

So God is well pleased with Christs Sacrifice: he is so pleased with it, that he will be gratious unto sinners for the sake thereof, so as not to destroy them, but save their Souls.

5. *Noahs* Covenant, and the Rainbow the sign thereof, was a Type of the Covenant of Grace, *Gen.* 9. 12, 13.

It is a question whether there was any Rainbow before, it may seem not. Because it had been small comfort and assurance to the new World, to see that which they had seen before, and to have such a sign of the Covenant. Therefore some think that the Rainbow was not from the beginning: but as the Lord gave a new Promise; so he created a new thing for a Sign thereof.

Confer: in Heb. 1, 1, 2. *of* Noah's *Dispensation.*

But how may it appear that the Covenant of Grace was here held forth? See *Isai.* 54. 9, 10. *This is unto me as the Waters of* Noah, *&c. Ezek.* 1. *ult. As the appearance of the Bow that is in the Cloud in the day of Rain: so was the appearance of the Brightness round about* — Revel. 10. 1. and 4. 3.

Use. From all that hath been said of *Noah.* Here is ground of unspeakable Comfort to the Church and People of God in all their troubles. Afflictions are often compared to deep Waters, *Psalm* 42. 7. but God will provide for the safety of his people, *Psal.* 18. 16, 17. *he sent from above, he took me, and drew me out of deep Waters.* Isai. 43. 2. *the Waters shall not overflow thee.*

The Rainbow appears when there hath been rainy weather, *the Rainbow in a Cloud in a day of Rain,* Ezek. 1. *ult.*

So when the Church hath been in Floods of great Waters, Christ appears with a Rainbow, *Revel.* 10. 1.

And as he promised there shall be no more a Flood to destroy the Earth: so there is a time coming, when there shall be no more floods of Persecution to overwhelm his Church: *I have sworn I will not be angry with thee, nor rebuke thee any more,* Isai. 54. 9.

So for particular Souls that have been overflown with the Wrath of God, and the Waters have gone over their Soul, there is a time coming when Christ will appear with a Rainbow about his Head.

To

To some he gives such an inward Seal and Testimony of their Adoption, that they never loose it, but carry it in their bosoms to their dying day, keep their Assurance all their days. And though I know it is otherwise with some of his Children; yet at last, when they dye and come to Heaven, he will never overflow the soul any more with his Anger.

4. The fourth *personal Type* we named was *Melchizedek*; his Story is in *Gen.* 14.

That he was *a Type of Christ* is clear from *Psal.* 110. 4. where speaking of, and to, the Messiah, he saith, *The Lord hath sworn, thou art a Priest for ever after the Order of* Melchizedek: as also from that which the Apostle saith, *Heb.* 7. 3. *that he was made like unto the Son of God, and abideth a Priest continually. Assimilatus*, or *gerens similitudinem.* Some Controversie there is, who this *Melchizedek* was, and different Opinions there are. The Papists have very roving conjectures about it.

He was not Christ himself, because he is said to be *made like unto the Son of God*, Heb. 7. 3. but no man is said to be like himself. For similitude is between two.

That he was not an Angel, or an appearance of God, but a true and real Man, may be proved by this Argument; *because every Priest is taken from amongst men*, Heb. 5. 1. but *Melchizedek* was a Priest.

And the Scripture speaks of him as a Man: For it mentions the place where he dwelt, *viz.* at *Salem*; which must needs be understood historically; because there is no reason to constrain us to run a to metaphorical sense.

And whereas some object, there was no man then superior to *Abraham* in Faith and Holiness: But *Melchizedek* was greater than *Abraham.*

Some answer it thus; *Non sanctitate, sed dignitate præfertur Abrahæ.* For that *Abraham* was but an inferior person, whereas *Melchizedek* was King and Priest in *Salem.*

But we may answer further. That there might be some more eminent than *Abraham*, some of his godly Ancestors, who were aged and experienced Saints: as *Sem* for instance, might towards

the end of their lives be more eminent than *Abraham* was in his youth; of whom it is certain by the Genealogies, *Gen.* 11. that he was yet living: and he was the greateſt perſon then in the world; yea greater than *Abraham*, as being one of his Progenitors and Anceſtors.

Therefore many do conjecture that *Sem* was this *Melchizedek*: and indeed the conjecture is not improbable; though for any certain demonſtration it is not to be expected, becauſe the Lord hath purpoſely concealed who he was, to the end, he might be a more illuſtrious Type of Chriſt, appearing as it were like a Man fallen down from Heaven, and deſtinated to that end.

Queſt. Wherein was *Melchizedek* a Type of Chriſt?

Anſw. In regard of the Eternity and Excellency of his Perſon and Office, both as King and Prieſt. There be four particulars here included. He was a Type,

1. In regard of his Kingdom He is called *Melchizedek*, which the Apoſtle interprets *King of Righteouſneſs*, *Heb.* 7. 2. So Chriſt is King of his Church, and *King of Righteouſneſs*, *Pſal.* 45. 6, 7. *King of Salem*, which ſignifies Peace. It is thought to be the ſame City which was afterward called *Jeruſalem*: ſo Chriſt was *King of Jeruſalem*, *Zach.* 9. 9. and *King of Peace*, *Iſai.* 9. 6. *My Peace I leave with you*, *Joh.* 14. 27. *Mic.* 5. 5. *This Man ſhall be our Peace— Peace that paſſeth all underſtanding—* and Righteouſneſs firſt, then Peace; *Iſai.* 32. 17. *the Fruit of Righteouſneſs ſhall be Peace.* Otherwiſe, thou ſhalt have no Peace from Chriſt; unleſs he give thee Righteouſneſs firſt; both imputing his own Righteouſneſs for Juſtification to thee; and infuſing the inherent Righteouſneſs of Sanctification into thee; He will not create Peace for thee.

2. In regard of his Prieſthood. *Melchizedek* was Prieſt of the moſt high God, *Gen.* 14. 18. *Heb.* 7. 1. ſo is Chriſt both King and Prieſt. This was extraordinary in *Melchizedek*, that he might be the more glorious Type; God did not ordinarily allow it: the Houſe of *Aaron* had not the *Kingdom*; the Houſe of *David* had not the Prieſthood, they might not intermeddle in the Prieſts Office; King *Uzziah* was ſmitten for it: but *Melchizedek* was both.

3. In

3. In that ſhadow of Eternity which the Story in *Geneſis* doth caſt upon him. He is there brought in as a greater perſon than *Abraham* the Father of the faithful: but neither his Birth nor Death mentioned, neither his Father nor Mother, *without either beginning or end of days*, Heb. 7. 3. It is not meant, that he was ſo really, but only in ſacred Hiſtory, and in a Type or Shadow: For it is impoſſible for any Creature to be without beginning, that is an eſſential property of God; *Novitas eſſendi eſt de Eſſentia Creaturæ.*

And that *Melchizedek* was a Creature, and not God, was proved before; becauſe he was Prieſt and King of *Salem*; and *every Prieſt is taken from amongſt men, de Ratione Sacerdotis eſt ut ſit verus Homo*, it is an eſſential requiſite in a Prieſt, that he be indeed a Man: *Melchizedek* therefore was a Man; but yet eternal typically and in a figure.

Chriſt is called a *Prieſt for ever*, *Pſal.* 110. 4. and of *Melchizedek* the Apoſtle ſaith, *he abideth a Prieſt continually*, *Heb.* 7. 3. You ſhall never have cauſe to ſay, My Friend, alas my beſt Friend is dead: For he hath an everlaſting Prieſthood, and lives for ever to intercede and make mention of you to the Lord, *Heb.* 7. 25.

4. In regard of his Preheminence and Excellency above all other men. *Behold how great this man was*, Heb. 7. 4 he was greater than *Aaron* the Prieſt of the Lord; yea greater than *Abraham* the Forefather of *Aaron.*

Vide *My Notes of Chriſt's Prieſtly Office, wherein greater than* Aaron.

He was greater than *Abraham*, as in other reſpects: ſo in theſe three.

1. In that he bleſſed *Abraham*, *Gen.* 14. 19. *Heb.* 7. 7. *and without contradiction the leſs is bleſſed of the greater*: ſo Chriſt bleſſeth us, *Luke* 24, 50, 51. All our Bleſſings are through him; he is the Fountain of Bleſſing.

2. In that *Melchizedek* did refreſh *Abraham* and his Army, *Gen.* 14. 18. and *Melchizedek* King of *Salem* brought forth Bread and Wine, that is, (as the old Note well explains it) for *Abraham* and his Souldiers Refreſhment, and not to offer Sacrifice: So Chriſt refreſheth his Church with the Word and Sacraments, *Matth.* 11.

I will

I will give you rest, or I will refresh you, *Ego reficiam vos.*

3. In that *Melchizedek* did receive an homage and acknowledgment of Tythes from *Abraham*, and from *Levi* and *Aaron* in his Loins. Thus they paid their Respects to him, *Gen.* 14. 20. *Heb.* 7. 9. whether of his Spoils, or of his Goods, it was the tenth part. Some have gone so far from this, as to infer, that we ought to give unto Christ the Tenth part of our Goods, as well as the Seventh part of our Time.

But to let that pass: Certain it is, that we ought to give some fit proportion of our Estates unto God, for his use and service. And as he was herein greater than *Abraham*: so likewise greater than *Aaron*, and the Aaronical Order. *Melchizedeks* was an higher Order in many respects, largely opened in that 7th. to the *Hebrews*.

Use. This that hath been said concerning *Melchizedek* as a Shadow of Jesus Christ affords the greater encouragement to believe, and comfort to them that do believe in the Lord Jesus Christ.

Encouragement, having such an High Priest, thou maist safely venture thy Soul upon him.

Comfort, that so great a Person is thy Saviour.

True, thou art unworthy; but his Worth and Excellency is enough to preponderate and overballance all thine unworthiness.

He is both a King and a Priest for ever after the Order of *Melchizedek*: and if thou dost accept of him as thy King to rule thee, thou maist safely rely and rest upon him as thine High Priest to justifie and reconcile thee to his Father.

Aug. 15. 1667. Of the individual Personal Types that were before the Law, there be four yet remaining to be spoken to.

You have heard of *Adam*, *Enoch*, *Noah*, *Melchizedek*, how they were Types and Figures of him that was to come.

It remains, to speak of *Abraham*, *Isaac*, *Jacob* and *Joseph*.

1. *Abraham*; As the Apostle saith of *Melchizedek* in other respects, *Heb.* 7. 4. so we may say of *Abraham*; *Consider how great this Man*

Man was, in that ſo many Patriarchs, ſo many righteous men, ſo many Prophets, Prieſts and Kings, yea Jeſus Chriſt himſelf, were once in *Abrahams* Loyns.

I confeſs he is omitted by divers that have handled this Subject, for what reaſon I know not, unleſs it be from an aptneſs to reſtrain all the Types to the Perſon of Chriſt, wherein perhaps they found the accommodation not ſo clear in reſpect of *Abraham*; in whom nevertheleſs you will ſee ſome clearneſs, I hope, by and by, even as to that; though it is not always neceſſary in a Type, that it point directly at the Meſſiahs Perſon; but it is ſufficient if there be an adumbration or ſhadowing a forth of any Goſpel Truth or Myſtery any way belonging to him.

But there were many of them ſhadowed forth in *Abraham*, and the Scripture owns him for a *typical Perſon*, as you will ſee in the particulars. I ſhall but inſtance in five or ſix things.

1. If we conſider him together with *Iſaac* and *Jacob*, that proceeded from him, we may obſerve that in theſe three perſons, *Abraham*, *Iſaac* and *Jacob*, there is a weak and dark ſhadow of a very great Myſtery, even of thoſe three glorious Perſons, God the Father, Son and Spirit, in the order of their Subſiſtence and Influences to our Salvation. For *Abraham* was the Father and Original of both the other; and in his Love to God he ſpared not his only Son *Iſaac*, but offered him up to Death for a Burnt-offering; ſo God, in his Love to Man, *ſpared not his only begotten Son, but delivered him up for us*, Rom. 8. 32.

Iſaac was ſacrificed in a Figure: ſo was the Son of God, the ſecond Perſon of the Trinity, in our Nature ſlain and ſacrificed for us. Vide *my Expoſ. on* Gen. 22.

And *Jacob*, you know, came both of *Abraham* and *Iſaac*, and he is renowned for the Spirit of Prayer, *by which he had power with God and prevailed*, Gen. 32. 28. He did not prevail by his own ſtrength, but by the Power of the Holy Ghoſt, who did appear in him, and acted him as a Spirit of Prayer and Supplication unto ſuch invincible wreſtlings with the Lord.

From all which you ſee, that there is ſome glimpſe and ſhadow of the Fathers Love, of the Sons Death and Sufferings, and of the

the Spirit his breathings and workings in us. Here is something of a low and weak representation of that glorious Mystery of the Trinity, and the influences thereof to our eternal peace; though it is but a low and weak and dark shadow of it, as all *Types* are in comparison of the *Antitype*.

2. If we consider *Abraham* with his two Wives *Hagar* and *Sarah*, and their Posterities *Ishmael* and *Isaac*.

Here the two Covenants of Works and Grace, legal and evangelical Professors are shadowed forth.

For this we have the Apostles Authority, and the Testimony of the Holy Ghost himself, the best Interpreter of his own meaning, *Gal.* 4. 22, 23, 24.

1. The Differences and Properties of the two Covenants are here held forth. *Hagar* by the strength of Nature hath a Child; but *Sarah* by the Faith in the Promise, *Gal.* 4. 23. So Works and Fruits brought forth in a mans own strength, these are legal: if by Faith in Christ, this is evangelical.

The first Covenant-Spirit is a Spirit of bondage, *Gal.* 4. 24, 25. bondage unto sin and death: the second Covenant-Spirit is a Spirit of liberty and freedom; not liberty to sin, but liberty of spirit in and unto Duty.

The first Covenant-Spirit is a Spirit of Persecution, *Gal.* 4. 29. the second Covenant-Spirit is a Spirit of Love.

Let those Professors look to it, and take heed to their Spirits, who have a rigid, a violent, an imposing spirit towards the people of God, the Children of the Promise; take heed least you prove Hagarites, and meer legal Professors.

2. It is true, as *Abraham* did turn aside unto *Hagar*: so a Believer that is in the Covenant of Grace may possibly turn aside in some particular actings to a Covenant of Works; when through unbelief and neglect of the Promise they act according to the Law, in their own strength, or in a way of violence, not of love to their Brethren.

3. But the Bondwoman and her Seed must be cast out, *Gen.* 21. 10. *Gal.* 4. 30. Away with the Law of Works; we must renounce the old Covenant, and get free from the snares of such a Spirit.

3. If

3. If we conſider *Abraham* as the Head of the Covenant to that Church and People: ſo he is a Type of Chriſt the Head of the ſecond Covenant.

You know God covenanted with *Abraham* for his Seed: ſo he doth with Chriſt for all his Elect.

Gods Promiſe to *Abraham* was to give a Seed to him, and an Inheritance to his Seed, *viz.* the Land of *Canaan*, the Land of Promiſe: ſo God did promiſe to Jeſus Chriſt, that *he ſhould ſee his Seed*, Iſai. 53. 10, 11. and to *bring them to Heaven*, Heb. 2. 10— Jeſus Chriſt is the true Head of the ſecond Covenant, he engageth and undertakes for all his Seed: *Abraham* was but a typical Head thereof.

4. *Abraham* was a Type of Chriſt in regard of his abſolute Obedience to the Will of God; coming from his own Land, and from his Fathers Houſe, ſubmitting to that painful, and, unto carnal Reaſon, ſhameful and contemptible Ordinance of Circumciſion; diſmiſſing *Iſhmael*, a thing grievous to a tender-hearted Parent; yea, which was yet more, ſacrificing and offering up his *Iſaac*, his only Son *Iſaac*: there was nothing ſo difficult, but if God require it, *Abraham* will do it; there is not ſuch another Example, there is not an higher inſtance of Obedience in all the Scripture, than in *Abraham*, ſave only in Jeſus Chriſt, who was obedient to his Fathers Will in all things, even unto Death it ſelf, *Joh.* 6. 38— 8. 29— 10. 18.

As God tryed *Abraham* in his *Iſaac*: ſo will he try every Son of *Abraham* in what is deareſt to him.

5. *Abrahams* Interceſſion for the Righteous in *Sodom*, and the efficacy of it with the Lord, is ſome ſhadow and reſemblance of the Prayers and Interceſſion of Jeſus Chriſt, and the prevailing efficacy thereof for the Salvation of the Elect, *Gen.* 18. 25. For as *Lot* was ſaved by means of *Abrahams* Prayer from the Deſtruction of *Sodom*: ſo are we for Chriſts ſake from everlaſting Damnation. For *Sodom* was a Type of Hell, which is therefore called *a Lake of Fire and Brimſtone*, Rev. 21. 8.

Laſtly, That he, who was the Father of the Faithful, ſhould be ſo great a Souldier, and Conqueror of five Kings (and indeed

Abraham is the first godly Warrior we read of in Scripture): It was a good Omen, and a Presage, what Believers, the Sons of *Abraham*, should do; and especially in the latter days, when *the Kingdom of Christ shall prevail*, as *Dan.* 2. and chap. 7.

2. *Isaac*; the Scripture takes notice of him as a Type of Christ, when it calls both him and Christ the promised Seed, and saith he rose from the dead, and so he dyed also in a Figure, or as a Type. He was therefore a Type of Christ in three respects.

1. In his Birth.
2. In his Death and Sufferings.
3. In his Resurrection from the dead.

1. In regard of his Birth, which was extraordinary and incredible, not by the power of Nature, but by virtue of the Promise of God. *Isaac* was the Seed of the Promise made to *Abraham*, *Gal.* 4. 28. *in whom all the Nations of the earth should be blessed:* But Christ was indeed the promised Seed, he was chiefly and principally intended in that Promise; see *Gal.* 3. 16. in whom alone we are truly blessed, *Psal.* 72. 17.

Isaac was born by virtue of the Promise believed on, against and above the ordinary course of Nature, of *Sarahs* dead Womb, *Rom.* 4. 19.

So Christ was born of the Womb of the Virgin *Mary* in a miraculous unconceivable manner, not according to the ordinary course of Nature; but by *the power of the Holy Ghost overshadowing her*, Luk. 1. 35.

An Angel did reveal the Birth of *Isaac* to *Sarah*, and she thought in her self it was impossible, *Gen.* 18. 11, 12. Sarah *heard it, and it had ceased to be with* Sarah *after the manner of Women, and* Sarah *laughed within her self, saying, after I am waxed old, shall I have pleasure, my Lord being old also?*

So did an Angel reveal to the Virgin *Mary*, that Christ should be born of her, and she admires and saith, *how can this be, seeing I have not known Man?* Luk. 1. 34.

Isaac's Birth was promised and waited for many years; from the first Promise of a Seed made to *Abraham*, to the Birth of *Isaac* was

was five and twenty years: For he was ſeventy five years old when he left *Haran*, *Gen.* 12. 4. and he was an hundred years old when *Iſaac* was born, *Gen.* 21. 5.

So Chriſt the promiſed Seed was long expected and waited for; from the firſt Promiſe of Chriſt in *Gen.* 3. 15. to his coming in the Fleſh was well nigh four thouſand years. *Vid. Ainſworth in loc.*

2. *Iſaac* was an eminent Type of Chriſt in regard of his Death and Sufferings.

Iſaac without reſiſtance, without repining or reply, willingly yields himſelf to his Father even unto Death: So was Chriſt obedient to his Father even unto Death. So each of them was led away like a Lamb to the ſlaughter, as is ſaid of Chriſt, *Iſai.* 53. 7. *Act.* 8. 32.

Iſaac carried the Wood whereon he was bound to *Moriah*, *Gen.* 22. 6. ſo did Chriſt carry the Croſs whereon he was nailed to *Golgotha*, *Joh.* 19. 17. and ſo the Wood was firſt laid upon them both, and then they were laid upon the Wood.

Iſaac was to be offered alone, the Servants being left behind at the foot of the Hill, *Gen.* 22. 5. So Chriſt muſt tread the Winepreſs alone, his Diſciples being fled and ſcattered from him, *Joh.* 16. 32.

The place where *Iſaac* was offered was Mount *Moriah*, *Gen.* 22. 2. and there was the Temple built, a Type of Chriſts Body: and there alſo his Body was crucified, upon another part of the ſame Mountain.

And as to the time, ſomething of analogy may be noted: ſome accommodated it thus, that as *Iſaac* came the third day to the place of his Immolation: ſo Chriſt came to his Sufferings the thirty third year of his age, conſiſting of three tens and three units. And it was three years after his Entrance upon his publick Miniſtry, which is three days, putting a day for a year according to the Prophetick ſtile, *Luk.* 3. 23. he began his Miniſtry the thirtieth year of his age.

And there be four Paſſovers mentioned in the Goſpel of *John*, in the ſacred Story of his Life and Death.

Or we may apply this circumſtance more literally in reference to his Reſurrection from the dead, which is the

3. Third thing wherein *Iſaac* was a Type of Chriſt, thus; that they were both delivered from Death the third day.

Look, as *Iſaac* was reputed among the dead in his Fathers thoughts and purpoſe for three days, who had given him up unto the Lord; but he received him again as from the dead after three days.

So Chriſt was in the ſtate of Death three days; but then roſe again to dye no more; ſo that as *Iſaac* in three days was both alive and dead, and revived in a figure, Chriſt was ſo in truth. In this reſpect the Apoſtle clearly makes him a Type of Chriſt, *Heb.* 11.19. accounting that God was able to raiſe him up even from the dead, from whence alſo he received him in a Figure. For *Iſaac*'s Death and Reſurrection was not a real Death and Reſurrection; but a figurative Death, and a figurative Reſurrection: The truth of which Figure is in Chriſt, who both dyed and roſe again really and indeed. *I am he that liveth and was dead, and behold I am alive for evermore,* Amen, *and have the Keys of Hell and of Death, Revel.* 1.18.

3. *Jacob*; he alſo was a Type of Chriſt, and is intimated in the Scripture ſo to be, in that Chriſt is called by his Name, *Iſai.* 49.3. *Thou art my Servant, O* Iſrael, *in whom I will be glorified*; they are the words of God the Father unto Jeſus Chriſt.

Jacob was a Type of Chriſt,

1. In his Sojourning.
2. In his Wreſtling.

1. In his ſojourning and travelling to and fro in an afflicted condition almoſt all his days: For he ſeems to have been the moſt afflicted Saint that we read of in Scripture, except *Job*; He leaves his Fathers Houſe and goes to *Haran*, and lives there as a Servant for his two Wives, *Rachel* and *Leah*, *Gen.*28.10. and 29.18,27.

So Chriſt left the Boſom of his Father, deſcended from the higheſt Heavens, and ſojourned here upon earth in the form of a Servant, to purchaſe to himſelf a Spouſe, a Church of Jews and Gentiles.

Jacob

Jacob alſo went down into *Egypt* by Gods direction, and there *Joſeph* fed him, *Gen.* 46. 3.

So Chriſt was carried into *Egypt* by *Joſeph* the Son of another *Jacob*, being warned ſo to do by the Lord in a Dream: and was there fed and provided for by *Joſeph* his reputed Father, *Matth.* 2. 13.

And as the Lord brought *Jacob* back again in his Poſterity, who carried his Bones with them, *Gen.* 46. 4. *I will ſurely bring thee up again.*

So he brought Chriſt out of *Egypt* in his own perſon.

And that this Hiſtory had a typical reſpect to Chriſt, you may ſee in *Matth.* 2. 15. *Hoſ.* 11. 1. *when* Iſrael *was a Child, then I loved him, and called my Son out of* Egypt. It is ſpoken there hiſtorically; but not only ſo, but prophetically alſo: For that Hiſtory of *Iſraels* going into *Egypt*, and returning again, was a typical Hiſtory, and did repreſent what was to be done in Chriſt the true *Iſrael.*

2. *Jacob* was alſo a Type of Chriſt in regard of his wreſtling and prevailing with the Lord; When he was to meet *Eſau*, he betakes himſelf to Prayer that night and prevailed, from whence he got the name of *Iſrael*; *Gen.* 32. 28. *and he ſaid, thy Name ſhall be called no more* Jacob, *but* Iſrael: *For as a Prince thou haſt power with God and with men, and haſt prevailed:* Hoſ. 12. 4. Yea *he wept and made ſupplication unto him.*

So Chriſt often, and particularly the night before his Sufferings, *Heb.* 5. 7. *who in the days of his Fleſh, when he had offered up Prayers and Supplications with ſtrong crying and tears unto him that was able to ſave him from Death; and was heard in that he feared;* for he had that which was equivalent.

You know his Agonies in Prayer that night, when he ſaid, *Father if it be poſſible, let this Cup paſs from me; nevertheleſs not my Will, but thy Will be done.*

Yea *he lives for ever to intercede,* Heb. 7. 25.

4. The fourth and laſt *perſonal Type* that is now to be ſpoken to, is *Joſeph.* The Hiſtory of *Joſeph* in the latter end of *Geneſis* is a very admirable and an affecting Hiſtory. In Poems and Romances,

mances to pleaſe and affect the Mind, men take liberty to feign; yet they come far ſhort of this which was a real Hiſtory.

It is true *Joſeph* is not ſo expreſly mentioned in the New Teſtament as a Type of Chriſt, as *Abraham*, *Iſaac* and *Jacob* are; but the analogy is ſo clear and full, that we cannot well omit him.

Joſeph multis modis Figuram Chriſti geſtavit, vel potius viva fuit ejus Imago, ſaith *Calvin in Matth.* 2. *ult.*

The Analogy is marvellous clear in ſundry particulars; I ſhall but inſtance in four things, wherein he was (as the Apoſtle ſpeaks of another eminent Type) *made like unto the Son of God.*

1. In his perſonal qualifications and endowments of Wiſdom and Holineſs.
2. In his Sufferings.
3. In his Advancement.
4. In his Carriage towards his Brethen.

1. In regard of his perſonal Qualifications and endowments.

Joſeph may be fitly numbred amongſt the Types of Chriſt; for he was very eminent both as to Wiſdom and Holineſs.

As for Wiſdom, he had a Prophetical Light ſhining in him, from whence *Pharaoh* gave him that honourable name *Zaphnath payaneah*, a clear Revealer of Secrets, *Gen.* 41. 45. the *Egyptian* Language, though not the ſame with the *Hebrew*; yet had ſome affinity with it. The firſt word *Tſopnath Secretum* comes from צָפַן *recondidit*; The other *payaneach* is thought to be a compound of two words, from יָגַע *elaruit*, and נוּחַ *duxit placide*, *Joſeph* was eminent for leading by the hand into ſecret hidden myſteries.

It was ſaid of him by *Pharaoh*, *Can we find ſuch a man as this is, in whom the Spirit of God is?* Gen. 41. 38. *and foraſmuch as God hath ſhewed thee all this, there is none ſo diſcreet and wiſe as thou art.*

So in Chriſt are hid all the Treaſures of Wiſdom and Knowledge, Col. 2. 3. *He received the Spirit without meaſure*, Joh. 3. 34. *He is the wonderful Counſellor*, Iſai. 9. 6. *the wonderful Numberer*, Dan. 8. 13. *the true Palmoni*, or numberer of Secrets.

And as for Holineſs, *Joſeph* was tempted by his Miſtreſs to bodily Adultery, but he reſiſted and overcame the temptation: So Chriſt was tempted to Idolatry (which is ſpiritual Adultery,) but

but overcame the Tempter, *Matth.* 4. And Believers alſo are victorious through him. *Thanks be to God who giveth us the victory through our Lord Jeſus Chriſt*, 1 Cor. 15. 57.

2. In regard of his Sufferings, both from his Brethren, and from Strangers alſo, his Miſtreſs and other Egyptians. His Sufferings were very grievous, *the Archers ſorely grieved him, and ſhot at him, and hated him*, Gen. 49. 3. It is ſaid, *the Irons entred into his Soul*, Pſal. 105. 17, 18.

So Chriſt did ſuffer grievous things from the Jews, his own Brethren and Countrymen, and from the *Romans*, thoſe ſpiritual *Egyptians*. *He came to his own, but his own received him not*, Joh. 1. 11. but they delivered him up to the *Romans*: He was a *Nazarite* as it were, *ſeparate from his Brethren*, Gen. 49. 26. *Deut.* 33. 16. And what moved them to this? It was, for that of God that was in him. *The Patriarchs, moved with envy, ſold* Joſeph *into* Egypt, *Act.* 7. 9.

See *Calvin* on *Matth.* cap. 2. ver. ult.

So it is ſaid of Chriſt, that *Pilate* knew that for envy they had delivered him, *Matth.* 27. 18.

They hated him eſpecially for that he by divine Viſions and Revelations told them, that he ſhould be exalted, *Gen.* 37. 8.

So the Jews ſought the more to kill the Lord Jeſus Chriſt, becauſe he not only had broken the Sabbath, as they thought, but ſaid alſo that God was his Father, making himſelf equal with God, *Joh.* 5. 18— *If we let him alone, you'l ſee all men go after him*, Joh. 11. 48.

And when did they do this injury to *Joſeph*? It was when he was ſhewing kindneſs, and doing good to them: For his Father had ſent him to ſeek and viſit his Brethren in the Wilderneſs, *Gen.* 37. 13, 14. *Then they conſpire againſt him, and call him Dreamer*, ſell him for twenty pieces of Silver to the Iſhmaelites, and they to the Egyptians, where he is falſly accuſed, condemned and put in Priſon.

So Chriſt is ſent from Heaven by his Father into the Wilderneſs of this world, to viſit his Brethren the Sons of Men; but *Judas* and the *Jews* conſpire againſt him, call him a Seducer; he is ſold for 30 pieces of Silver by one of his own Diſciples, he is falſly accuſed, con-

condemned, and crucified between two Malefactors, like *Joſeph* impriſoned with *Pharaohs* two Servants.

And as *Joſephs* Brethren, when they were reſolved to kill him, and had thrown him into the pit, they thought they had made ſure work with him, *we will ſee what will become of his Dreams*, *Gen.* 37. 20.

So the Jews thought of Chriſt, they thought they had him ſure enough when they had him upon the Croſs, and in the Grave.

But the hand of Providence was in all this, ordering and overruling it for good, to another iſſue than the Inſtruments intended or expected, *Gen.* 45. 5, 7, 8.

So it is ſaid of *Herod*, and the Gentiles, and the people of *Iſrael*, that they were gathered together to do whatſoever thy Hand and thy Counſel determined before to be done, *Act* 4. 28. *Act.* 2. 23. *him being delivered by the determinate Counſel and foreknowledge of God, ye have taken &c.*

And you know the end of it was good to his Brethren; for ſo he calls his Elect, *Heb.* 2. 11. yea ſaving everlaſting good both unto *Jews* and *Gentiles*, who both had an hand in his Sufferings; as both *Joſephs Brethren* had, and the *Egyptians* too in his Sufferings, the end and iſſue whereof was the ſaving of the Lives of both of them.

3. Come we now to *Joſephs* advancement to all his Glory; here likewiſe was a ſhadow of what was done in Chriſt. For as *Joſeph* was brought firſt into ſuch a low condition, and then to the greateſt height of worldly Glory, from a Priſon to a Kingdom, *Gen.* 49. 23, 24. So Chriſt was firſt humbled, then exalted.

Who would have thought that had ſeen *Joſeph* in the Priſon, that ever he ſhould come to be a Prince and a Ruler in the Land?

And when the Diſciples ſaw Chriſt upon the Croſs, how little did they think to ſee him reign? they were giving up their hopes in him, *we truſted it had been he, which ſhould have redemed* Iſrael, *Luk.* 24. 21.

Now was *Joſephs* Dream fulfilled, that all their Sheaves would bow to his; now the Sun, Moon and Stars did obeyſance to him. For he was made next to *Pharaoh, and they cryed before him, bow the knee*, Gen. 41. 43.

And

And in the name of Jeſus every knee ſhall bow: For *God hath given him a Name above every Name*, Phil. 2. 10, 11.

Thou ſhalt be over my Houſe, ſaith *Pharaoh*, *Gen.* 41. 40. *and he made him Ruler over all the Land of* Egypt, ver. 43.

So he hath *put all things* into the hands and *under the feet of Jeſus Chriſt, and hath made him head over all things to the Church*, *Epheſ.* 1. 22. He is an Head of eminence over all; he is an Head of ſaving influence to the Church.

And *Joſephs Brethren*, as ſtout as they were, yet at laſt came to him for ſupplies, and did obeyſance to him whom they had ſold and ſlighted.

So muſt Sinners to Jeſus Chriſt, and ſo ſhall *his Brethren the Jews*, though they have ſtood it out long againſt him, yet they ſhall come in at laſt, and humble themſelves before *him whom they have pierced*, *Zach.* 12. 10.

4. *Joſeph* bare a ſimilitude of the Son of God in his carriage towards his Brethren, which was moſt heroick and Saint-like, yea Chriſt-like, in requiting good for evil, forgiving all their injuries, and ſhewing kindneſs to them, who had done all the wrong they could to him.

And doth not Chriſt ſo to us? he prayed for thoſe that crucified him, he ſaves us, who have killed him.

This in general was *Joſephs* deportment and carriage towards his Brethren, and you ſee it was indeed divine and excellent: but let us alſo look into ſome particular paſſages of it which were moſt remarkable.

1. He knew them, when they knew not him, *Gen.* 42. 8.

So doth Chriſt know us before we know him: yea when we are tempted to think he takes no notice of us. *I ſaw thee when thou waſt under the Fig-tree*, Joh. 1. 48.

2. He carries it roughly towards them a while at firſt, to bring them to Repentance, *Gen.* 42. 7—21. and this made them reflect upon their own ſins.

So doth Chriſt to Souls, he firſt humbles, and then comforts; firſt he wounds and breaks the heart, and then he heals it and binds it up; he frowns upon them at firſt, and pierceth their

hearts through with godly ſorrow, *Act.* 2. 37. and afterwards he pours in the oyl of Joy and Comfort, *Iſai.* 61, 1, 2, 3.

3. *Joſeph* reveals himſelf to them at laſt, in the ſweeteſt melting expreſſions of his Love & Bowels towards them, when they were fit for it, and when his own heart was full, that he could contain no longer. See the Story of it, *Gen* 45. 1, 3, 4, 5.

So doth Jeſus Chriſt reveal himſelf to the Souls of his people, when they are fit for it; he gives them clear and ſweet diſcoveries, raviſhing and amazing manifeſtations of his Love: *I am* Joſeph *your Brother: I am Jeſus thy Saviour*, who was crucified and pierced for thee, as well as by thee, which thou haſt been ſo long mourning for; but I have ſeen thy tears, I have heard thy Prayers, and I am now come to comfort thee, and to tell thee, that I am thine, and thou art mine: ſuch words as theſe they hear, to this effect he ſpeaks, when he cauſeth them to hear the voice of his Loving Kindneſs, and ſheds abroad his Love in their hearts by the Holy Ghoſt.

4. *Joſeph* ſupplies all their wants, makes proviſion for them every way; he gives them their Corn, without taking their Mony; waſhes them, ſets them at his Table, and feeds them, *Gen.* 43. 16, 33, 34. gives them Victuals and Chariots for their Journey, with a Charge not to fall out by the way, *chap.* 45. 19, 24. And finally placeth them in *Goſhen*, in the beſt of the Land, there to dwell, till they ſhould go to *Canaan*, the Land of Promiſe, *cap.* 47. 11.

Jeſus Chriſt doth all this in an higher way. He gives us all the good we need, and that freely, without Mony, or without price: he waſheth and cleanſeth us inwardly by his Spirit, as well as outwardly by the Water of Baptiſm; feeds us at his Table, not only with bodily, but with ſpiritual Food; gives us his Ordinances as Chariots of Salvation to bring us to himſelf, and Signs and Seals of his Love to us, and of our Love to him, and to one another. It is his great Commandment to his Diſciples, to love one another: and finally he plants us in *Goſhen* here, in a ſtate of Light and Grace, till we come to the heavenly *Canaan*, to a ſtate of Glory. Thus doth our true *Joſeph* provide for us.

5. Yet

5. Yet after all this, they had ſome ſecret fears and doubtings of his Love; whereupon they ſeek Pardon of their former Sins; but he gives them renewed aſſurance of it, to quiet their fears, and ſettle their doubting thoughts, *Gen.* 50. 15, 21. through the remembrance of their own Guilt, and Sins againſt him.

So poor Souls, when Chriſt hath ſpoken Peace, yet there be oftentimes ſome ſecret fears and doubts remaining, or returning upon them again, after all his appearances; when he appeared unto them again in *Gallilee*; as *Matth.* 28. 17. it is ſaid, *and when they ſaw him, they worſhipped him, but ſome doubted.*

But in ſuch as are the Lords, theſe fears and doubts ſet them upon the renewed exerciſe of Grace, reflecting and ſearching their own hearts and ways, and ſeeking Pardon of former Sins: and in this way, the Lord renews his Love, and gives them new and freſh evidences and further aſſurance of it, and bids them fear not; and ſo quiets their hearts again, as *Joſeph* did his Brethrens.

——*Who is the Type or Figure of him that is to come.* Rom. 5. 14.

Aug. 22. *Sept.* 3. 1667.

THe *individual Perſons* that were *Types of Chriſt* have been referred unto two Claſſes.

1. Such as were *before the Law.*
2. Such as were *under the Law.*

The *typical Perſons* that were *before the Law* have been ſpoken to. We are now to proceed (as the Lord ſhall enable) unto *typical Perſons under the Law*, and they were many and divers. I ſhall not mention all, but only (as in the former ſort) ſome of the chief and moſt illuſtrious of them.

And becauſe the nature of the matter will not only bear it; but doth partly lead unto it, none of them giving a full and perfect Repreſentation of the Meſſiah; and there being ſomething of Connexion remarkable in the Hiſtories and Actions of divers of them; I ſhall therefore put them together in pairs, or in ſeveral *Conjunctions* and *Conſtellations*, as it were, whereby they will yield the greater luſtre, and give a more clear and full Repreſentation

of that glorious perſon whom the Lord ordained and deſigned them to repreſent; like the *Galaxia* in the Heavens, which *Philoſophers* conceive to be a *Conjunction* or *Conglobation of many leſſer Stars ſhining together*, which gives that luſtre, which we call the *Via lactea*, the milky way in the Heavens. The conjoyning or putting of them thus together will be ſome help both to your Uerſtandings and Memories.

Now there were *four eminent Conjunctions* or *Conſtellations*, as it were (for I know not well what fitter word to expreſs it by) *of typical Perſons* who ſhone like bright Stars in the night, in thoſe darker times *under the Law*, before the Sun of Righteouſneſs himſelf aroſe with Light and Healing in his Wings.

The firſt is *Moſes* and *Joſuah*, whereof the one delivered them out of *Egypt*, the other brought them into *Canaan*; a Shadow both of the evil we are ſaved from, and of the good we are poſſeſſed of, by him who is the true *Moſes* and *Joſuah*.

The ſecond Conſtellation or Conglobation of typical perſons is, *Sampſon*, *David* and *Solomon*, all which three put together, gives a bright and glorious Repreſentation of Jeſus Chriſt: *Sampſon* in his Death and Sufferings, *David* in his Victories and Conqueſts, *Solomon* in the peace, and quiet eſtabliſhment of his Kingdom.

The third is *Elijah*, *Eliſha* and *Jonah*, three Prophets; the firſt whereof was an illuſtrious Type of Chriſts Aſcenſion, the ſecond of the Continuance of his Preſence and Spirit in his Apoſtles and Miniſters ever ſince (for the Spirit of *Elijah* did reſt upon *Eliſha*,) and the Death of Chriſt, which was the procuring cauſe both of his Aſcenſion, and the effuſion of his Spirit, is ſhadowed forth in *Jonah*.

The fourth and laſt that I ſhall ſpeak to, is *Zerubbabel* and *Jehoſhuah*; one whereof was the *Prince*, and the other the *High Prieſt*, and both Rebuilders of the *Temple*, and Reſtorers of the collapſed eſtate of the Church of God in thoſe times.

1. Firſt then for *Moſes* and *Joſhuah*, the one (as I ſaid) delivered them out of *Egypt*, the other brought them into *Canaan*; and ſo ſhadowed forth both our Deliverance from ſpiritual Bondage and Miſery, and the bringing of us into a ſtate of ſpiritual Reſt and Happi-

Happineſs by Jeſus Chriſt. There was a Prefiguration of the former in *Moſes*, and of the latter in *Joſhuah*.

This *Moſes*, the Scripture ſpeaks of him, as the greateſt perſon upon all accounts that ever was in the world, *except Jeſus Chriſt*. See the three laſt verſes of *Deuteronomy*; *And there aroſe not a Prophet ſince in* Iſrael *like unto* Moſes, *whom the Lord knew face to face: In all the ſigns and wonders which the Lord ſent him to do in the Land of* Egypt, *to* Pharaoh, *and all his Servants, and to all his Land, and in all that mighty hand, and in all the great terror which* Moſes *ſhewed in the ſight of all* Iſrael.

As to all humane and divine Excellencies and Accompliſhments, and appearances of God in him, there was never his fellow.

Melchizedek indeed was greater in one reſpect, as to that ſhadow of Eternity and unchangeable Glory beforementioned: *Solomon* was greater as to the outward Peace and Splendor of his Kingdom, and as to univerſal Inſight into all the depths, and ſecrets, and myſteries of Nature: But neither of them had ſuch continual viſible Entercourſe and Communion with God in viſible appearances to him upon all occaſions: Neither of them wrought ſuch Miracles, nor were they inſtrumental to ſo great a work of Providence, as the Deliverance of *Iſrael* out of *Egypt*, which, with all the paſſages and circumſtances belonging to it, was the greateſt and the higheſt Diſpenſation of Providence that ever was, excepting that of our Redemption by Jeſus Chriſt.

Yea ſo famous was the Hiſtory of *Moſes*, that though it was very antient; yet the Heathen Hiſtorians and Poets have ſaid ſomething of it. And he is thought by ſome to be their *Mercurius Triſmegiſtus*, of whom they ſpake out of ſome broken remembrances and traditions, though corrupted with fabulous Inventions intermix'd; wherein yet ſome footſteps of the Truth may be diſcerned. They call their *Mercurius, Interpres Divum*, and paint him with a Rod twined with Serpents, *&c.*

Now that *Moſes* was a *Type*, the Scripture is clear, *Deut.* 18. 18. *I will raiſe them up a Prophet from among their Brethren, like unto thee*— Heb. 3. 2. *Jeſus Chriſt, who was faithful to him that appointed him, as alſo* Moſes *was faithful in all his Houſe.*

But

But how, or wherein was *Moſes a Type?*

The Anſwer is in two reſpects: For *Moſes* may be conſidered two ways.

1. In regard of his Diſpenſation, and ſo he was a type of the Law.

2. In regard of his Perſon, and ſo he was a Type of Jeſus Chriſt: And ſo we have two things to inquire into.

1. What of the Law, and

2. What of Jeſus Chriſt was ſhadowed forth in *Moſes.*

I ſhall begin with the lower Notion firſt.

1. *Moſes* was a Type of the Law in regard of the Diſpenſation wherein the Lord was pleaſed to uſe him, and to introduce by his Miniſtry into the Church. For (as hath been formerly ſhewed) the Types are not always to be reſtrained only to the Perſon of Chriſt; But there were legal ſhadows of all other Truths, which are more clearly and fully revealed under the New Teſtament: And ſo they had their Types and Shadows even of the Covenant of Works, as was ſhewed in *Abrahams* Wives and Children: So likewiſe *Moſes* his Adminiſtration of the Mind of God ſhadowed forth the ſame thing.

Hence the Scripture ſpeaks ſo much of the Law of *Moſes*, under the notion of Works. *The Law came by* Moſes, *Joh.* 1. 17. that is, as contradiſtinguiſhed unto Goſpel Grace and Truth, for it follows: *but Grace and Truth by Jeſus Chriſt.* Not that *Moſes* his Diſpenſation was indeed a Covenant of Works but a ſhadow or repreſentation of it. For had it been indeed a Covenant of Works, it would have been their Duty to ſeek Salvation by their own Merits: but they were ſaved by Grace as well as we, and not by Works: they were ſaved by Faith in Chriſt, and in his Righteouſneſs, whereof they had ſome diſcoveries; they were under a Diſpenſation of Grace: but it was like a Covenant of Works, and did very much reſemble that legal way in many reſpects.

Queſt. But wherein was the *Moſaical Diſpenſation* ſo like unto the Covenant of Works? what of the Law was ſhadowed forth in *Moſes?*

Anſw. Something was hinted as to this in the firſt Sermon on *Heb.* 4. 2. But now to ſpeak a little further to it.

1. In

1. In regard of the dreadful Majeſty, and Terror, and Glory of that Adminiſtration. Herein it was like the old Covenant, *Heb.* 12. 18.—21. God acts as a Soveraign Lord in the Covenant of Works, and appears in the dreadful Glory of his abſolute Soveraignty and Dominion over his Creatures.

2. There was a darkneſs alſo in that Diſpenſation, *Heb.* 12.18. *Ye are not come unto blackneſs, and darkneſs, and Tempeſt.*

Hence *Moſes* had a Veil upon his Face, *Exod.* 34.29, 30, 33. But there was a further myſtery in this Veil; it ſignifieth a ſpiritual Veil, a Covering upon the Heart, 2 *Cor.* 3.13.14. a Veil upon their Minds, *Act.* 13. 27. the Prophets, they underſtood them not, though read every Sabbath day.

3. There was a Yoke of Bondage, which neither we nor our Fathers (ſaith *Peter*) were able to bear, *Act.* 15.10. ſo *the Law genders unto Bondage*, Gal. 4. 24, 25. Such as are under the Law, their Spirits are under continual Bondage: but the Goſpel is ſpiritual Liberty.

4. The abiding Strength and Power of the Law to condemn, 1 *Cor.* 3— *the Letter killeth*— It is the Miniſtration of Death: And as *Moſes* his natural Force was not abated, *Deut.* 34. 7. ſo neither is the Strength of the Law, as to its condemning Power over Sinners.

Hereby the continual force of the Law is ſignified, the Power whereof decayeth not in the Conſcience of Sinners by number of Days or mutitude of Works, till God take it away, and aboliſh it by Grace in Chriſt. *Anſwers in lee.*

5. The Weakneſs of it to ſave. *Moſes* might not enter into *Canaan*, though he did much deſire it; ſee *Deut.* 32. 52. And the Reaſon alledged is his failing in that one point, *Numb.* 20. 12.

What was *Moſes* his error and miſtake at that time? There is ſomething of difficulty to diſcern, and make it out.

Three things the Scripture ſeemeth to intimate.

1. He ſmote the Rock twice, *Numb.* 20. 11. when his Inſtructions were no more, but to ſpeak unto it, *v.* 8.

2. Something of inordinate Paſſion ſeems to be noted, *Pſal.* 106. *he ſpake unadviſedly with his Lips*, v. 33.

3. His

3. His Unbelief is expreſly taxed, *becauſe ye believed not my Word*, Numb. 20. 12.

But what was this Unbelief? or how came it to be working in him at this time?

Some have gueſſed at it thus.

This Occurrence fell out eight and thirty years after their firſt murmuring for Water: and their was a new Generation now riſen up, and they falling into the very ſame ſin, and that at the ſame place, upon the Borders of *Canaan*, and upon the ſame occaſion, want of Water, for which the Lord had rejected and excluded their Fathers; *Moſes* was afraid that the Lord would now take advantage againſt this Generation alſo, as he did againſt their Anceſtors, cauſing them to wander forty years; and as indeed he might juſtly have done againſt theſe alſo: But yet *Moſes* ſhould not have given way to ſuch Fears, unleſs the Lord had declared it, which as to this Generation he did not: But for this one failing *Moſes* could not enter into *Canaan*. out

So the Law, if but one Sin be admitted, keeps the Soul of Heaven: the Law is ſtrong to condemn and deſtroy Sinners, but it is unable and weak to ſave them. The Law cannot ſave, *Rom.* 8. 3.

Yea, 6. The abrogation of it through Grace.

As *Moſes*'s Body was buried that it could not be found, *Deut.* 34. 6. and Satan would have brought it forth again; but *Michael* oppoſed him, *Jud.* 9. ſo he hath buried the Law; though Satan would revive it in the Spirits of Men.

7. *Moſes* did prepare the people for *Joſhuahs* Diſpenſation: So the Law prepares and fits the Soul for Chriſt, *Gal.* 3. 24. *wherefore the Law was our Schoolmaſter, to bring us unto Chriſt, that we might be juſtified by Faith.* It doth not put us into Chriſt, but it prepares us for Chriſt.

Thus, in regard of the Terror of that Diſpenſation, and the Darkneſs and Bondage of it, the Strength to condemn, the Impotency of it to bring them into Reſt, and the Abrogation of it, and that nevertheleſs it did prepare and fit them for it, *Moſes* did adumbrate and ſhadow forth the Covenant of Works.

But, 2. We may conſider *Moſes* under an higher notion, though in

in reſpect of the external Diſpenſation introduced by him, he ſhadowed forth the Law; yet in other reſpects, if we conſider him in his own Perſon, he was a Type of Chriſt.

The Scripture is clear for this alſo, *Deut.* 18. 15, 18. *A Prophet ſhall the Lord thy God raiſe up unto thee of thy Brethren like unto me*— That this was ſpoken of Chriſt, ſee *Act.* 3. 22. *Peter* there applies it unto Chriſt, *he was like unto* Moſes.

There was a Similitude, but yet there was not a Parity. For Chriſt was far above *Moſes*, *Heb.* 3. 3. *For this man was counted worthy of more Glory than* Moſes, *inaſmuch as he who builded the Houſe hath more Glory than the Houſe:* and again *ver.* 5. Moſes *verily was faithful as a Servant; but Chriſt as a Son over his own Houſe*, v. 6. You may ſee it in theſe particulars.

1. In regard of his Birth.
2. In his perſonal Qualifications.
3. In the whole courſe of his Life.
4. In the cloſe of it.

1. *Moſes* was a Type of Chriſt in regard of his Birth, in that he was born but of mean Parents, in the time of *Iſraels* Bondage in *Egypt*, *Exod.* 2. 1. perſecuted in his Infancy by *Pharaoh*, and wonderfully preſerved, *Exod.* 2. 3, 9.

So Chriſt, *Iſai.* 53. 2. *He ſhall grow up as a Root out of a dry ground.*

When the Houſe of *David* was brought very low, and the Glory of it ſeemingly extinct, they were of the pooreſt ſort of people, as appears by their Offering, which was but a pair of Turtle Doves, or two young Pigeons, *Luk.* 2. 24. when they taxed all the world, that is when the *Jews* were under Bondage to the *Romans*, *Luk.* 2. 1, 4. and you know *Rome* is ſpiritually called *Egypt*; then, and in this condition of Subjection to the *Roman* Power was Chriſt born: And as ſoon as born, he was perſecuted by *Herod*, *Matth.* 2. who ſought his Death; but wonderfully preſerved, and by means of his reputed Father, as *Moſes* by the Mother that adopted him; both of them by wonderful Providences ſaved and delivered, that they might be Saviours and Deliverers unto others.

2. *Moſes* was a Type of Chriſt in his perſonal Qualifications,

which were very eminent. He was the most accomplish'd Person that ever was, except Jesus Christ himself.

1. In Learning and Knowledge, *Act.* 7.22. *He was learned in all the Wisdom of the* Egyptians.

So Christ, *Isai.* 11. 1, 2, 3. the Spirit of Wisdom and Understanding, the Spirit of Counsel and of Knowledge rested upon him, to make him of quick Understanding in the Fear of the Lord; insomuch that *he disputed with the Doctors at twelve years of age, Luke* 2. 42, 46, 47. Those *Doctors* were as too many are now a-days eaten up with mens *Traditions*, and ignorant of the Scripture. The *Jews* acknowledged and admired it, *Joh.* 7. 15. *And the Jews marvelled, saying, how knoweth this man Learning, having never learned,*; *and* ver. 46. *the Officers answered, never man spake like this man.*

2. Clear and extraordinary Vision and Sight of God, *Numb.* 12. 6, 7, 8. *Face to Face, Mouth to Mouth* God spake to *Moses*, even apparently, and not in dark speeches; *and the similitude of the Lord did he behold*: expressions arguing unparallel'd Clearness in the Lords revealing himself and his Mind to *Moses*. There was never the like vouchsafed to any other. To others, even Prophets the Lord made known himself in a Vision, or spake to them in Dreams, *ver.* 6. but to *Moses* at another rate.

So Christ, *Joh.* 1. 18. *no man hath seen God at any time, but the only begotten Son, which is in the bosom of the Father, he hath declared him.*

3. There was in *Moses* an admirable mixture of Meekness and Zeal; eminent in meekness of Spirit, and that seasoned and tempered with holy Zeal, *Numb.* 12. 3. *forty years he bare their manners in the Wilderness*, Acts 7. 36. with 13. 18. though murmuring and rebelling against God and himself, with an invincible Patience.

So Christ, *Matth.* 11. *Learn of me, for I am meek and lowly in heart.* When his Disciples tempted him, he would not fetch down Fire from Heaven against his Despisers and Opposers; yet he was angry at the Defilement of the Temple, and whipt them out: And so was *Moses* at the Golden Calf—— Meekness without Zeal is nothing else but Lukewarmness and Cowardise. Zeal with-

without Meekneſs degenerates into ſinful Paſſion. We ſhould be meek in our own Cauſe; but zealous in the Cauſe of God.

4. Faithfulneſs to his Truſt; this was eminent in *Moſes*, but more eminent in Chriſt, *Heb.* 3. 5, 6. Moſes *was but faithful as a Servant in his Lords Houſe. But Chriſt as a Son in his own Houſe.* He will not loſe one Soul of all thoſe that the Father hath committed to him, *Joh.* 6. 39, 40. In his laſt Prayer he profeſſeth, *Joh.* 17. 12. *thoſe that thou giveſt me I have kept, and none of them is loſt, but the Son of perdition:* not the leaſt Believer can or ſhall miſcarry.

If thou ſayſt, How may I know whether I was committed to the truſt and care of Jeſus Chriſt by the Father?

The Anſwer is, If thou doſt commit thy ſelf to him, the Lord hath done it. Thou couldſt never truſt thy ſelf with him; thou couldſt not commit thy Soul to his keeping, if the Lord had not firſt intruſted thee with him in his eternal Counſel and Covenant of Redemption. But thou haſt done it, and it is thy daily work; therefore thou maiſt ſafely conclude with *Paul*, 2 *Tim.* 1. 12. *he will keep the thing I have committed to him:* He will be faithful to God, and faithful to thee; he never failed any that truſted in him.

3. *Moſes* was a Type of Chriſt in the whole courſe of his Life. And here many things come to be conſidered.

1. His Work and Office.

2. His Sufferings and Conflicts in the Diſcharge thereof.

3. The Lords owning and bearing witneſs to him by Miracles and Signs and Wonders; in all which there was a manifeſt Prefiguration of the Lord Jeſus Chriſt.

1. In his Work and Office. He was in general a Mediator between God and the People, *a typical Mediator.* All the good that God was pleaſed to confer upon that People, it was by his Miniſtry, and Interpoſition between God and them, *Gal.* 3. 19. *the Law was ordained by Angels in the hand of a Mediator*— Deut. 5. 5. *I ſtood between the Lord and you at that time, to ſhew you the Word of the Lord; for ye were afraid by reaſon of the Fire, and went not up into the Mount,* Exod. 19. 7, 8.

So Chriſt is the Mediator of the Covenant of Grace, *Heb.* 9. 15.

and for this cauſe he is *the Mediator of the New Teſtament.* But he hath the preheminence above *Moſes*, *Heb.* 8. 6. *but now hath he obtained a more excellent Miniſtry, by how much alſo he is the Mediator of a better Covenant.*

God was pleaſed to redeem his people *Iſrael* out of their Bondage in *Egypt* by *Moſes* his Miniſtry: God ſent him, and he left his former Employment and Place to do this Work, *Exod.* 3. 10. *Come now therefore and I will ſend thee unto* Pharaoh, *that thou maiſt bring forth my people the Children of* Iſrael *out of* Egypt.

But by Jeſus Chriſt he redeemeth us out of the ſpiritual Bondage of Sin and *Satan*, which is worſe than *Egyptian* Bondage; and he was ſent by his Father, and was content to come down from Heaven, and to leave his Glory to do this great Work; wherein Chriſt hath the preheminence. For *Moſes* was a Mediator only of temporal and typical Redemption: but Chriſt is the Mediator of ſpiritual and eternal Redemption.

By *Moſes* his Mediation alſo, the Law was delivered upon Mount *Sinai*, *Gal.* 3. 19. *it was ordained in the hand of a Mediator*, or a middle perſon that ſtood and tranſacted between God and the people, *Act.* 7. 38. *who received the lively Oracles to give unto us.*

But by Jeſus Chriſt the Goſpel is publiſhed. In this reſpect he is the Mediator of a better Teſtament.

Moſes gave the moral, judicial and ceremonial Laws.

But Chriſt reveals the Goſpel and Goſpel-Worſhip.

Moſes appoints the Paſſover, Sacrifices, builds the Tabernacle made with hands.

But Chriſt gives the Lords Supper, a moſt lively Repreſentation of himſelf and his own Death, the true Sacrifice: And he is himſelf alſo the true Temple and Tabernacle, which the Lord hath pitched, and not Man: ſo that Chriſt hath the preheminence in all things, inaſmuch as Goſpel-worſhip excels Legal worſhip, and Truth and Subſtance excels Figures and Shadows.

Laſtly, *Moſes* did mediate between God and the people as an Intereceſſor by his Prayers and Supplications, and did prevail for them, for the Deſtruction of *Amalek*, *Exod.* 17. And again, when they murmured upon the evil Report of the Spies, *Numb.* 14. 12, 13,

13, 20— and when they made the molten Calf, *Exod.* 32. 10, 11, 14. then with much wreſtling he prevailed with the Lord for them, *Pſal.* 106. 23. Moſes *ſtood in the breach.*

So doth Chriſt intercede, and pleads for us with the Father, when we provoke him by our Sins, 1 *Joh.* 2. 1, 2. yea, *he lives for ever to intercede,* Heb. 7. 25.

2. *Moſes* his Sufferings and Conflicts in the Diſcharge of his Truſt, and Exerciſe of his Office, had in them a Shadow of the like to be undergone by Chriſt.

Moſes faſted forty days and forty nights in the Mount.

So did Chriſt in the Wilderneſs.

He ſuffered many Contradictions both from his Enemies and from his Friends, profeſſed Enemies, *Jannes* and *Jambres,* and the Magicians of *Egypt,* 2 *Tim.* 3. 8. His Friends, the people to whom he was ſent rejected him, *Exod.* 2. 14. often murmured at him, *forty years he bore their manners, Acts* 13. 18. yea his neereſt friends ſometimes, *Aaron* and *Miriam.*

So Chriſt, he was *rejected of the Builders,* Pſal. 118. 22. *came to his own, and his own received him not,* Joh. 1. 11. His own Diſciples ſometimes thought his Doctrines hard ſayings; as when he ſpake againſt Divorces, they thought a man had better never be married, than ſubmit to ſuch a yoke: and all along how weak and wayward were they? But the *Scribes* and *Phariſees,* like *Jannes* and *Jambres,* openly reſiſted and oppoſed his Doctrine and Miracles.

3. The Lords owning and bearing witneſs to him by Miracles, Signs and Wonders, *Deut.* 34. 10, 11, 12.

So to Jeſus Chriſt *Acts* 2. 22. *a man approved of God among you, by Miracles, Wonders and Signs*— ſome note in all about five and forty of them recorded by the four Evangeliſts, and wrought in the three years and an half of his publik Miniſtry, *viz.* three in his firſt year, nineteen in his ſecond year, and thirteen in his third year, and ten in his laſt half year, before *Judas* betrayed him; beſides thoſe at his Death, and after his Reſurrection.

Only there were theſe two differences between *Moſes* his Miracles and Chriſts.

1. That

1. That *Moſes* his Miracles were wrought in Chriſts Name: but Chriſts Miracles were wrought in his own Name.

2. That *Moſes* his Miracles had more of Terror and Majeſty; Chriſts more of Love and Sweetneſs. Chriſt ſeldom wrought any Mirales for the hurt of his Enemies in a way of righteous Wrath and Judgment; but ordinarily only for the help both of Friends and Enemies: as for inſtance, the healing of *Malchus* his Ear. I remember but two Miracles wrought by Jeſus Chriſt in a way of Wrath and Puniſhment againſt his Enemies, the ſuffering the Devil to enter into the *Gadarenes Swine*, and cauſing his Enemies to fall backward, when they came to apprehend him.

All the reſt were Miracles of Mercy and Kindneſs: But by the Hand of *Moſes* there were no leſs than ten miraculous Plagues upon *Egypt*. There were Thunderings and Lightnings at *Mount Sinai*. The Earth opened her mouth upon *Corah*, *Dathan* and *Abiram*, and ſwallowed them up quick, with other ſuch dreadful and terrible things in righteouſneſs.

The reaſon of this difference was, becauſe *Moſes* was the Miniſter of the Law, which is a voice of Words, and Terror, and Fear, and genders unto Bondage; but Jeſus Chriſt is the Miniſter and Author of the Goſpel, which is Grace and Peace: Therefore theſe two different kinds of Diſpenſations were atteſted with two different kinds of Miracles. But as to the general, the working of Miracles by *Moſes*, and ſo being owned by the Lord, and born witneſs to by him, herein there was a reſemblance and prefiguration of what was done by Jeſus Chriſt.

4. And laſtly, *Moſes* was a Type of Chriſt in the end and cloſe of his Life, *viz.* in his Death, Reſurrection, and Aſcention into Heaven. He dyed willingly, he went up to *Mount Nebo*, which was a part of *Mount Abarim*, and there ſurrendred up his Soul.

So Chriſt, *No man taketh it from me, but I lay it down of my ſelf, no man taketh it from me:* ſee *Joh.* 10. 18. *I have power to lay it down, and I have power to take it again.* He went to Mount *Golgotha*, and there gave up his Soul to his Father.

Moſes after his Death and Burial roſe again; buried he was, *Deut.* 34. 6. and that he roſe again, and aſcended into Heaven, may

may be gathered from *Matth.* 17. For he did appear and talk with Christ at his Transfiguration, together with *Elias*.

So you know Jesus Christ rose again from the dead, and ascended into Heaven.

Thus *Moses* was a Type of Christ all along. In his Birth, in his personal Qualifications, in the whole course of his Life, his Office, his Sufferings, his Miracles, and finally in his Death, Resurrection, and Ascension into Heaven.

But yet though there was such a full analogy, and so great a resemblance between them; yet there was a disparity; Christ having the preheminence above *Moses*, *Heb.* 3. 5, 6. Moses *was faithful as a Servant in his Lords House: but Christ as a Son in his own House*— Thus much as to *Moses*——

Now for *Joshuah*, his Successor.

That he was a Type appears, because Christ was called by that name in the *Hebrew*.

And *Joshuah* is called Jesus in the *Greek*, in the New Testament, *Acts* 7. 45. *Heb.* 4. 8. that is, a Saviour; though he be but a temporal Saviour: Christ a spiritual Saviour, Author of eternal Redemption, *Heb.* 9.

The Analogy appears chiefly in five things.

1. *Joshuah* brought the people into *Canaan* after *Moses* his death, which *Moses* could not do being alive: He divided the Land among them, assigning to every one his Portion.

So Christ brings us to Heaven, which the Law could not do, *Rom.* 8. 3.

And as *Joshuah* went in himself before them.

So Christ to Heaven, *Joh.* 14. *I go to prepare a place for you; in my Fathers House are many Mansions*, Heb. 6. ult. *whither the Forerunner is entred for us.*

And as when *Joshuah* did this, the Cloud and Manna ceased, which had been in *Moses* his time. Of the Manna it is expressed, and the time when, *Josh.* 5. 12. of the Pillar of Cloud and Fire, that it did cease is evident by many passages afterwards in the sacred History; but the time when is not set down. Probably it might be after they had passed *Jordan*, being divided by the Ark,

Ark, and were on ſhoar on the other ſide: So ſhall Ordinances ceaſe when we come to Heaven, *Rev.* 21. God himſelf is inſtead of all.

2. *Joſhuah* was a Type of Chriſt in regard of the Miracles wrought by him; we read of three.

1. He divided *Jordan*, *Joſh.* 3.

But herein, as in all things, Chriſt hath the preheminence; for Chriſt in the ſame *Jordan* divides the Heavens when he was baptized, *Matth.* 3. *And he commanded the Winds and Seas, and walked upon the waters, as upon dry ground.*

2. Moreover, *Joſhuah* threw down the Walls of *Jericho*, by the ſounding of Rams Horns, a weak and an unlikely means for ſo great a Work, yea ridiculous and contemptible in the eye of Reaſon, *Joſh.* 6. but it was done by Faith, *Heb.* 11. 30.

So Chriſt by the Fooliſhneſs of Preaching ſubdueth Souls unto himſelf, and throws down ſtrong holds, 2 *Cor.* 10. 4, 5.

And as *Joſhua* did it again and again, ſix days, ſeven days before the Walls fell.

So it is in the preaching of the Goſpel: There muſt be Aſſiduity in that work; Line upon Line, and Precept upon Precept; and at laſt the ſtrong holds are won, and the Sinner ſubdued unto the Lord.

3. *Joſhuah* commanded the Sun to ſtand ſtill, till he had ſlain his Enemies, *Joſh.* 10. 12, 13— *ver.* 14. *and there was no day like that, before it, or after it, that the Lord hearkened unto the voice of a Man.*

So Jeſus Chriſt, when fighting with Principalities and Powers upon the Croſs, *Matth* 27. 45. *when the Sun was aſhamed, and the Moon confounded, and all the Angels in Heaven ſtood aghaſt.*

Thus you ſee how great a Perſon this *Joſhuah* was, in that all the Creatures, all the Elements obeyed him; the Earth, the Walls of *Jericho* proſtrate themſelves and fell before him, the Waters alſo, *viz.* in *Jordan* were at his Command, yea the Heavens alſo, the Sun and Moon obeyed him: *thus God magnified him in the ſight of all* Iſrael, as it is ſaid, *Joſh.* 4. 14.

But behold a greater than *Joſhuah* is here: For it is ſaid of Chriſt,

Chriſt, That *God hath given him a Name above every Name*, Phil. 2. 9. *that in the Name of Jeſus every knee ſhould bow; of things in Heaven, and things in Earth, and things under the Earth*, ver. 10.

3. *Joſhuah* was a Type of Chriſt in regard of his Conqueſts and Victories over his Enemies: We read of five Kings at once ſubdued by him, *Joſh.* 10. and he bids his Captains tread upon their Necks, and *cap.* 12. of one and thirty Kings which he ſmote; yet notwithſtanding there were ſome few Enemies left, though weak and inconſiderable: but not one that durſt or could oppoſe or diſturb the publick peace of Gods people; yet they were left for a time, for their good, leaſt the wild Beaſts ſhould multiply upon them, *Deut.* 7. 22.

So Chriſt Jeſus is a mighty Conqueror, he ſubdueth all the enemies of his people: ſee him deſcribed, *Rev.* 6. 1, 2. *conquering and to conquer*, not only five, nor one and thirty, but thouſands of them. One man was poſſeſt with a Legion of Devils; but they are all caſt forth by Jeſus Chriſt.

And as Chriſt, ſo his Followers are as *Joſhuahs*, Conquerors with and through him: and he gives Believers to tread upon the necks of their own Luſts, and of the Devils Temptations: yet however there be ſome *Canaanites* left in the Land; ſome Corruptions in the Hearts of Gods people in this Life to exerciſe their Graces and to keep them humble; which yet, if it be not through their own careleſs negligence, ſhall not diſturb their Peace with God.

But there were ſome Enemies that were devoted unto everlaſting Ruine, and Deſtruction irrecoverable by *Joſhuah* in the ſpirit of Propheſie, *viz. Jericho*, cap 6. 26. which Curſe did not fall to the ground, but was fulfilled in *Hiel* the *Bethelite*, 1 King. 16. 34. a ſhadow of the irreparable Ruines, and everlaſting Deſtruction of all the implacable Enemies of God and his people, and eſpecially *Rome* and *Antichriſt*, *Rev.* 18. 21. Babylon *ſhall be caſt down like a Milſtone into the Sea, never to riſe more.* The Curſe of Chriſt will fall upon ſuch as endeavour to reſtore *Rome* again, and raiſe up the Ruines that he hath brought upon it. For it is devoted by our Lord Jeſus, the true *Joſhuah*, to irreparable everlaſting Deſtruction.

4. Though *Joshuah* conquered and destroyed resisting Enemies; yet he saved those who submitted themselves; as *Rahab* and the *Gibeonites*; *Rahab* cap. 6. the *Gibeonites* cap. 9. Though they acted very sinfully, they came out of slavish fear, and they dissembled: but yet they did submit themselves.

So Christ resists the proud; but gives Grace to the humble, that yield up themselves unto him; though there be a mixture of much slavish Fear, and sinful Selfishness and Unbelief in their so doing, as *Mark* 9. 24.

5. *Joshuah* gave them rest, fulfilling and accomplishing all the good promised, *cap.* 21.45. and 23.14. *Joshuah* appeals to all their Knowledges and Consciences about it.

So when we come to Heaven, we shall see the Truth and Faithfulness of God; we shall have all the Promises accomplished through Christ the *true Joshuah*; and be able to say with Joy unspeakable, *not a word hath failed*; and all through Christ the true *Joshuah*: *For in him all the Promises are Yea and* Amen, 2 *Cor.* 1. 20. *and this will be Rest for ever.*

As they had Rest; so now Believers enter into an everlasting Rest, *Heb.* 4. 9, 10, 11.

But yet withal there is a great disparity between Christ and *Joshuah*, and the Rest they bring their Followers into *Joshuah* brought them but into a state of outward Rest, in the Land of Promise; but this was not the true Rest: But Christ gives us an higher Rest in Heaven, by bringing us into a state of Grace and Glory.

Thus you see how eminently *Joshuah* was a Type of Jesus Christ.

Sept. 12. 1667. ——*Who is the Type or Figure of him that is to come*, Rom. 5. 14.

THE *second Conglobation of typical Persons under the Law is* Sampson, David *and* Solomon, three famous Rulers amongst the people of God of old. All which three put together gives a bright and glorious Representation of the Messiah. *Sampson* in his Death and Sufferings, *David* in his Victories and Conquests, *Solomon* in the Peace and quiet Establishment of his Kingdom.

1. *Sampson*,

1. *Sampſon*, a perſon whoſe Story is famous in the Scripture, and ſome think that the Fame of him went forth amongſt the Heathen; and that their Fables of the Strength of *Hercules*, and *Niſus* his purple Locks took their riſe from the Story of *Sampſon*. The *Grecians* commonly turning all into Fables, *Græcia Mendax*; and being great pretenders to Antiquity, being as drunk with the Pride of that Pretence (though as falſe) as the Papiſts are at this day; and therefore making their own Country the Scene and the Stage of every wonderful thing (as ſome have well obſerved of them); they report of *Niſus* the King of *Megaris* in *Greece*, that he had on his head a purple Hair, on which the Preſervation of his Life and Kingdom did depend, which Jewel his Daughter *Scylla* is ſaid to have delivered unto King *Minos*, her Fathers Enemy, with whom ſhe fell in Love, &c.

Of which Fables it may be ſaid, *Fabula fundatur in Hiſtoria*, theſe Fables ſeem to be founded in the Hiſtory of antient times.

That *Sampſon* was a godly man, it is certain, becauſe he is numbred amongſt thoſe eminent Believers, *Heb.* 11.

That he was a Type of Chriſt appears by the clearneſs of the Analogy between him and the *Antitype*; and there ſeemeth to be ſome intimation of it in *Jacobs* Propheſie, *Gen.* 49. of which hereafter.

And indeed the Analogy is ſo clear, that I meet with none that have written of the *Types*, but takes notice of *Sampſon* for one; ſo doth alſo *Calvin* and *Beza* on *Matth.* 2. *ult.*

He was a Type in regard of his Death and Sufferings; yet not in that only; but chiefly, as being moſt peculiar and ſignal to him, both above other Types, and above other reſpects wherein himſelf was a Type: For there were other reſpects alſo, beſides this, wihich I ſhall touch upon, and ſo come to this as the main.

Sampſon therefore was a Type of Chriſt in four reſpects.

1. In regard of ſundry paſſages and circumſtances of his Birth.
2. in ſome ſpecial Actions of his Life.
3. In his Strength and Victories over his Enemies.
4. In his Sufferings, and in the Victorioufneſs of his Sufferings.

1. The firſt Analogy between Chriſt and him is, in ſome paſſages about his Birth. The time of it, when *Iſrael* was under great Oppreſſion by the *Philiſtines*, *Judges* 13. 1. then *Sampſon* aroſe like a little Sun, as his Name imports שמשון *Soliculus* or *Sol parvus*, from *Shemeſh*, *Sol*, and gave them ſome dawnings of the Day, ſome beginnings of Light and Liberty in that deep night of Darkneſs and Bondage.

Anſwerably Jeſus Chriſt appeared when the *Jews* were under the yoke of the *Romans* and both they and the whole world under the ſpiritual thraldom of Sin and *Satan*. The *Pagan* world overwhelmed in Idolatry and ignorance of God, the *Jews* degenerated into Formality and a ſpirit of Bondage: then did this true Sun of Righteouſneſs ariſe with healing in his Wings.

His Birth was beyond the ordinary courſe of Nature. And ſo was Chriſts: For *Sampſons* Mother was barren, the Mother of Chriſt a Virgin.

It was foretold, together with his Office, to his Mother by an Angel, and confirmed by a Sign.

And ſo was Chriſts.

His Office was to begin to deliver *Iſrael* from the *Philiſtines*, *Judg.* 13. 5.

Chriſts to ſave his people from their Sins, *Matth.* 1. 21.

The Sign to *Sampſons* Mother was the Angels appearing again, and aſcending in a flame of Fire, *Judg.* 13. 20.

The Virgin *Mary* had the Meſſage confirmed alſo by a Sign, though not ſo terrible a Sign as this: But the Angels acquainting her with her Couſin *Elizabeths* Conception, and the Babe leaping in her Womb, and ſhe breaking forth into thoſe bleſſed expreſſions; *Bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb, and whence is this, that the Mother of my Lord ſhould come unto me*, Luke 1. 36, 42, 43.

Moreover, they were both *Nazarites* from the Womb.

Sampſon by the Law of *Nazarites*, *Numb.* 6. 2.

Chriſt by ſpecial Sanctity fulfilling that Type; *that holy thing that ſhall be born of thee*, Luke 1. 35.

As alſo by the place of his Reſidence, being born indeed at *Bethlehem*

lehem, but bred at *Nazareth*, *Matth.* 2. 1,5,23. and thence called a *Nazaren*, or a *Nazarite*.

2. There is a ſecond Analogy between Chriſt and *Sampſon* in ſome ſpecial Actions of his Life.

As in his Marriage with a *Philiſtine*, and the Text ſaith, *it was of the Lord*; therefore ſome think that his firſt Match was not ſinful; but that he had a ſpecial Diſpenſation for it, *Judg.* 14.4.

So Chriſt took a Spouſe unto himſelf out of the Gentiles, *Hoſ.* 2.20.

At his Marriage *Sampſon* put forth his Mind in Parables and Riddles to the *Philiſtines*, *Judg.* 14.12.

And ſo did Chriſt to the *Phariſees*, *Matth.* 13.34.

3. There is a third Analogy, in their Strength and Victories over their Enemies, eſpecially in this circumſtance; That *Sampſon* wtought his Victories alone, by his own perſonal Strength, his Countrymen would not ſtand by him, *Judg.* 15. 10, 11, 12,

So Chriſt trod the Wine-preſs alone, when all forſook him.

Sampſons firſt exploit was, the ſlaying of a Lyon in the Deſart, that roared upon him, *Judg.* 14. 6.

So the firſt Work of Chriſt at his entrance into his Miniſtry was, the conquering that roaring Lyon that aſſaulted and tempted him in the Wilderneſs, and roared upon him with thoſe three hideous Temptations, *Matth.* 4.

And as upon the Lyon *Sampſon* ſlew, he gave this Riddle; *Out of the Eater came forth Meat, and out of the ſtrong came Sweetneſs.*

So *ex Corpore Diaboli myſtico*, out of the Devils Body, being ſlain, out of the Devils Deſtruction comes the ſweet and bleſſed tidings of the Goſpel; and Flocks, or Churches, or Societies of Chriſtians, like ſo many Swarms of Bees. The Saints were once in an unregenerate condition, Children of Wrath, Limbs of *Satan*; but *Satan* being ſlain and conquered, they are transformed; and it is as great a change, as for a Bee to be bred of a dead Carkaſs.

Some Interpreters have obſerved, that this was extraordinary: For Naturaliſts obſerve, that Bees do not uſe to breed in the Carkaſs of a Lyon; but rather of *Engliſh Annot. on Judg.* 14.8.

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an Ox or Bullock. We may apply it to the Diſpenſations of Providence. God works by unlikely, yea contrary means; Meat out of the Eater. The *Canaanites*, our Enemies, they are Bread for us, *Numb.* 14. 9. their very Sins, Corruptions, Temptations, the Lord in his unſearchable Wiſdom produceth good out of them; Light out of Darkneſs, yea Life out of Death, out of the Death of the Lord of Life.

Moreover, *Sampſon* ſlew a thouſand men with the Jaw-bone of an Aſs, a very weak and unable and unlikely Inſtrument to effect ſuch a Work by; yet the Spirit of the Lord coming upon him, what ſlaughter doth he make! *Judg.* 15. 14, 15.

So Chriſt by the Fooliſhneſs of Preaching, through the Power of his Spirit, ſubdues and overcomes the Souls of men unto himſelf, and ſlays the Enmity.

4. A fourth Analogy between Chriſt and *Sampſon* is, in his Sufferings, and the Victorioufneſs thereof againſt his Enemies, eſpecially his Death; I ſay *Sampſon* was made like unto the Son of God, in regard of his Sufferings from his Enemies.

Some have ſummed them up briefly thus.

That they were both ſold for Mony, under pretence of Love, apprehended by their Enemies, led away bound, brought forth at a great Feaſt, blinded, (Chriſt was blindfolded) ſcorned, faſtned to a Poſt, offered themſelves willingly to death, died amongſt wicked men, and thereby deſtroyed the Power of the Churches Enemies.

And as there were many circumſtances in his Death, which did evidently prefigure what befel the Antitype: ſo let me deſire you to take notice of theſe three.

1. That it was voluntary: ſo Chriſt, *no man taketh it from me*, Joh. 10. 18. *I lay it down of my ſelf.*

2. That it was by his Enemies, not a natural Death, but violent: ſo was Chriſts.

3. That he was victorious in his Death, he did ſuffer, and conquer, yea he conquered in and by his Sufferings: *he ſlew more at his Death, than in his Life*, Judg. 16. 30.

So Chriſt by his Death gave the moſt deadly blow to *Satans* King-

Kingdom, *Col.* 2. *In his Death he ſpoiled Principalities and Powers.* This propheſied of by *Jacob*, *Gen.* 49. 16, 17, 18.

Sampſon was a Serpent, by the way to the *Philiſtines* in the Foxes, and in the Jaw-bone of an Aſs: and the Pillars of the Houſe are compared by ſome to the Heels of the Horſe whereupon three thouſand *Philiſtines* rode and fell backwards.

And I have waited for thy Salvation, ſaith *Jacob*, that is, for Chriſt, whom in the Spirit of Propheſie, he ſaw afar off.

And as *Sampſon*, when he was in *Azzah*, when the *Philiſtines* thought they had him ſure enough, he roſe at midnight, *Judg.* 16. 3.

So when the Enemies thought they had Chriſt ſure enough, he aroſe in his might, carried away the Gates and Bars of Death, and broke the Bonds of it, *Rom.* 1. 4. *Acts* 2. 24.

2. *David*, that he was a Type appears by this, that Chriſt is called by his Name, *Hoſ.* 3. 5. *Ezek.* 34. 23, 24. *My Servant* David *ſhall reign over them for evermore.*

Sampſon began, *David* went on with the Work.

See the Analogy between *David* and Chriſt in theſe four particulars.

1. He was eminently fitted for the Work, to rule, to feed Gods people *Iſrael*, though he was the meaneſt of his Family.

So Chriſt came when the Family was brought low into obſcurity.

David was eminent for Holineſs, a man after Gods own heart.

So Chriſt, holy, harmleſs and undefiled, ſeparate from Sinners.

A perſon of ſuch worth, that the Story of his Life is more fully and largely recorded in holy Writ, than any other perſon in all the Old Teſtament.

So Chriſt is the perſon treated of throughout the whole Scripture.

David beloved of God.

So Chriſt, *Matth.* 3. *this is my beloved Son.*

2. He had many Enemies both open and ſecret, *Saul*, *Doeg* and *Achitophel*, treacherous Dealers, Types of *Judas*, who dealt treacherouſly with him; and for open profeſſed Enemies, the *Philiſtines*, and the *Ammonites*, and the *Syrians* engaged by the

Ammonites

Ammonites, ſee 2 *Samuel* 10. 6. and 2 *Samuel* 8.

So had Jeſus Chriſt the *Scribes* and *Phariſees*, the *Jews*, the *Romans*, Men and Devils for his Enemies.

3. His Kingdom had but ſmall and weak beginnings; firſt a Shepherd, then an Officer in *Sauls* Army, then an Exile with a matter of ſix hundred men, afterward King over *Judah* and *Benjamin* at *Hebron*, laſtly King over all *Iſrael* at *Jeruſalem*.

So the Kingdom of Chriſt grows from ſmall beginnings; it is therefore compared to a grain of Muſtard Seed: It is at firſt like a River breaking forth at the Foot of a Mountain in a little Stream, that you may ſtride over it: but in its progreſs it enlargeth, and grows to a deep and broad River, and at laſt ends in the Ocean, as all Rivers do: ſo doth the Kingdom of Grace in the Ocean of eternal Glory.

4. Glorious Succeſſes, and Victories, and Deliverances, all his Enemies fell before him. He ſlew the Bear, the Lyon, *Goliah*, 1 *Sam.* 17. 37. conquered all his Enemies round about, ſee 2 *Sam.* 8. 12, 14.

Moreover, *Saul* and his bloody Houſe were rooted out before him: He never fell into his Enemies hands; though in this there is ſome diſſimilitude.

For Chriſt was content to yield up himſelf into their hands, to let them try their Strength, and do their worſt upon him; therefore he gave up himſelf to Death: But he roſe again from under the power of Death, and prevailed againſt them all; and after his Reſurrection Death hath no more dominion over him. All his Enemies ſhall fall and periſh ſooner or later; but he ſhall reign for ever and ever.

3. *Solomon*; I ſhall but mention a threefold Analogy between Chriſt and him.

1. In his perſonal Wiſdom, 1 *Kings* 4. 29, 30.

So Chriſt, *Col.* 2. 3. *in him are hid all the treaſures of Wiſdom and Knowledg.*

2. In the glorious Peace and Proſperity of his Kingdom: The Kingdom was peaceably ſetled in his hand, 1 *Chron.* 22. 9. 1 *King.* 4. 24, 25. And ſo he fell to the work of building the Temple:

as

as Chriſt doth the Church; but of that hereafter, when we come to the *real Types*.

So Chriſt, *Iſai.* 9. 6. he is *the Prince of Peace, the great Peace-maker*, Epheſ. 2.

3. In his Marriage with *Pharaohs* Daughter.

Some obſerve, that the Daughter of *Pharaoh* never ſeduced him; neither is there any mention made of the *Egyptian* Idols, 1 *Kings* 11. 5, 7. In his other Outlandiſh Marriages he did ſin; but this is mentioned as by way of ſpecial exception, 1 *King.* 11. 1.

He took others beſides *Pharaohs* Daughter. For ſhe was a Proſelyte, and ſo it was no ſin to marry her.

And the Love between her and *Solomon* is made a Type of the Love between Chriſt and the Church.

Chriſt hath took us Gentiles to be a Spouſe unto him, *Pſal.* 45.

Uſe 1. Reſolution of that great Caſe of Conſcience, whether you do belong to Chriſt or no.

Is his Kingdom ſet up in thee? art thou conflicting? art thou conquering?

Uſe 2. Comfort againſt the low and weak beginnings of Chriſts Kingdom. *Sampſon* did but begin to deliver *Iſrael*; but *David* carried the work through: But in *Solomons* time there was glorious Peace.

You ſee here, as in a Glaſs, the method and progreſs of Chriſts Kingdom: It begins in War, it is carried on in Victory, it ends in Peace.

Uſe 3. Here is Comfort and Support, as to all the Conflicts and Enemies that God is pleaſed to exerciſe his people with, whether particular Saints, or whole Churches.

1. They had ſo: Chriſt had ſo, ſecret as well as open Enemies, ſecret Underminers as well as open Oppoſers.

2. Theſe Conflicts will end in peace and quiet eſtabliſhment, *Pſal.* 37. 37. *Mark the perfect man, and behold the upright man, for the end of that man is peace.*

This is the difference between Chriſts Peace and Satans Peace; for they both give Peace to their ſubjects: But Satans Peace is a Peace of freedom from trouble, and of ſinful ſecurity in ſin.

Chriſts Peace is a Peace after and out of trouble, by War and Victory over Sin and ſpiritual Enemies, *Iſai.* 9. 3. His Servants rejoyce as thoſe that divide the ſpoil after the Victory.

Queſt. But how may I know, that Peace will be the end of all my preſent Conflicts.

Anſw. Doſt thou get the Victory? then the end will be Peace. Are there any beginnings of Victory? whatever thou doſt, do not lay down thy Weapons, but fight ſtill, this is the beginning of Victory, and the end will be Triumph, and Peace, and Joy.

Sept. 19. 1667.

——*Who is the Type or Figure of him that was to come,* Rom. 5. 14.

THe third *Conjunction or Conglobation of typical Perſons under the Law, is thoſe three Prophets,* Elijah, Eliſha *and* Jonah, whom I put together, becauſe *Elijah* was a Type of Chriſts Aſcenſion into Heaven, and *Eliſha* of the Continuance of his Preſence and Spirit in his Apoſtles and Meſſengers ever ſince, and *Jonah* of his Death and Sufferings the procuring cauſe of all.

1. For *Elijah*, that great Prophet. I confeſs he is omitted by many that have written of the *Types*, and indeed by all that I have ſeen. I know not well, how it comes to paſs.

But that he was a *Type*, is certain, becauſe *John* the Baptiſt is called by his Name; therefore he was a Type,

1. Of *John*. Yea,
2. Of Chriſt himſelf.

1. He was a Type of the Meſſiahs Harbinger and Forerunner *John* the Baptiſt. For *the Types* (as hath been often hinted) are not to be reſtrained always only to the Perſon of Chriſt himſelf; but all the things of Chriſt were typified to them of old. There were Types of all New Teſtament Diſpenſations; therefore *John* is called *Elijah*, *Mal.* 4. 2 laſt *v.* and Chriſt himſelf explains it, *Matth.* 11. 14.

But why is *John* called *Elias*?

Not that he was *Elijah* perſonally, but myſtically; he roſe up in

in the Spirit and Power of *Elijah*; So *Elijah* was *John* in a Type or Figure. *John* was *Elijah* in Spirit and Power, as *Luk.* 1. 17. There was ſomething of Analogy in his very outward Garb and Deportment, *an hairy man*, 2 King. 1. 8. that is, in regard of his Habit or Clothing; *in a rough hairy Garment*: So *John*, *Matth.* 3. 4. *a Girdle of Hair*; but chiefly in regard of his Spirit and inward Endowments, and of his Work and Office, to convert and recall a backſliden Generation.

2. *Elijah* was a Type of Chriſt himſelf. And that he was ſo, will be very evident, if you do conſider how great a Perſon this *Elijah* was, in three reſpects.

1. His eminent and heroick Spirit of Holineſs, and invincible Courage and Activity for God. His very Name ſignifies *God the Lord*, *Elijah* or *Elijahu* in the Hebrew, *Elias* in the Greek in the New Teſtament.

He abode with God when almoſt all the world forſook him, 1 *King.* 19. 10. he reduced and brought back the people, *cap.* 18. 39. he was a man mighty in Prayer, *Jam.* 5. 17, 18. a man of an invincible Courage, who feared not to ſtand himſelf alone againſt four hundred Prophets, and againſt *Ahab* the King, and *Jezabel* the Queen, whoſe Chaplains theſe falſe Prophets were: He is brought forth in the ſacred Hiſtory not unlike *Melchizedek*, *without Father or Mother*, *without either Birth or Death*, 1 King. 17.

2. The great and wonderful Miracles wrought by him, there be twelve recorded in the Hiſtory of him in the firſt and ſecond Books of Kings.

1. His ſhutting up the Windows of Heaven, that there ſhould be no Rain for three years and an half, 1 *King.* 17. whence ſome have called him *Frænum Cæli*, the Bridle of Heaven.

2. His being fed by a Raven morning and evening at the Brook *Cherith* beſide *Jordan*. This was the effect of his Faith and Prayer, and may be reckoned amongſt his Miracles; not that it is likely that he did eat raw Fleſh, but rather that God by his Providence directed the Ravens to the places where they might have it, as to ſome rich mens Kitchens, or the like. *Engliſh Annot.*

3. His miraculous Supply of the Widow of *Zarephath*, called *Sarepta* in *Luke* 4. 26. *that her Barrel of Meal waſted not, nor did the Cruiſe of Oyl fail.*

4. His raiſing of her Son from the dead, by ſtretching himſelf upon the Child. This was the firſt perſon we read of in Scripture that was raiſed from the dead, and *Elijahs* fourth Miracle. All theſe are recorded in 1 *King.* 17.

5. In fetching down Fire from Heaven upon his Sacrifice, to confound the Prieſts of *Baal.*

6. His opening the Windows of Heaven, and fetching down Rain after he had done juſtice upon the Prieſts of *Baal*; theſe two are in *cap.* 18. he did this alſo by Prayer, and by perſevering in Prayer, *cap.* 18. *ver.* 43.

7. His faſting forty days and forty nights, *cap.* 19. 8. In Mount *Horeb*, and in his Journey thither and back again, the place where God appeared to *Moſes*, *Exod.* 3. 1, 2. and where he gave the Law to *Iſrael*, *Dent.* 4. 10, 14.

Never any man faſted forty days, beſides this *Elijah* and *Moſes*, *Exod.* 34. 28. and Chriſt, *Matth.* 4. 2.

Herein both *Moſes* and *Elijah* were manifeſt Prefigurations of the Lord Jeſus Chriſt. This was *Elijahs* ſeventh Miracle.

8. His calling the Prophet *Eliſha*, and cauſing him to follow him, by caſting his Mantle upon him, which had ſuch an influence, that he left all and followed him; therefore this may be put into the Catalogue of his Miracles, *cap.* 19.

And in the like miraculous influence of the Spirit did Chriſt call his Apoſtles to leave all and follow him.

His ninth and tenth Miracles were the Deſtruction of the two Captains and their Fifties, when *Ahaziah* ſent to take him, 2 *King.* 1. 1. they both periſhed alike. For like Sins pull down like Judgments.

The 11th was the dividing of *Jordan* by his Mantle, that he and *Eliſha* might paſs over, 2 *King.* 2.

And the 12. was his Aſcenſion into Heaven in a Chariot of Fire, 2 *King.* 2. 11. a Prerogative that never any man had but himſelf, and *Enoch* before the Law, and *Moſes* who gave the Law; but

Moſes

Moſes died firſt, and was tranſlated afterwards, as hath been formerly ſhewed. They were all three eminent Types herein of Chriſt his Aſcenſion into Heaven.

They that are faithful and zealous for God in times of general Apoſtacy, the Lord is wont to own them in a ſpecial manner, and to put ſpecial Honour upon them one way or other.

3. His commiſſionating Succeſſors after him to carry on the Work of God when he was gone, 1 *Kings* 19. 15, 16. *Eliſha* to be Prophet. *Hazael* King of *Syria*, *Jehu* King of *Iſrael*.

So Chriſt ſends forth his Apoſtles and Miniſters, *Matth.* 28. ſome that are godly, and ſometimes he imploys others that are not godly, but only gifted, and makes ſome uſe of them, as he did of *Jehu*, and of *Judas*, and *Demas* for a time.

2. *Eliſha*, called in the New Teſtament *Elizeus*, *Luk.* 4.

He was a Type of Chriſt in three reſpects.

1. In that *Eliſha* in reſpect of *Elijah*, was, as it were, a Continuation of the ſame perſon: For he roſe up compleatly in the ſame Spirit. The Prophets diſcerned it, 2 *Kings* 2. 15. the Spirit of *Elijah* did reſt upon *Eliſha*.

So when Chriſt departed and aſcended up to Heaven, he left the Comforter in his ſtead, *Joh.* 16. and he left the Apoſtles and Miniſters to carry on his Work, and poured forth his Spirit upon them for that end.

Or we may accommodate this with reſpect to *John* the Baptiſt, thus. As *Eliſha* ſucceeded *Elijah*; ſo did Chriſt come after *John* the Baptiſt: and ſo *Eliſha* was in this reſpect a Type of Chriſt himſelf.

2. In regard of the remarkable Vengeance and Deſtruction that came upon his wicked Enemies.

The Children that mocked him were devoured by two She-Bears, 2 *Kings* 2. 23, 24.

Gehazi his treacherous Servant ſmitten with Leproſie, 2 *Kings* 5. 27.

So Deſpiſers of Jeſus Chriſt, and the Goſpel, ſhall be puniſhed with moſt remarkable and dreadful Deſtruction; *Hear ye Deſpiſers, and wonder, and periſh*, Acts 13. 41. For I work a Work in your

your days, a Work which you ſhall in no wiſe believe, though a man declare it unto you; incredible Plagues ſhall the Deſpiſers and Rejecters of Chriſt, and of the Goſpel, be puniſhed with.

And *Judas* the Traytor, his Servant, you know what dreadful Deſtruction came upon him, *Acts* 1. 18. his Bowels guſhed out, through the horror of his Conſcience, and the Fury of the Almighty rending his very Body in pieces, as well as his Soul from his Body.

3. In regard of his Miracles.

He and his Predeceſſor *Elijah* were the greateſt workers of Miracles (except *Moſes*) that ever we read of in Scripture, or that ever the Lord raiſed up in his Church. For *Moſes* was to be the Founder as it were of that Church-Eſtate and Worſhip that was in thoſe days: and *Elijah* and *Eliſha* were the Preſervers and Reſtorers of it in a moſt degenerate and corrupted Age.

The Miracles of *Eliſha* were very great and many; they are recorded in the ſecond Book of *Kings*, in the 2, 3, 4, 5, 6, and 7th. Chapters and one more in chap. 13. They were about one and twenty in all. There be three recorded in the ſecond chapter, *viz.* his dividing *Jordan* with *Elijahs* Mantle, his healing the Waters of *Jericho*, the devouring two and forty ſcoffing Children of thoſe idolatrous Parents, the people at *Bethel*, by two She-Bears.

In the third Chapter there is another, *viz.* the overflowing of the Wilderneſs of *Edom* with Water, *crp.* 3. 20. ſee *ver.* 8. to the Deſtruction of the *Moabites*.

In the fourth Chapter there be five more, which are the Analyſis and Contents of that Chapter, *viz.*

1. His multiplying the Widows Oyl, while ſhe had any empty veſſels to fill.

2. His giving a Son to that great and good Woman the *Shunamite*.

3. His raiſing her Son when dead unto life again: and this is the ſecond perſon that ever was raiſed from the dead.

4. His healing the deadly Pottage which had poyſoned the Students in *the Colledge at* Gilgal.

5. His feeding of an hundred men with twenty Loaves.

In

In the fifth Chapter there be two more, the curing of *Naamans* Leproſie, and the ſmiting of *Gehazi* with that Diſeaſe.

In the ſixth Chapter there be ſix more.

1. His cauſing Iron to ſwim.

2. His diſcloſing the ſecret Counſels of the *King of Syria* by the Spirit of Propheſie.

3. An Army of Angels coming down from Heaven for his defence at *Dothan*.

4. The opening of his Servants Eyes to ſee them.

5. The ſmiting of the *Syrians* with Blindneſs. And

6. The opening their Eyes again.

In the ſeventh Chapter are three more, the hideous which noiſe was heard, and cauſed ſuch a pannick terror in the Camp of the *Syrians*, that their whole Army fled; and the incredible Plenty in *Samaria*; with the Death of that unbelieving Nobleman who had queſtioned whether God could do it.

And then laſtly, *cap.* 13. 21. a dead man is reſtored to life by touching his Bones. And this is the third perſon that was raiſed from the dead.

All theſe Miracles in general were Preſignifications of what the Meſſiah was to do in that kind: and ſome of them were more particularly fulfilled and anſwered by the *Antitype*.

As that of feeding an hundred men with twenty Loaves.

You know Chriſt did that and more, feeding five thouſand with five Loaves and two Fiſhes, *Matth.* 14. 21.

And at another time four thouſand with ſeven Loaves and a few little Fiſhes, *Matth.* 15. 38.

His raiſing the dead to life, whereof we have three inſtances in the Old Teſtament, the Widow of *Sarepta* her Son, the *Shunamites* Son, and the Man buried in *Eliſha*'s Grave. Theſe were Types and Pledges of what Chriſt ſhould do in raiſing the dead.

As in raiſing *Lazarus*, *Jairus* his Daughter, the Widows Son of *Naim*; and his own bleſſed Body out of the Grave, and many Saints that aroſe with him.

And thoſe which the Apoſtles raiſed by his Name.

And finally, the raiſing all his Elect unto eternal Life, and all

all the Sons of men unto Judgment at the great Day.

There might also be a spiritual application and accommodation of them, as to the quickning of mens Souls, the healing of the Diseases of the Soul, feeding them with the Bread of Life, pouring into empty Vessels, empty Souls, the Oyl of Gladness, the Joys and Graces of his Spirit.

3. *Jonah*, him I connect with *Elijah* and *Elisha*, to make the Type more compleat and full.

Some have conjectured that *Jonah* was the Widows Son of *Zarephath*, whom *Elijah* raised from the dead, 1 *Kings* 17. 22, 23. but this is but a conjecture without proof: it is probable enough he might live about their time, or perhaps somewhat after.

That he was a Type of Christ, the Scripture is expres, *Matth.* 12. 39. *No Sign shall be given them, but the Sign of the Prophet* Jonah.

You may see how the *Type* fits the *Antitype* in four respects.

1. In his Death: he offered himself willingly unto Death to asswage the Storm, *Jon.* 1. and so he is cast into the Sea, and devoured by the Whale.

So did Christ, to appease the Tempest of Gods Wrath.

And as upon *Jonahs* being cast into the Sea, the Sea ceased from its raging, *cap.* 1. 15. and the Seamen were saved from drowning.

So upon Christs Death Gods Wrath is pacified, and Believers saved from the Wrath to come.

Jonah had sore conflicts, and inward agonies of Spirit when he was under that shadow of death in the Whales Belly, *cap.* 2.

So had Christ when he cried, *My God, my God, why hast thou forsaken me!* there were unutterable anguishes in his Soul, those ἈΓΝΩΣΤΑ ΠΑΘΗΜΑΤΑ, unknown, unconceivable sufferings in his Soul.

2. He was a Type of Christ in his Burial. For, look, as *Jonah* was buried in the Belly of the Whale three days and three nights: So was Christ in the Belly of the Earth the same space, *Matth.* 12. 40.

3. In his Resurrection. For, look, as *Jonah* overcame all the dangers

gers he was in, and came forth again alive out of the Whales Belly.

So did Chriſt out of the Grave within three days: he overcame greater Enemies, even the power of *Satan*, Death and Hell; and upon this ſang Praiſe to God, *cap.* 2.

So did Chriſt triumph; *Oh Death, where is thy Sting? Oh Grave, where is thy Victory? Hoſ.* 13. 14. and *Pſal.* 22. 22, 23, 25. and *Pſal.* 18. 48, 49.

4. In his preaching after his Reſurrection. For, look, as *Jonah* after his Reſurrection preached Repentance to the *Ninevites*, and that with great ſucceſs and efficacy; for they did repent upon his preaching, the whole body of them with an outward Repentance; and many of them doubtleſs with a true and ſaving Repentance? and ſo were ſaved both from that preſent temporal Deſtruction, and from eternal Damnation: and *Jonah* did preach to the *Iſraelites* alſo, as well as to the *Ninevites*, 2 *Kings* 14. 25. but which was firſt the Scripture doth not expreſs.

So Chriſt, when riſen from the dead, ſent his Spirit, and preached by his Spirit in his Apoſtles and Miniſters; and not only to the *Jews*, but to the *Gentiles*, ſuch as thoſe *Ninevites*, to the Converſion and Salvation of multitudes of them, as was foretold of him, *Pſal.* 22. 22. and to the deeper Condemnation of Unbelievers, *Matth* 12. 41. *becauſe a greater than* Jonas *is here.*

4. *The fourth and laſt Conjunction* that I ſhall ſpeak unto, *of typical Perſons under the Law, is* Zerubbabel *and* Jehoſhuah; of whom the one was the chief Magiſtrate, the other the chief Prieſt, and both of them Rebuilders of the Temple, and Reſtorers of the collapſed eſtate of the Church of God in thoſe times: in all which there was an eminent Præfiguration of Jeſus Chriſt.

But what of Chriſt was ſhadowed forth by theſe two?

For I ſhall put them both together, they being contemporaries, and joint inſtruments in the Work and Service of God in that Generation.

There were three things of Chriſt typed and ſhadowed forth by them.

1. Both his Offices of *King* and *Prieſt*. *Zerubbabel* was the *Prince* of the People of God in thoſe days, and the chief perſon

of the Line of *David*. And *Jehoſhuah* was at the ſame time *High Prieſt*. And that there was ſomething of peculiar Glory in his Prieſthood, relating to Jeſus Chriſt our great High Prieſt, is not improbable. In *Zach.* 3. he is preſented in Viſion to the Prophet, as ſtanding before the Lord, and reſiſted by *Satan*, but *Satan* doth not prevail againſt him, *ver.* 1, 2. for he is clothed with change of Raiment, *ver.* 4 and hath a fair Mitre ſet on his head, *ver.* 5.

So Chriſt, though oppoſed and reſiſted by *Satan*, yet went through with his Work, and had bleſſed acceptance with God, and ſucceſs therein.

2. His building the Temple, the Church of God. For theſe two did build the Temple, *Ezra*, 4. conjunctly each of them in their ſeveral capacities, being ſtirred up to it by the Prophet *Haggai*, as you may ſee *Hagg.* 1. 12, 14.

And it is ſaid of *Zerubbabel*, that as his Hands laid the Foundation of the Temple: ſo his Hands ſhould alſo finiſh it, *Zach.* 4. 9. and the building of the Altar is aſcribed to them both conjunctly, *Ezra* 3. 2.

So doth Chriſt ſpiritually, as the Apoſtle tells us in that very metaphor of building the Houſe of God, *Heb.* 3. 3, 4.

3. His bringing back the Captivity of his People out of ſpiritual Bondage under Sin and Satan in their natural eſtate, and out of antichriſtian Bondage under *Rome*, which is myſtical *Babylon*.

Thus *Zerubbabel* and *Jehoſhuah* were the Conductors and Captains of the Salvation of that People from literal *Babylon*, *Ezra* 1. 5, 8. and 2. 2. and 5. 14.

But there will be occaſion to ſpeak further to theſe things when we come to *the real Types*.

Beſides the *perſonal Types* that have been ſpoken to, there be divers others alſo that are noted by learned men; as of the firſt Claſſis before the Law: ſome have noted *Abel* the *Proto-martyr*, as alſo *Seth*, *Methuſelah*, and *Lamech Noahs* Father, and *Heber* the ſeventh from *Enoch*, as *Enoch* was the ſeventh from *Adam*. He was a pious man; in his Seed the primitive Language, and the true Religion and Church of God was preſerved, when the reſt of the world was loſt and fell into Idolatry: and from him the

the Church had their Denomination, *Hebrews*; as *Chriſtians* have from Jeſus *Chriſt*.

And it was propheſied, that *Chittim* ſhould afflict *Heber*, *Numb.* 24. 24. *Chittim* is the *Romans*, Chriſt is the chiefeſt of *Heber*, whom *Italy* or *Chittim* afflicted, as in other reſpects; ſo chiefly at his death: for he was crucified under *Tiberius* the *Roman* Emperor.

Judah the Son of *Jacob*, to whom it was ſaid, *Thy Fathers Sons ſhall bow down unto thee*, Gen. 49. 8.

Alſo *Job* in his Sufferings and Patience, both unparallel'd, and his prevailing Interceſſions for his offending Friends, are by ſome looked on as *Types* of Chriſt.

And as to the ſecond Claſſis, *viz.* thoſe *under the Law*, ſome have added *Aaron* the Prieſt of the Lord: but what might be ſaid of him, will come in when we come to handle the Office of the Prieſthood.

Alſo *Gideon* and *Jephtah*, Judges of *Iſrael* of old.

And *Samuel* the Prophet, who was a Judge alſo, and a *Nazarite*.

Hezekiah and *Joſiah*, thoſe great reforming Kings.

Eliakim, *Iſai.* 22. 20. for the like phraſe which is there uſed, *ver.* 22. of *Eliakim*, is applyed to Chriſt, *Iſai.* 9. 5. *Revel.* 3. 7.

Some have ſet *Cyrus* alſo among the Types of Chriſt, the Founder of the *Perſian Monarchy*, who may be thought to have been a godly man, much good and no evil being recorded of him in the Scripture: and he did a very good work (and a great and glorious work it was) the breaking the Yoke of *Babylon*, and ſetting the *Iſrael* of God at liberty, and rebuilding the Temple; and indeed the Elogies and Expreſſions of the Prophet *Iſaiah* concerning him are very high and excellent, *Iſai. cap.* 45. beginning, and *cap.* 46. 11.

Daniel alſo a perſon of extraordinary Eminency in his Generation.

I do not omit theſe Perſons, as concluding they had no typical relation to Jeſus Chriſt: For indeed I think divers of them had: But in ſome the Analogy is but weak and dark, and in ſome few particulars: and though in others it is more clear;

yet it would have been too large to go thorough every perſon.

I have thought it ſufficient to my intended ſcope, to inſtance only in ſome of the cleareſt and moſt eminent, referring the reſt to your own Meditations in the Scripture, to obſerve and improve what you find written concerning them.

Uſe 1. See the Glory of Jeſus Chriſt the *Antitype*, in that ſo many excellent perſons do but weakly and imperfectly repreſent him: as if all the Candles in the world were put together, it would not equalize the Glory of the Sun: But how bright then is the Sun it ſelf, which ſhines brighter than all the Candles of the world; yea than all the Stars in the Firmament?

So here how glorious is the Meſſiah, of whom all theſe were but weak and dark Umbrages? He is indeed the chiefeſt of ten thouſands, *Cant.* 5.

Uſe 2. Look, whatever Glory was in any of theſe Perſons by way of Prefiguration of Jeſus Chriſt: it is, and ſhould be found in every Believer by way of Participation from Chriſt and Imitation of him.

Therefore in theſe Examples we ſee our own Duty; in their Attainments, we ſee what ſhould be our Endeavours: our Endeavours did I ſay? I may ſay alſo, through Grace, our Attainments. For tho it is true, we are not yet perfect; neither have we already attained; yet there is a time coming, when thou and I, if we be true Believers, ſhall be more holy than ever *Elijah* or *Eliſha* were in the days of their pilgrimage here below: when we ſhall ſerve God better than *Zerubbabel* and *Jehoſhuah* did, when they reſtored and rebuilt his Temple; namely, when we come to Heaven. Then there is not the leaſt Saint, but is more holy than ever the moſt eminent Saint was here upon Earth. For the beſt of them had a Body of Sin and Death in them: but in Heaven there ſhall be no Sin at all.

For as theſe eminent Perſons had a typical relation unto Chriſt: ſo every true Believer hath a myſtical Union and Communion with him: and by virtue thereof they do partake of his Spirit and Glory.

So that as we have here a motive unto what we ought to do:

ſo

ſo we have alſo Encouragement and Comfort, as to what we ſhall attain.

We ſhall attain it then, *when Jeſus Chriſt ſhall preſent all his Members to his Father blameleſs, and ſpotleſs, and faultleſs,* Epheſ. 5. 26, 27. Jude 24. *before the preſence of his Glory with exceeding Joy.*

——*Who is the Type or Figure of him that was to come,* Rom. 5. 14. *Sept.* 26. 1667.

THe *perſonal Types* of Chriſt have been referred unto two ſorts. 1. *Individual Perſons.* 2. *Religious Orders,* or whole ranks and kinds of *typical Perſons.* The former have been ſpoken to, we ſhall now proceed to the latter, and ſo finiſh the Text.

The difference between *individual Types,* and *religious Orders* or kinds and ranks of typical Perſons lies chiefly in this, That no wicked man could be an individual Type of Chriſt; but he may be involved in a religious Order of Types: For the Order is holy, though the Man be wicked: And here it is not directly the Perſon but rather indeed the Order that is the Type, and the Perſon as involved and inveſted in ſuch an Order.

Queſt. What were theſe *typical Orders* and Ranks of Men?

Anſw. I ſhall inſtance only in theſe ſix.

1. That whole Nation and People of *Iſrael.*
2. The Firſt-born of that Nation.
3. Their *Nazarites.*
4. Their Prophets.
5. Their Prieſts.
6. Their Kings.

1. The whole Nation of the *Jews*; they were a *typical People*; their Church-ſtate being very ceremonial and peculiar to thoſe legal times; and therefore now ceaſed and aboliſhed: and did adumbrate and ſhadow forth two things.

1. Chriſt himſelf; hence Chriſt is called *Iſrael, Iſai.* 49. 3. By *Iſrael* is meant Chriſt, and all the Faithful, as the Members of him their Head.

2. They

2. They were a Type of the Church of God under the New Teſtament. Hence the Church is called *Iſrael*, *Gal.* 6. 16. and *Rev.* 7. The twelve Tribes of *Iſrael* are numbred up by Name to ſhew forth the Lords particular Care of every one of his People in particular. That place is not meant properly of old *Iſrael*, becauſe it relates to the times of the Antichriſtian Locuſts. Compare *cap.* 7. with *cap.* 9. 4. the Analogy lies in this, That they were a peculiar people to the Lord, choſen and ſingled out by him from all the world:

So is Chriſt the Lords choſen. *Behold my Servant whom I have choſen, mine elect in whom my Soul delighteth:* So are all the Saints, 1 *Pet.* 2.9. *A royal Nation, a peculiar People, gathered from among all Nations*, Rev. 5. 9. Hence the Enemies of *Iſrael* were typical Enemies; as *Egypt* and *Babylon* under the Old Teſtament, *Types of Antichriſtian Enemies* under the New: and the Providences of God towards that People of old, Types and Shadows of his intended future Diſpenſations towards his People under the New; as you will ſee further when we come to ſpeak of *typical Providences.*

2. The Firſt-born of that Nation were alſo a typical ſort of perſons: therefore *Eſau* in deſpiſing his Birthright deſpiſed a ſpiritual Priviledge; and therefore juſtly called a profane perſon, *Heb.* 12. 16.

And they alſo typified Chriſt and the Church.

Chriſt: For he is *the Firſt-born among many Brethren*, Rom. 8. 29.

The Church: And thence the ſame Name and Title is given to all the Saints, *Heb.* 12. 23. *The general Aſſembly and Church of the Firſt-born.*

The Analogy appears chiefly in two things.

1. In regard of the Lords ſpecial Intereſt and Propriety in them.

2. In regard of their Preheminence and Dignity above others.

1. The Lords Propriety in them as his in a ſpecial and peculiar manner; *The Firſt-born are mine.* Becauſe he had redeemed them, when the Firſt-born of *Egypt* were deſtroyed, *Exod.* 13. 2.

So Chriſt hath a ſpecial relation to God, as his firſt begotten, yea

yea his only begotten Son; his Son by Nature, (we are Sons only by Adoption and Grace) *Primogenitus ante quem nullus, & unigenitus poſt quem nullus*— Joh. 1. 14.

So the Saints: The Lord hath a ſpecial relation and propriety in them, all manner of ways; by Creation, by Redemption, by Regeneration, by his own choice of them, by their conſent and choice of him, *&c.*

2. In regard of their Dignity and Preheminence above others: The *Firſt-born* had many Priviledges above his Brethren; he was, as it were the ſecond Father of the Family:

So *Chriſt, Iſai.* 9. 6. is called *the everlaſting Father.*

He had the Honour, and the Government; the Prieſthood was his, and a double portion of the Eſtate, *Deut.* 21. 17.

The *Firſt-born* at firſt had the Prieſthood, *Exod.* 24. 5. *Young men ſacrificed*— Afterward *Levi* was ſet apart inſtead of the *Firſt-born, Numb.* 8.

Therefore *Reuben* left the Government to *Judah*, the Prieſthood to *Levi*, the double Portion to *Joſeph*, who was divided into two Tribes *Ephrahim* and *Manaſſeh:*

So Chriſt has the Honour above all Creatures, *Heb.* 1. 6. *Let all the Angels of God worſhip him.*

And *the Saints* which are *the Lords Firſt-born* in a ſecondary way, are honourable perſons, as being Members of Chriſt: they are *precious in his ſight and honourable:* therefore he ſays, *I will give Nations and Princes for thy Life,* Iſai. 43. 3, 4.

3. Their *Nazarites*; the Inſtitution of their religious Order, with all the Rules and Obſervations belonging to it, you have in the 6th chapter of *Numbers.* It was an Order of much eſteem amongſt the People of God in thoſe times, and is reckoned as a great Honour and Glory to that People, *Amos* 2. 11. I raiſed of your Sons for Prophets, and of your Young men for *Nazarites.* *Her* Nazarites, *Lam.* 4. 7. *were whiter than Snow.*

There were, two degrees of it; either for a certain time, or during a mans whole life.

Of Perſons that were *Nazarites* all their days, the Scripture giveth ſome very great and eminent inſtances; as *Sampſon*, *Judg.*

Judg. 13. 5. alſo *Samuel* the Prophet, 1 *Sam.* 1. 11. alſo *John* the Baptiſt, *Luke* 1. 15.

Of Perſons under the Vow of Nazariteſhip only for ſome certain time, we have inſtance in *Paul* the Apoſtle, *Acts* 18. 18. and again *Acts* 21, 23, 24.

How long they were to be under the Vow, the Scripture limits not. The Jewiſh Writers report, that one month was the ſhorteſt time in uſe amongſt them.

This Order ſhadowed forth ſundry things relating,

1. To Chriſt himſelf.
2. To the Members of Chriſt.
3. To the Benefits of Chriſt.

1. The *Nazarites* were *Types of Chriſt* himſelf; not that Chriſt himſelf was a *Nazarite* according to the Law, but only in the Spirit and Truth of this Type.

That he was not a *Nazarite* literally, is clear; becauſe he drank Wine, as at other times, ſo at his laſt Supper, which they might not do.

But in him this Type was fulfilled in two reſpects.

1. In regard of his uſual Name and Title, *Jeſus of Nazareth*, or Jeſus the Nazarite, *Matth.* 2. *ult.* *Joh.* 19. 19.

Thus he was uſually called, which the Jews would never have done; but that by the Providence of God he had lived in that place. In which diſpoſal of Providence, *altius fuit Dei Conſilium*; as *Calvin in Mat.* 2. God had a further Deſign and Counſel than they were aware of, that from thence called him by that Name: Which, though it was given him upon another occaſion by the *Jews*, namely, from the place of his Reſidence; yet God in his infinite Wiſdom did ſo contrive and order it, that by this means he ſhould be commonly called by the Name of this religious Order. See *Matth.* 2. *ult.* where the Evangeliſt tells us, that by this means of Chriſts living in *Nazareth*, was fulfilled that which was ſpoken by the Prophets, namely, that *he ſhould be called a Nazaren*— By the Prophets is meant thoſe Prophets that wrote the Book of *Judges*; and the place intended, is *Judges* 13. 5. as *Calvin* from *Martin Bucer* judgeth.

It

It is true indeed, the words there are ſpoken of *Sampſon* literally; but intended myſtically of the Meſſiah, of whom both *Sampſon*, and all the *Nazarites were Types.*

It is true, there is ſome literal difference between *Zain* and *Iſade*; and the *Syriack* Tranſlation (which yet is but a Tranſlation) renders *Nazareth* by *Iſade Notſoreth*, whereas the word *Nazarite* is נזיר with *Zain*. But that the Holy Ghoſt regarded ſuch a literal exactneſs is not probable. It may ſuffice that there is an alluſion and affinity in the ſound. And though *Matthew* uſeth the word *Nazarene*, as ſignifying one of the religious Order of the *Nazarites*; yet *Pilate*, *Joh.* 19. 19. uſeth the ſame word of him, never dreaming of any thing more, than the place where Chriſt had dwelt. Some indeed have thought that this paſſage in *Matth.* 2. 23. refers to *Iſai.* 11. 1. where Chriſt is called *Netſor, the Branch*, a flouriſhing Branch. But we do not find that flouriſhing Branches are called *Nazarites* in the Scripture: ſo *Calvin* in *Matth.* 2. *ult.*

See *Buchol-cer Chronol.* p. 285.

2. In regard of his peculiar Holineſs and Separation unto God, They were ceremonially holy; but he was holy indeed, and after an higher and infinitely more excellent and glorious manner. He is called *that holy thing that ſhall be born of thee*, Luk. 1. 35. and *Dan* 9. 24. *the moſt holy*, or the Holy of holies.

2. The *Nazarites* were Types of all the Saints and Members of Chriſt. All Believers, who are an holy people, are ſpiritual *Nazarites* ſeparated unto God; I ſay, all Believers whether male or female. For there were Women Nazarites as well as Men, *Num.* 6. 2. *when either Man or Woman ſhall ſeparate themſelves to vow a Vow of a Nazarite. For in Chriſt Jeſus there is neither male nor female*, Gal. 3. 28.

3. There was in this Order a Ceremonial ſhadow and adumbration of the Benefits of Chriſt which Believers do receive from him; and they are chiefly two; Sanctification and Juſtification.

1. Sanctification. This was ſhadowed out in this, that the *Nazarites* were perſons ſeparated and devoted unto God in a

ſpecial manner by a Vow, *Numb.* 6. 6. As alſo in the particular Rules and Ceremonies belonging to this Order, which were three.

1. Not to drink Wine, *Numb.* 6. 3, 4. So *Sampſon.*

This was to teach them Temperance and Mortification of fleſhly Luſts, which Wine often provokes men to, and *takes away their hearts from that which is good,* Hoſ. 4. 11. *and cauſes them to err and ſtumble,* Iſai. 28. 7.

Moreover this Ceremony taught them, inſtead of Wine, *to be filled with the Spirit,* Epheſ. 5. 18. and inebriated as it were with the Joys thereof in the ſenſe of Gods Love, which is better than Wine, *Cant.* 1. 4.

2. Not to cut their Hair, *ver.* 5.

This is thought to be appointed (as many other ceremonial Laws were) in oppoſition to the heatheniſh Idolatry of thoſe times; and to ſignifie the keeping himſelf from all uncleanneſs and impurity. For when the *Nazarite* was purged and cleanſed from impurity, his Hair was ſhaved off, *ver.* 9. and ſo the Leper, *Lev.* 14. 8, 9. therefore to keep it from ſhaving ſeemeth to ſignifie the keeping themſelves from uncleanneſs: ſo ſome expound it.

It ſhadowed forth alſo the growth of the Graces of Gods Spirit in them, as in *Sampſon,* who with the loſs of his Hair, loſt the Power of God: and *as his Hair grew again, ſo his Strength in God renewed,* Judg. 13 25— and 16. This Strength came not by the growth of the Hair, otherwiſe than as an outward Sign appointed unto them of God, who ſanctifieth to his people what outward Signs himſelf pleaſeth, to ſignifie and convey Grace; as he ſanctified the Waters of *Jordan* to waſh away *Naamans* Leproſie, which of themſelves had no ſuch efficacy, 2 *Kings* 5. 14.

Ainſworth on *Numb.* 6. 5.

3. Not to defile themſelves by the dead, *ver.* 6, 7, 8.

This refraining from the dead, in whom the Image as it were of Gods Curſe for Sin was to be ſeen. For *the Wages of Sin is Death,* Rom. 6. 23. figured out abſtaining from ſinful and dead Works, and from ſuch as live in them, who are dead whilſt they live, 1 *Tim.* 5. 6.

Ainſworth in loc.

It ſhewed their Conſtancy in the Rules of their Profeſſion, and

and their Magnanimity in the loſs of deareſt Comforts.

2. Juſtification by Chriſt alone was ſhadowed forth in two Rules or Obſervations belonging to this Order.

1. That legal ſtrictneſs and ſeverity of Purification in caſe of accidental Defilement, *ver.* 9, 10, 11, 12. If a *Nazarite* chance to be defiled, he is to begin again upon a new ſcore. This ſhews the abſolute Purity and Perfection of the Law of God, which will not admit the leaſt error or failing; but *whoſoever continueth not in all things, is curſed and condemned by it*, Deut. 27. 26. Gal. 3. 10. *If a man keep the whole Law, and fail but in one point, he is guilty of all*, James 2. 10. and ſo needs Chriſt and his Blood to make atonement even for the leaſt Sins, and thoſe which are in ſome ſort involuntary, as the original corruption of Nature is, and many actual Sins of meer infirmity and frailty.

2. Sacrifices of Atonement, even when they had fulfilled their Vow, *ver.* 13—to 21.

It taught the ſecret and unſeen Guiltineſs, which cleaveth to the moſt holy men in their beſt and moſt perfect works, which, without atonement by the Blood of Chriſt, cannot be pure and pleaſing in the ſight of God. For though a man know nothing by himſelf; yet is he not thereby juſtified, 1 *Cor.* 4. 4. *Ainſworth in loc.*

When we have kept our Vows, and done our Duty; yet we need Atonement and Pardon.

4. A fourth religious Order amongſt them of old, was their *Prophets*. Theſe alſo were Types of Chriſt and Chriſtians.

Of Chriſt; For as they taught the will of God: ſo doth Chriſt: For *he is the great Prophet*, Deut 18. 15. Acts 3. 22. Joh. 1. 18. *no man knows the Father, but he to whom the Son revealeth him*, Matth 11. 27.

But though there be a reſemblance and analogy; yet there is alſo a great diſparity in this *Type*. For all the *Types* (as hath been often obſerved) fell ſhort of the *Antitype* in Glory; and ſo in this; for *none teacheth like him*, Job 36. 22. in regard of the Authority and Efficacy of his teaching.

1. The Authority; For the Prophets ſpeak in the Lords

Name; *Thus ſaith the Lord:* but *Chriſt in his own Name, and the Fathers; as a Son over his own Houſe,* Heb. 3. 6.

2. The Efficacy. All the Prophets could not reach the Heart: but Chriſt, he teacheth inwardly, and effectually: for he ſends *his Spirit to bring the Truths to remembrance* with power and efficacy, *Joh.* 14. 26.

And as their *Prophets* were Types of Chriſt: ſo likewiſe of all Believers; for they are *ſpiritually Prophets,* 1 Joh. 2. 27. 1 Cor. 2. 15. *the ſpiritual man judgeth all things.* They are ſaid to *propheſie as the Lords Witneſſes.* Rev. 11.

5. A fifth *religious Order* in thoſe legal times was that of *Prieſthood.* Their *Prieſts,* and eſpecially their High Prieſts were Types of Chriſt and Chriſtians: Therefore Chriſt is ſo often called *a Prieſt, and the High Prieſt,* Heb. 3. 1. *of our Profeſſion.*

The Analogy between Chriſt and them appears chiefly in two things.

1. That as they offered Sacrifice, and by Sacrifice made atonement: ſo Chriſt, *Epheſ.* 5. 2. gave himſelf for us, an Offering and a Sacrifice to God for a ſweet ſmelling ſavour.

2. There was in them the ſhadow (though but the ſhadow) of an *everlaſting Prieſthood*; becauſe the Office was ſettled in the Houſe and Family of *Aaron:* and ſo though the perſons died; yet the Office was never vacant: for the Son ſucceeded the Father, and was ſometimes inveſted during the Fathers life, as *Eleazer, Numb.* 20. 26.

And though *Melchizedeks Prieſthood* was of an higher Order, and more illuſtrious than that of *Aaron,* as the Apoſtle ſhews, *Heb.* 7. yet in this alſo there was but a ſhadow of Eternity, as hath been formerly ſhewed.

But *Chriſt is indeed a Prieſt for ever*: he is often ſo called in the Epiſtle to the *Hebrews. He was made a Prieſt not after the Law of a carnal Commandment, but after the Power of everlaſting life, Heb.* 7.

The Diſparity between Chriſt and theſe *typical Prieſts* was manifold. I ſhall inſtance in a few particulars.

1. Theirs was but the ſhadow: Chriſt the true Sacrifice, and true Reconciliation with God. 2. They

2. They offered Sacrifice firſt for their own Sins: but Chriſt had no Sins of his own, to offer for, and to make ſatisfaction for, *Heb.* 7.27.

3. All thoſe Prieſts of old, even *Melchizedek* himſelf, they were *but Prieſts*; they were not both Prieſt, Altar and Sacrifice.

But Chriſt is all three.

He is Prieſt as God-man.

He is the Altar in regard of his Divine nature: for this is that that ſanctifies the Gift, and makes the Sacrifice ſo infinitely efficacious and meritorious.

And Chriſt himſelf is alſo the Sacrifice in regard of his Humane nature: His Humane nature ſuffered death, and ſo was offered up as a Sacrifice unto God for us.

Thus *in all things Chriſt hath the Preheminence.*

I might alſo ſhew, how all the Saints are Prieſts. *He hath made us Kings and Prieſts unto our God*, Revel. 1.

But there will be occaſion to ſpeak further of the *Prieſthood* when we come to the *Temple*, and the *Temple Miniſtry.*

6. A ſixth religious Order was their *Kings of the Houſe of David.*

It is true, Magiſtracy is a civil Ordinance belonging to the ſecond Table: But yet, as God was pleaſed to annex a typical reſpect unto the Sabbath, which is in it ſelf a moral Duty; and unto *Adams* Marriage with *Eve*, which was a civil Relation: ſo he did unto Magiſtracy or Kingſhip, as ſtated and ſettled amongſt that people.

Hence as in the buſineſs of Marriage, and of the Sabbath, the things themſelves are not aboliſhed, but only the typical reſpects are taken off: ſo here Kingſhip as amongſt them was both a civil and a religious Order. *Non dubium eſt, quin cæleſtis pater in Davide ejuſque poſteris conſpici voluerit vivam Chriſti Imaginem, Calvin. Inſtitut. l.* 2. *cap.* 6. *ſect.* 2. *&* *cap.* 7. *ſect.* 2. See the Analogy in three things.

1. In their Inauguration; they were anointed with holy Oil, *Pſal.* 89. 20. *with mine holy Oil have I anointed him.* This typified the Gifts and Graces of the Spirit; the Spirit of Government,

Acts

Acts 10. 38. *how God anointed Jeſus of* Nazareth *with the Holy Ghoſt, which Chriſt received above his Fellows.* Pſal. 45. 7. not by meaſure, but *above meaſure,* Joh. 3. 34.

2. The Lord ſettled the Kingdom by an everlaſting Covenant in a perpetual Series and Succeſſion of perſons in the Houſe of *David*:

So with *Chriſt*, he hath made an everlaſting Covenant, that *his Kingdom ſhall endure for ever,* Iſai. 9. 7— *of the increaſe of his Government and Peace, there ſhall be no end.*

3. The moral work and duty of their Office had alſo a typical uſe, to ſhadow forth what Chriſt doth ſpiritually in and for his Church.

1. They made Laws for the people of *Iſrael*; though they did it ſtill in ſubordination to, and purſuance of the Laws of God, as all Magiſtrates ought to do, not in oppoſition to them:

So Chriſt is the Law-giver of his Church, *Iſai.* 33. 22. *the Lord is our Judge, our King, our Law-giver.*

2. They ſubdued the Enemies of *Iſrael*: ſo did *David* the *Philiſtines*, the *Moabites*, *&c.*

So doth Chriſt ſubdue and tread down the Churches Enemies.

3. It was their work to execute Vengeance upon Rebels; as *Solomon*, the peaceful King, did on *Joab*, *Adonijah*, *Shimei.*

So doth Chriſt, the Prince of Peace, on Unbelievers and Hypocrites in the Church. This King will ſay, *Bring forth theſe mine Enemies, and ſlay them before my face.*

Yet there was a great Diſparity between Chriſt and thoſe Kings. His Kingdom is ſpiritual, his Government infinitely better than theirs was, 2 *Sam.* 23. 4, 5. ſome underſtand and render to this purpoſe, *There ſhall be a Ruler over men, a righteous one, ruling in the Fear of God— Although as yet he make him not to ſpring up.*

See the Belgick Annotations.

From the whole,

Uſe 1. See the Unwarrantableneſs of reviving religious Orders under the New Teſtament.

It falls heavy upon the *Papiſts*, who have their religious (as they call them, but indeed ſuperſtitious) Orders. Their *Monks*, *Nuns*,

Nuns, Fryars, &c. for which they pretend the *Jewiſh Order of Nazarites.*

But this was a Type: and therefore to revive it, is inconſiſtent with the truth of the Goſpel; it is as if they ſhould ſay, there is a Meſſiah yet to come, who will be juſt like *a Monk or a Friar*; but what horrible Blaſphemy is this!

Beſides there was a Command, an Inſtitution from God for the Order of *Nazarites*; but there is not ſo for *Popiſh Orders.*

And, which is obſervable in all the Rules and Ceremonies, and Burdens of thoſe legal times, the Lord never reſtrained Marriage from any; but all ſorts, Prieſts, Prophets, Nazarites were wont to marry, which the Popiſh Orders vow againſt, which the Apoſtle deſervedly calls *a Doctrine of Devils*, 1 Tim. 4. 1, 2, 3.

Obj. But ſome of theſe Orders are not ceaſed: For there be Firſt-born in every Nation, and Magiſtracy or Civil Government.

Anſw. It's true: But therefore ſome of theſe Orders were of a mixt nature; there was ſomething moral, and ſomething ceremonial in them, as was ſhewed before in *Davids Kingdom*: that which is moral remains, that which is ceremonial is done away: But there were other religious Orders that were wholly ceremonial, and theſe are wholly aboliſhed.

Of this ſort was *Nazariteſhip* and the *Prieſthood.* Theſe were Orders meerly religious, and ſo are ceaſed, and vaniſhed away with the legal Religion of thoſe times. But the *Popiſh Orders of Monkery and Nunnery, &c.* are an apiſh and wicked imitation of that old *legal Nazaritiſm.*

Uſe 2. See the Glory of the *Antitype* in whom all theſe meet in one; all the *individual perſonal Types* before mentioned, and all theſe *religious Orders* now opened. He is the *true Iſrael*, and the *Firſt-born*, he is *the true Nazarite*; he is *our Prophet, Prieſt, and King.* They were but Stars that ſhone in the night, he is *the Sun of Righteouſneſs.*

Uſe. 3. See our own Dignity and Duty; for all the Members of Chriſt do in their meaſure partake of the Glory of him their Head:

Head: Therefore walk as becomes the *Iſrael* of God, as his *Firſt-born*; do not, with profane *Eſau*, *ſell your Birthright for a Meſs of Pottage*, Heb. 12. 16.

You are *Nazarites* ſeparated unto God: therefore *be ye not conformed to the world*, Rom. 12. 1, 2.

You are *the Lords Witneſſes and Prophets*: therefore bear your Teſtimony to him, and to his Truths and Ways, though thou *propheſie in Sackcloth*.

You are alſo *Prieſts unto God*, not to make atonement, (that Chriſt hath done); but as he hath offered the Sacrifice of Atonement: ſo you ſhould offer the Sacrifices of Praiſe and Thankſgiving to his Name.

And finally, remember you are *Kings*; for *he hath made us Kings unto our God*, Revel. 1. Therefore walk and act as *Kings*, to rule over your own Luſts, and not be underlings to them.

It was *Davids* Prayer, *Pſal.* 51. 12. *Uphold me with thy free Spirit*, that is, *thy Kingly, thy Royal Spirit*, as ſome explain it.

And if you reign with him as *Kings in Grace here*, you ſhall reign with him *in Glory for ever*.

THE

THE GOSPEL OF THE OCCASIONAL TYPES.

1 Cor. 10. 11. *Octob.* 3. 1667. *Sept.* 26. 1668.

ΤΑΥΤΑ ΔΕ ΠΑΝΤΑ ΤΥΠΟΙ ΣΥΝΕΒΑΙΝΟΝ ΕΚΕΙΝΟΙΣ,

Now all these things happened unto them for Types, and they are written for our Admonition, &c.

THE *Types* (Beloved) have been distinguished into two sorts, *personal* and *real*, *typical persons* and *typical things*. This is the first and highest distribution of them: the *personal Types* have been run thorough. We are now to proceed (the Lord assisting) to the *real Types*; and these may be subdivided into two sorts, *occasional* and *perpetual*; for some Types were transient, and some permanent: Some were *extraordinary* and *occasional*; as *Manna*, and the *Brazen Serpent*, &c. some were *perpetual*, *viz.* the whole *ceremonial Law*, the Ordinances whereof are frequently called *everlasting Statutes*: so that this Distinction is founded both in the nature of the things, and in the Scri-

pture expreſſions about it. We ſhall clear it further, when we come to the ſecond part of the Diſtribution.

Concerning the former ſort, *viz.* extraordinary and *occaſional Types*, this Text ſpeaks, and gives you this Doctrine;

That there were divers extraordinary Providences of God towards his people of old, which were intended by him to be Types of Goſpel-myſteries, and Inſtructions to us in Goſpel-times.

The Text is plain, and the word in the original is *Types*, as your Margent reads; *Now all theſe things happened unto them for Types*, ΤΑΥΤΑ ΔΕ Π ΑΝΤΑ Τ ΥΠΟΙ and before, in *ver.* 6. ΤΑΥΤΑ ΔΕ Τ ΥΠΟΙ ΗΜΩΝ ΕΓΕΝΗΘΗΣΑΝ and he had before mentioned *the Cloud, and the Rock that followed them, their paſſing through the red Sea*; with other famous Diſpenſations towards Gods people of old. There were not only *typical perſons*, but *typical Providences.*

For the right underſtanding of this Doctrine, to prevent miſtakes; take theſe two Propoſitions by way of Caution.

Caut. 1. That there is an hiſtorical Verity in all thoſe typical Hiſtories of the Old Teſtament. They are not bare Allegories, or parabolical Poems, ſuch as is the Song of *Solomon*, or *Jothams* Parable, *Judg.* 9. 7. or *Nathans* Parable to *David*, 2 *Sam.* 12. but they are a true Narration of things really exiſtent and acted in the world, and are literally and hiſtorically to be underſtood.

If it be ſaid, that in ſome of thoſe tranſactions, as for inſtance, *their Deliverance out of* Egypt, *and travelling through the Wilderneſs to* Canaan, the whole frame of the Hiſtory all along is ſo ſuitable to expreſs ſpiritual Redemption, as one would think it was an Allegory deviſed on purpoſe for that end.

The Anſwer is, that God had the ordering of his World in his own hands; and therefore could make it ſuit all his ends at once, ſo as the ſame thing might be both an Hiſtory of temporal Redemption; and yet withal and Allegory of ſpiritual Redemption alſo.

Neither indeed is it neceſſary to the nature of an Allegory that it be always *Res ficta*: God, who is the Author of all the Arts (for all the true Rules of them are Beams and Rays of his glorious Wiſdom) he hath ſet no ſuch Rule in the Art of *Rhetorick*, and

if

if any *Rhetoricians* have done it, it is a miſtake: For *Abraham* and *Sarah*, and *Iſaac*, and *Hagar* and *Iſhmael is a real Hiſtory*; yet the Apoſtle affirmeth that *it is an Allegory*, Gal. 4. The turning of all ſuch allegorical and typical Hiſtories and Providences into meer Romances and Fictions, is not unlike the Tranſubſtantiation of the Sacramental Elements; as if things could not be real and yet typical too. You will find many Treaſures of divine Wiſdom and Goſpel-light in the Scriptures, by attending this Rule of underſtanding, and of accommodating typical Scriptures both to *Type* and *Antitype*, not excluding either, they being really meant of both, and moſt fully of Chriſt the *Antitype*, who is the ſcope and centre of all the Counſels and Diſpoſitions of God.

Cant. 2. That the Lord in theſe occaſional and extraordinary Diſpenſations whereof we ſpeak, did aim at ſundry ends, and intended them to be for ſeveral uſes, namely, to be not only Types, but other ways alſo to be inſtructive and uſeful: and herein his infinite Wiſdom appears the more, in cauſing ſo many ends to meet at once: and indeed ſo it is in all the reſt of his Diſpenſations towards his people, and in the world: and ſo in the Ordinances we have at this day, they do not ſerve for one uſe only.

Queſt. But what are theſe ends?

Anſw. Not to inſiſt upon the general Ends of all the *Types*; in this ſort we are now upon, *viz. tranſient and occaſional Types*, there were three great Ends.

1. For their outward and temporal good; they had by theſe things outward ſupply and deliverance: ſo the paſſing through the red Sea, the Manna, the Water out of the Rock were outward Mercies: ſo the Brazen Serpent gave outward and bodily Healing to them, beſide that ſpiritual and ſacramental uſe it had to adumbrate Jeſus Chriſt.

2. They were Inſtructions in moral Duties, as indeed all Providences are: the Lords giving them Water out of the Rock, and Bread from Heaven, were inſtructing Providences to depend upon God in ſtraits, and to truſt in him at all times.

3. The third End was the typical Adumbration of Chriſt and

Goſpel-myſteries, beſides all other ends and uſes of them; beſides outward and temporal good and moral Inſtruction; they did, by the poſitive Intention of the Spirit of God, point at Chriſt, and lead to him. For this the Text is expreſs, *all theſe things happened unto them in Types*, and *ver. 4. that Rock was Chriſt.*

Queſt. How may we judge what providential Diſpenſations had ſuch a typical reſpect and uſe?

Anſw. This hath been formerly partly ſpoken to, and this Rule was given, that it is not ſafe for men to form Allegories out of their own Fancies, unleſs it be ſome way hinted in the Scripture, unleſs it be either expreſſed, or may be gathered from thence by clear conſequence; as when by comparing the Scriptures, a manifeſt analogy doth appear as clear as the Sun at noon day. But for men to ſet their Fancies a work to extract Allegories out of every Scripture-hiſtory, as the Popiſh Interpreters uſe to do, is not ſafe nor becoming a judicious Interpreter.

Luth. in Gen. 3. fol. 57. *Luther* called ſuch Allegories *Spumam Scripturæ*, they beat the Scriptures into Froth by allegorizing all things. *Allegorias eſſe vanas ſpeculationes, & tanquam ſpumam ſacræ Scripturæ.* And *fol. 57, 58. Hoc monuiſſe ſit ſatis, ut qui Allegoriis uti vellent iis utantur quas indicarunt Apoſtoli, & quæ habent fundamentum certum in ipſa litera ſeu hiſtoria alioqui fiet ut ædificemus ſuper fundamentum paleam & ſtipulas non aurum.* *Parce admodum Spiritus ſanctus* ΑΑΑΗΓΟΡΙΖΕΙ the Holy Ghoſt is ſparing in the buſineſs of Allegories. He doth not allegorize every Providence, but ſome he doth.

Pareus Protagom. in Gen. & in Gal. 4. 24.

And ſo theſe Providences were alſo Ordinances: God was pleaſed to ſuperinduce the nature of an Ordinance upon them.

Queſt. What were thoſe *typical Providences*, which we call *occaſional and extraordinary Types*?

Anſw. They may be referred and diſtributed into 2 ſorts, *things* and *actions*. A diſtribution that ſome have made uſe of in this Subject, who have not well known where to place it; but this I take to be the proper place of it: It is indeed theſe *occaſional Types* that are beſt diſtributed into *things* and *actions*.

1. As

1. As to *occaſional typical things*, we may inſtance in ſeven particulars, and I ſhall ſet them down before you according to the order of time wherein the Lord gave them.

1. *Jacobs* Ladder.
2. *Moſes* his burning Buſh.
3. The Pillar of Cloud and Fire.
4. Manna, or the Bread that came from Heaven.
5. The Rock that followed them, and Water out of the Rock.
6. The The Brazen Serpent. And
7. Some have added alſo thoſe healing Waters of the Pool of *Bethesda*. Theſe were *typical things*.

Occaſional typical actions are ſuch, as their coming out of *Egypt*, paſſing through the red Sea, &c. of which afterward.

We are to ſpeak to theſe occaſional typical things, ſome whereof were given to particular perſons, as that viſional Ladder to *Jacob*; the burning Buſh was ſhewed to *Moſes*— others of them were given to the whole people of *Iſrael*, as the Pillar of Cloud and Fire, and all the reſt that were enumerated.

1. *Jacobs Ladder*, which he ſaw at *Bethel*. This was but an *occaſional Type*, it was no permanent thing. The Hiſtory of it is in *Gen.* 28. 12—16.

That it had a typical reſpect, our Saviour himſelf ſeems to inſinuate, *Joh.* 1. *ult.*

It repreſented Chriſt as the means of Intercourſe between God and Man.

Yet it was not to ſpeak properly *a Type*, but rather *a typical Viſion*, being not a thing actually exiſtent, but only in *a Viſion* of the night: however becauſe divers that have ſpoke upon *the Types* have made mention of it, I ſhall alſo ſpeak a word to it.

Yet even this circumſtance ſome have thought of a typical accommodation for it thus. That as *Jacob* ſaw this *Ladder* but in *a Viſion*; ſo we ſee Chriſt here but *in a Glaſs darkly*, 1 *Cor.* 13. 12. till the day-light of Glory in Heaven dawn upon us; but then face to face.

But I ſhall draw the Parallel only in theſe five things.

1. Here was ſome dark ſhadow of the Perſon, Natures and Office

fice of Chriſt, thus: In that this *Ladder* the foot of it ſtood upon the Earth, and the top of it reached up to Heaven, whereby Heaven and Earth did meet as it were:

So Chriſt in regard of his human Nature toucheth the Earth; yet in regard of his Deity, he is the God of Heaven.

And as in this *Ladder*, the top and the foot of it made but *one Ladder*:

So both the Natures of Chriſt are but one Perſon; and by this Union of his two Natures he brings Heaven and Earth together, unites God and Man, which was the great work for which he came into the world.

2. This *viſional Ladder* ſhews the way to Heaven.

There is no aſcending to Heaven, but by the ſpiritual Ladder Jeſus Chriſt, no Salvation but by Chriſt, no comfortable Intercourſe and Communion between God and us, but only in and through him.

Men cannot climb to Heaven by their own Works and Merits: though they ſhould heap Mountain to Mountain of Duties one upon another; yet they would fall ſhort. Neither is there Salvation in any other; for *there is no other Name under Heaven given amongſt men whereby we muſt be ſaved*, Acts 4. 12.

3. We have in this *typical Ladder* an expreſs Figure of the Miniſtration of Angels through Jeſus Chriſt unto the Saints, which is a Fruit of that great priviledge of Adoption: For they aſcended and deſcended in the Viſion by this Ladder.

To wicked men the Angels are Enemies (as if the King frown upon a man, all the Court does ſo too) and fight againſt them, as they did againſt *Senacheribs* Army, when *they ſlew an hundred eighty five thouſand in one night*, 2 King. 19. 35— ſo Pſal. 35. 5, 6. *Let them be as Chaff before the Wind, and let the Angel of the Lord chaſe them; let their way be dark and ſlippery, and let the Angel of the Lord perſecute them.* The bleſſed Angels are ever chaſing and perſecuting Reprobates and wicked men.

But through Chriſt they miniſter unto us for our good, *Zach.* 1. 9. *they appeared behind him*, and ver. 10. *theſe are they whom the Lord hath ſent forth*, and ver. 11. *they give up their account t him.*

4. *Jaco*

4. *Jacob* ſees God at the top of the *Ladder*, renewing his Covenant with him, *ver.* 13.

So it is through Chriſt that God enters into Covenant and renews his Covenant with us; through Chriſt the Promiſes are *Yea and Amen*, 2 *Cor.* 1 20. God could never have ſpoken words of peace to Sinners, but by the Mediation of Jeſus Chriſt.

5. Where was this Ladder ſeen? At *Bethel*, which ſignifies the Houſe of God, *ver.* 19. *he called the name of the place Bethel.*

So Chriſt is ſeen in the Church, *Epheſ.* 3. 10. *and through the Church made known to Principalities and Powers, &c.* If you would have a Viſion of Chriſt, go to *Bethel*, into the Churches of his Saints and People, *Cant.* 1. 8. *if thou know not, go thy way forth by the footſteps of the Flock.* There be ſeveral ſteps of this Ladder; ſome apply it thus, Several degrees of Grace; as many Rounds of the Ladder, ſo many Graces: The loweſt Round is poverty of Spirit, the higheſt is Perfection.

Thus you ſee how *Jacobs Ladder* repreſented and ſhadowed forth ſomething of Chriſt, and of the Goſpel, to him and us; and ſo much for this *ſpiritual Ladder* which *Jacob* ſaw.

2. A ſecond *typical thing* in thoſe typical days was *the burning Buſh* which the Lord ſhewed to *Moſes*, *Exod.* 3. in the ten firſt verſes; a very memorable Diſpenſation; therefore largely repeated by *Stephen*, *Acts* 7, 30. to 35.

The *Buſh* burnt, and was not conſumed.

A moſt lively Emblem of the Churches ſubſiſting in the Fire of Perſecution through the preſence and good will of him that dwelt in the *burning Buſh*. That is the Inſtruction we ſhould learn out of it. As *Iſrael* in the Iron Furnace in *Egypt*: for it related both ways, both to ſhew the ſtate of *Iſrael* in *Egypt*, and of the Church of God on earth afterwards.

So the three Children, *Dan.* 3. in the fiery Furnace were not conſumed, no nor hurt by the Fire.

So in the times of Antichriſt, *Rev.* 11. 3: the Lord hath his Witneſſes propheſying all the thouſand two hundred and threeſcore days: God hath his two Witneſſes all the while, though they

they propheſie in Sackcloth; yet propheſie they do, and bear witneſs to him: The Lord doth not leave himſelf without Witneſs when his Church and Intereſt is in the loweſt and moſt afflicted condition: and indeed all along under the New Teſtament this Buſh hath been burning *in ſeveral Fires*, and yet not conſumed.

There was firſt *the fire of Pagan Perſecution* during the three firſt Centuries.

Then *the fire of Arrianiſm, and Contention in the Church*, &c. ſet forth under that prophetical repreſentation of Fire in the firſt and ſecond Trumpets, *Rev.* 8. 7, 8.

Then *the fire of Antichriſtian Perſecution a thouſand two hundred and threeſcore days.*

And then laſtly *the Perſecution of three days and an half* in the laſt part of his Reign.

But yet ſtill *the burning Buſh* is not conſumed: the Church of God ſubſiſts, and lives, and outlives all oppoſition, it cannot, it ſhall not be conſumed.

They have power over the Fire, Rev. 14. 18. It is underſtood by ſome Interpreters not unfitly concerning the *Martyrs* that ſuffered by Fire, but were not overcome by it; their Faith and Patience was not overcome, but did triumph and conquer through Jeſus Chriſt: and all this through the Preſence of God with them. For *he that dwelt in the burning Buſh, dwells in the midſt of his Church*, Deut. 33. 16. Acts 7. 35. *The Son of God was in the Furnace*, Dan. 3. 25. And under the New Teſtament *he walketh in the midſt of the ſeven Golden Candleſticks*, Rev. 2. 1— He hath promiſed, *Iſai.* 43. 2. *when thou walkeſt through the Fire, thou ſhalt not be burnt, neither ſhall the Flame kindle upon thee.*

Theſe two *typical things* were preſented to particular perſons, namely, the *myſtical Ladder* to *Jacob*, and the *burning Buſh* to *Moſes.*

The other *five* were more publick to the *whole people* of *Iſrael*, namely, the Pillar of Cloud and Fire, the Manna, the Rock and Water out of it, the Brazen Serpent, and the Pool of *Bethesda.*

1. *The Pillar of Cloud and Fire*, Exod. 13. 21, 22.

As

As to the nature of it, it ſeems to have been not unlike thoſe things which are called in Scripture *Pillars of Smoke*, Joel 2. 30. which the Apoſtle renders *Vapour of Smoke*, Acts 2. 19. which the Lord did now create, and in a miraculous way, and by the Miniſtration of his Angels, who are the Inſtruments of his Providence, and Miniſters to his Church; did carry it, and move it to and fro from place to place.

It is called *a Cloud*, becauſe it had ſomething of that appearance; but it was not an ordinary and natural, but a ſupernatural and miraculous Cloud; and differed from other ordinary Clouds in many reſpects.

It was of ſuch an height and bigneſs as was and might be ſeen by all the Houſe of *Iſrael*, *Exod. ult. ult.* other Clouds are ſoon diſperſed and diſſipated: But this remained firm for the ſpace of forty years together, till they came into the Land of *Canaan*; the lower part of it reſted upon the Tabernacle, after that the Tabernacle was erected, and from thence it aſcended and went up like a Pillar of Smoke, as we read of *Pillars of Smoke*, *Judg.* 20. 40. *Cant.* 3. 6. it was one and the ſame ſubſtance, which was *a Cloud by day, and Fire by night.*

It was not real natural Fire; therefore called *the appearance of Fire*, Numb. 9. 16. It was not *Ignis urens*, but only *Ignis lucens*; it was no burning, but only ſhining Fire: For it ſate upon the Tabernacle, which was made of boards and other combuſtible matter. It kept its form, and was not moved by the Wind or by any other ordinary and common Cauſe, but by the Lord himſelf: and it moved and walked no faſter than the whole Camp could follow.

Out of *this Cloud* the Lord ſpake and delivered his Oracles to *Moſes*. *And there the Glory of the Lord appeared to the people*, *Exod.* 16. 10. and 33. 9. and 34. 5. *Levit.* 16. 2. *Pſal.* 99. 7. *Numb.* 11. 25. and 12. 5. Deut. 31. 15.

Thus for the Hiſtory of it.

Now that there was a Myſtery in this *Pillar of Cloud and Fire*, is clear from *Iſai.* 4. 5, 6. for there never was a literal Cloud and Fire upon *Mount Sion.*

This *fiery Pillar* did cease when they were entred into *Canaan*: *Isaiah* therefore intends a spiritual thing under those expressions.

So it is here mentioned by the Apostle in the Context as representing a Gospel-mystery; *They were all baptized unto* Moses *in the Cloud*, 1 Cor. 10. ver. 2.

It signified and shadowed forth,

1. Something of Christ himself.
2. The Benefits of Christ.
3. The Ordinances of Christ.

1. Christ himself; some have noted a shadow both of his Deity and Humanity. There was a fiery Brightness in the Cloud, which yet was but a dark shadow of the Glory of his Deity, which was often in Visions so represented: But his divine Nature was veiled and overclouded by his humane; as in this shadow there was a *Pillar of Cloud* as well as *Fire*. In *Revel.* 10. 1. Christ is represented as *clothed with a Cloud, and his Feet as Pillars of Fire*. Expressions notably answering this antient Type and Shadow.

2. It holds forth something of the Benefits of Christ. What Benefits had they from this *Pillar of Fire and Cloud*?

They had three,

1. Light and Direction.
2. Defence and Protection.
3. Ornament and Glory. All which we have in an higher manner in Christ by the Gospel.

1. Light and Direction in the way that they should go in those *Arabian* Deserts, where no man dwelt, and which no man passed thorough; where there was neither Path nor Guide: But they had the Lord himself to guide them. So it is said of this Cloud in *Exod.* 13. 21. where it is first mentioned, that it was *to lead them the way by day, and by night to give them Light*, and more fully and with much emphasis, *Numb.* 9. 17, 18. and to the end of the Chapter.

So doth Christ direct and conduct his people in their travels through the Wilderness of this world to Heaven, the true *Canaan*: *He is the true Light*, Joh. 1. 9. *who coming into the world, enlighteneth*

eth every one that is enlightned. For ſo that place may be fitly rendred, *He is the way the truth and the life,* Joh. 14. 6.

There is a directing Light: they are under the everlaſting conduct of his Word and Spirit. He doth not leave his people in the dark, as to things abſolutely neceſſary for their Communion with him here in this world, and for their Salvation with him in the world to come: we muſt follow Chriſt as they followed the Cloud.

2. A ſecond Benefit they had by this Cloud was Safety and Protection, both from the heat and ſcorchings of the Sun in thoſe burning Sands and Deſarts of *Arabia*: For the Cloud covered and overſhadowed them; therefore it is ſaid of it, *Pſal.* 105. 39. *he ſpread the Cloud for a Covering:* And likewiſe from their *Egyptian* Perſequtors and Enemies: For *the Cloud went behind them* when their Safety ſo required, *Exod.* 14. 19, 20. as if the Lord ſhould ſay, You ſhall not hurt them, till you have ſtricken thorough me firſt.

Yea the very ſame Diſpenſations which are directing and protecting to his people, are dark and deſtructive to his Enemies: as here, the ſame Cloud was light to the *Iſraelites*, but darkneſs to the *Egyptians*. *Upon all the Glory ſhall be a Defence and a Covert from the Storm,* Iſai. 4. 2 laſt. There is a protecting preſence of God in his Church; we do experience the truth of this at this day in all our ſolemn Aſſemblies, there is a wonderful protecting Providence over us.

Every Church of Saints is a ſpiritual Army of Jeſus Chriſt, and theſe Armies are terrible. *Cantcles* 6. 10. *glorious as the Sun, terrible as an Army with Banners.* It is a terrible thing to offend or trouble them: a man had better fight againſt all the power the great *Turk* can raiſe, than oppoſe or offend one Church of Chriſt, and there were more hope of Succeſs. For *the Lord himſelf is a Wall of Fire round about them,* Zach. 2. 5. as well as *the Glory in the midſt of them.* Therefore it is written, *Iſai.* 54. 17. *no Weapon that is formed againſt thee ſhall proſper, and every tongue that ſhall riſe againſt thee in judgment thou ſhalt condemn.*

Some allude thus upon theſe two Benefits they had by the

Cloud. That Truth is as a Pillar of Fire to go before us, and Peace as a Pillar of Cloud to overſhadow and refreſh us.

3. This fiery Pillar was exceeding glorious, it was an honour and glory to them: ſo in the Church, Chriſt is the Glory of his Church. See *Iſai.* 4. 2.

We would think, if we could ſee a company of Kings and Princes, and Nobles and great men walking together in the Ways and Ordinances of Chriſt, this were glorious, but *Deus maximus in minimis.*

There is a Glory in the meaneſt of the Aſſemblies of his Saints, though ſpiritual, that carnal eyes are not able to diſcern it. When you come to the meetings and Aſſemblies of Gods People, you ſhould endeavour to ſee this divine Glory: you ſhould by Faith diſcern and ſee a Pillar of Cloud and Fire over the places where they meet, and a Guard of Angels and fiery Chariots round about them. God is preſent there, *in his Temple doth every one ſpeak of his Glory,* Pſal. 29. 9.

Thus the Pillar of Cloud and Fire did figure and exhibit to them the Benefits of Chriſt, Light and Direction, Safety and Protection, Ornament and Glory.

3. It figured alſo the Ordinances of Chriſt, and his Preſence in and with them: For the Ordinances are the outward and viſible tokens of Gods Preſence with his people; as this fiery Pillar was of old. And therefore when the Tabernacle was made and ſet up, *it reſted upon the Tabernacle,* Exod. 40. 38.

There be ſome Duties are ſecret, which the world ſees not, nor may ſee; as Alms-deeds, perſonal and ſecret Prayer.

But the Ordinances of Inſtitution are things that ought to be practiſed with all the publickneſs that may be. They are outward and viſible tokens of Gods Preſence; particularly that great Ordinance of Baptiſm, as in this Chapter, 1 *Cor.* 10. 2.

The Cloud, it ſeems, had a refreſhing moiſture in it, to ſhade and to refreſh and cool them from the burning heat: And they were bedewed with it, as we are with the Water of Baptiſm; whereby *this legal Cloud* became *a Type of Goſpel-Baptiſm.* And ſo you ſee how it repreſented ſomething of Chriſt himſelf, and ſomething

of

of his Benefits and ſomething of his Ordinances under the New Teſtament.

So much for this third typical thing, *this Pillar of Cloud and Fire.*

1 *Cor.* 10. 11 *April* 16, 1668.

ΤΑΥΤΑ ΔΕ Π'ΑΝΤΑ Τ'ΥΠΟΙ.

A Fourth typical thing amongſt them of old was their *Manna or Bread from Heaven.* And a fifth was *the Rock that followed them, and gave them Water.* Here was ſpiritual Meat and ſpiritual Drink. Of theſe two, the Lord aſſiſting at this time. They are both mentioned above in the 3, and 4th verſes of this Chapter; *And they did all eat the ſame ſpiritual Meat, and did all drink the ſame ſpiritual Drink: For they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.*

The fourth, I ſay was the *Manna*, or the Bread that came from Heaven; the Hiſtory whereof we have in *Exod.* 16. 14, 15. *Behold upon the face of the Wilderneſs there lay a ſmall round thing, as ſmall as the hoar froſt, on the ground— And* Moſes *ſaid unto them, this is the Bread which the Lord hath given you to eat*; which, that it was indeed a Type, and that the Truth and Myſtery of it was Chriſt himſelf, as the Bread of Life, and the Food of our Souls, Chriſt himſelf aſſures us in *Joh.* 6. 32. *Verily, verily I ſay unto you,* Moſes *gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven.* And ver. 48. *I am that Bread of Life.* And ver. 51. *I am the living Bread which came down from Heaven:* and ſo the Apoſtle a little before the Text inſtanceth in this, 1 *Cor.* 10. 3. *They did all eat the ſame ſpiritual Meat.* This then was the general ſcope of it, to hold forth Chriſt as the Food of our Souls.

But now to let you ſee a little more particularly the excellent Correſpondence between the *Type* and the *Antitype*, the clear and full Analogy that is between the Shadow and the Truth prefigured by it. You may diſcern it in theſe five particulars.

1. This *Manna* was a Portion prepared of God, and given down

down from Heaven to an unworthy murmuring rebellious people— *When the Children of* Israel *first saw it, they said one to another, It is Manna; for they wist not what it was,* Exod. 16. 15. This word *Manna* your Margent tells you, it may be rendred *what is this?* or *it is a Portion,* a prepared or distributed Portion, from the Verb מָנָה *numerare,* and in *piel* מִנָּה *præparavit*; because God prepare and distribute it among them, and it was ready to their hand, to be eaten as they found it; though they might also bake it, if they would. The Hebrew word Manna is retained in the New Testament in the Greek, *Joh.* 6. 31. and from thence and in our own and other Languages there is another thing known by the same name, of which Writers say, that it is a Syriack Dew; but it will neither melt with the Sun, nor putrefie in the night; nor is it fit for Food, but for Physick only: so it differs wholly from this Hebrew Manna whereof we speak, which God in a miraculous way did rain down from Heaven: *Psal.* 78. 23, 24. *He commanded the Clouds from above, and opened the doors of Heaven, and rained down Manna upon them, and gave them of the Corn of Heaven.*

And this without any care or pains, or Industry of theirs; a Food which they neither sowed nor laboured for, but had it for the taking up.

And this he did for an unworthy, murmuring, sinful people, when they were in a most rebellious frame; when they were murmuring, and said, *Exod.* 16. 3. *Would to God we had died in the Land of* Egypt, *when we sate by the Flesh-pots.*

Hereupon the Lord promiseth, ver. 4. *I will rain Bread from Heaven for them.*

So is Christ a Portion, and a Food prepared for every hungry Soul; and he came down from Heaven, and is sent and given of God even to rebellious Sinners: *He gave Gifts to men, even to the rebellious, Psal.* 68. 18.

2. This Manna was outwardly and seemingly despicable and contemptible; yet indeed the choicest Food, and most excellent in all respects, both as to Colour and Figure, Taste and Use.

It was but a little thing in quantity, *Exod.* 16. 14.

It

It is called *Angels Food*, Pſalm 78. 25. *men did eat Angels Food.*

The Figure of it round, *Exod.* 16. 31. like Corriander Seed, which Philoſophers note to be of the beſt and moſt perfect Figure.

The Colour white, *ibid.* and *Numb.* 11. 7. like to the Colour of Bdellium.

The Taſte ſweet, like freſh Oil, or Wafers baked with Honey, *Numb.* 11. 7.

And it ſuſtained ſix hundred thouſand fighting men, beſides Women and Children.

They might eat it either as they found it, or grind and bake it, *Numb.* 11. 8.

Yet the Murmurers loathed it, and grew weary of it, *Numb.* 11. 6. they called it, *this light Bread*, *Numb.* 21. 5. for which they were deſtroyed.

In like manner Jeſus Chriſt, as to his outward appearance is deſpicable and contemptible, and deſpiſed by the world, *Iſai.* 53.— though in himſelf moſt precious and excellent, *Cant.* 5. *ult.* 1. *Pet.* 2. 7. *to you that believe he is precious.* Chriſt in the Promiſes and Ordinances is precious to the ſpiritual Taſte, 1 *Pet.* 2. 3. *If ſo be you have taſted that the Lord is gracious— and ſweeter than the Honey or Honey-comb*, Pſal. 119. 103.

Their grinding and baking it, ſome apply to the Sufferings of Chriſt, whereby he was prepared to be unto us the Bread of Life.

And he fills and ſatisfies the deſires of all Believers, the whole *Iſrael* of God.

But as in other Types, there is not only a reſemblance in part, but withal a diſparity and pre-eminence of the *Antitype* above the *Type*: ſo in this Chriſt infinitely excels the literal *Manna*, as the ſubſtance doth the ſhadow: For that did but feed the Body, but Chriſt feeds the Soul; that preſerved only the natural Life of the Body, and that only for a time, but could not give Life; but Chriſt preſerves ſpiritual Life, yea gives ſpiritual and eternal Life to Souls that were dead in ſins and treſpaſſes: and as he gives it, ſo he maintains and preſerves it for ever. *Your Fa-*

thers

there did eat Manna and are dead, Joh. 6. 49. *but he that eats this true Bread shall never die*, ver. 51. 58. so that in this (as in all things) Christ hath the pre-eminence.

3. Something of Mystery may be observed in the quantity they were to gather, an Homer full, *Exod.* 16. 22. now an Homer was about two Quarts, or as others express it, three Pints and an half of our measure; God gave them a liberal Allowance.

The Homer was the Vessel which did contain, and wherein they were to put the Manna.

The Vessel that holds Christ is the Heart and Soul; and so to get the Vessel full of *Manna*, is to get the Heart full of Christ.

And he that gathered had none to spare, Exod. 16. 18. for it seems their manner was, when they had gathered it, to distribute to every one the same proportion, quoted by the Apostle, 2 *Cor.* 8. 14, 15. to perswade them to a liberal communication of outward supplies to one another.

It might also figure that spiritual Equality that is among Believers, all sorts of Believers having an equal portion in Christ the true Manna, *Gal.* 3. 28, 29. 2 *Pet.* 1. 1. *them that have obtained like precious Faith with us.* We are all one in Christ Jesus as to relative priviledges— *Justificatio non suscipit magis & minus.* The *Virgin Mary* her self, though she be *Sanctificatior*, yet she is not *Justificatior quam altera.* All Saints are equally justified: and having the same precious Faith, shall be all made partakers of the same *common Salvation*: every Believer is compleat in Christ, the weak as well as the strong, *Col.* 2. 10.

4. Where did they get this Manna? There were three things chiefly remarkable as to the place, which seem to have something of Mystery in them.

1. It was about the Camp of *Israel*, and no where else to be found but there.

So is Christ the Bread of Life to be had in the Church, but no where else: *Extra Ecclesiam non est Salus. Where two or three are gathered in his name, there is Christ*, Matth. 18.

His Parents found him in the Temple, *Luke* 2.

If you would gather Manna, go to the Camp of *Israel.* If you

you would get Christ, go to the Church, and seek him there. 2. It was hidden in the Dew, lapt up (as it were) in two beds of Dew, the one above it, and the other under it. Exod. 16. 14. *When the Dew was gone up, the Manna appeared on the face of the Earth.*— Numb. 11. 9. *When the Dew fell upon the Camp in the night, the Manna fell upon it.* So Christ is exhibited in the Word and Ordinances. Dew is often mentioned as an expression of Gods favour. *I will be as the dew unto Israel,* Hos. 14. 5. And the Word is compared to Dew, *Deut.* 32. 2. And it is a hidden word to some. 2 *Cor.* 4. 3, 4. Christ is therefore fitly called the hidden Manna. *Rev.* 2. 17. We should labour to see Christ, to get Christ in the Word, Christ in an Ordinance; to gather Manna out of the Dew.

3. They went and were to go out of their Tents to gather it. *Exod.* 16. 16. So we must go forth out of our selves out of Sin, and self, and the Creature, to get Christ. He that stays within in his own Tent cannot gather Manna; yet it is but stepping out of doors. Oh the sloth and negligence of such as perish for want of it! When Manna falls round about our Tents in the Dispensation of the Gospel, wherein Christ is offered from day to day.

5. The time when they had this Manna. There were many Circumstances in the time, that are very significant and instructing to us.

1. They were to gather it early in the morning. *Exod.* 16. 12. The Quails came at Evening, for naturally they flew in the day time to the Sea, and came to Land towards night. *Numb.* 11. 31. But Manna came in the Morning, because it fell with the Morning Dew. And the Quails are not noted in the Scripture to be a spiritual meat, as the Manna is: we should seek after Christ betimes, in the Morning of our Lives, with our first endeavours. Psal. 90. 14. *Satisfie us in the Morning with thy loving kindness. They that seek me early, shall find me,* Prov. 8.— This should be our first work, Mat. 6. 33. *Seek first the Kingdom of God and the Righteousness thereof, and then all other things shall be superadded,* and given (as it were) into the bargain. *Answerable in* Exod. 16. 12.

2. They were to gather it and feed upon it daily, from day to day: if they kept it, it putrified and stank, *Exod.* 16.19,20. It wormed Worms, as the phrase is in that emphatical Language, that is, it bred them abundantly, or crawled full of Worms.

A miraculous Judgment for their Unbelief, and Curiosity, and Disobedience; whereby they were taught to depend upon a daily Providence for daily Bread, as we pray in the Lords Prayer, *Give us this day our daily bread.*— we should be content with the present Supplies that Providence casts in, without inordinate cares and thoughts for to morrow: *Let your conversation be without Covetousness, and to be content with such things as you have*, Heb. 13. 5. *Take no thought for to morrow*, Matth. 6. 31, 34.

This passage may have a further reference, and be applied unto Christ, the Mystery of this Type, thus; that as Manna must be daily gathered, daily fed upon: so must Christ; we must receive him, and believe and feed upon him every day: or else the sweetest Manna will become as rottenness, and a savour of Death unto Death unto carnal and formal Professors, who suffer Manna to lie by them un-eaten, who suffer Christ to lie by them un-imployed and un-improved for spiritual supplies: we must feed upon Christ, and receive fresh supplies from Christ every day.

3. They were to gather a double portion upon the sixth day, and none upon the Sabbath, *Exod.* 16. 23—to 27. By this the Lord taught them to rest upon the Sabbath. This is the second place where the Sabbath is expresly mentioned before the giving of the Law upon Mount *Sinai*. The first mention of it is before the Fall of Man, *Gen.* 2. 1, 2. which shews the Antiquity of the Sabbath: For that was two thousand five hundred and thirteen years before this; which would be a very vast and strange Prolepsis, if it were so as the Anti-Sabbatarians weakly and foolishly pretend. And here now we have a second mention of the Sabbath before that upon Mount *Sinai*: And it doth not seem by any circumstance of the History, to be here mentioned as a new thing unto them; but rather as a Duty they formerly knew; but the Observance of it now, anew recommended to them by a very special Providence.

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Moreover, they might here learn, That God dispenseth Christ, the true Manna, to Believers most plentifully towards their later end; as he did to *Simeon* in his old age, *Luke* 2. Christians when they grow near the Grave, and near to their eternal Rest, they should gather double Manna.

Yet further we may here learn and see, That after this Life all endeavours are in vain: If you have not gotten Christ before, there is no Manna to be rained down then. There be no offers of Grace, nor means of Grace; then you must pray no more, hear Sermons no more; but an end then of all your former opportunities. They went out to gather, but they found none, *ver.* 27. So the foolish Virgins asked the wise for Oil, but it was too late: their time was past. It is the case of many a Soul.

The weekly Sabbath now is a day of spiritual gathering, and getting Food for your Souls: But there will a Sabbath come, a time and state of Rest, when you must live upon the Manna you have got and gathered in this Life, or else you perish.

4. It ceased when they came to *Canaan*: they had it till then, *Exod.* 16. 35. but then they did eat of the Fruit of the Land of *Canaan*, *Josh.* 5. 12. *The Manna ceased on the morrow after they had eaten of the old Corn of the Land*: So shall all Means and Ordinances, when we come to Heaven; Word, Sacraments, offers of Grace shall be no more; then means of Grace and opportunities shall be no more.

5. Yet nevertheless there was a Golden Pot of it reserved and kept by them for ever, being laid up before the Lord in the Holy of Holies, *Exod.* 16. 33, 34. a Pot; it is called in *Heb.* 9. 4. a Golden Pot.

So shall Christ remain, and all the Dispensations of him in this life, they shall remain in precious remembrance with the Saints in Heaven before the Lord to all eternity; Christ shall be laid up as it were in the Golden memories of the Saints, like Manna in the Golden Pot, for a memorial before the Lord; the Love of Christ and all the Dispensations of himself.

They had likewise *Aarons* Rod blossoming laid up to the same end and purpose.

The Saints shall remember in Heaven, how the Rod of Aaron budded, how the Ministry was blessed and made fruitful to them when they were in this World.

So much as to the Manna or Bread from Heaven. You see how full it was of Christ and Gospel Mysteries.

A Fifth Typical thing of old was the Rock that followed them with Water issuing forth out of the Rock.

The History of this Type is in the 17th. Chap. *Exod.* see verse 6. That it was a Type, is expressed by the Apostle a little before the Text, 1 *Cor.* 10. 4— *which Rock was Christ.* This Rock and the Water issuing out of it, was a Type of Christ and of His Spirit. It was a Dispensation often Celebrated by His people, to the praise of God in after times.

But wherein did the Rock represent Christ? I shall but instance in four Respects.

1. As to strength and firmness, and stability. He is indeed *the Rock of Ages,* Isai. 26. 4. *The Rock of eternity; Everlasting strength,* as it is not unfitly interpreted by our Translators— Isai. 33. 16. *His defence is the Munitions of Rocks.* Impregnable safety to his people. *Their bread shall be given them; Their waters shall not fail*— 1 Pet. 2. 6. *Behold I lay in Sion a chief Corner-stone, elect, precious; and he that believeth in him shall not be confounded. The Church is built upon this Rock,* Mat. 16. 18. Hence a wise Hearer is said to build his house upon a Rock. *Mat.* 7.

2. As to shadow and refreshment. Isa. 32. 2. *As the shadow of a great Rock in a weary Land*: this World is a weary Land. *Psal.* 121. 6. 5. *The Sun shall not scorch by day, nor the Moon by night.* Those that dwell under the shadow of this Rock; those that are in Christ.

3. He is fitly resembled to a Rock for offence and scandal accidentally, not in himself, but only accidentally through the prejudices and lusts of Men. Hence he is called a Rock of offence, and a stone of stumbling, 1 *Pet.* 2. 8— *Rom.* 9. 33. As it is writen (*Isa.* 8. 14. and 28. 16.) *Behold I lay in Sion a stumbling stone and Rock of offence; and whosoever believeth on him shall not be ashamed.*

4. He is a Rock as to meanness and unlikelihood of that supply of Water. Who would expect or look for water out of a Rock?

Rock? Therefore it is so often remembred with admiration, *Psal.* 78. 20.

The Rock was of no great pomp to see to, but only a rude thing standing in a vast Desert.

So in Christ to outward view, there is no beauty that we should desire him, *Isa.* 53. Neither is there any likelihood of salvation to be had in Christ, if men behold him only in his meanness, and look only at his abasement with an eye of sense and carnal reason, as the Jews of old did.

And as the Rock represented Christ unto them: So 2. the water out of it represented the Spirit of Christ. Joh. 7. 37, 38, 39— *Out of his belly shall flow Rivers of living water. This spake he of the Spirit.*

There is nothing more frequent in Scripture, then to express the Spirit by water, *Isa.* 44. 3. and that most fitly, because of the cleansing and refreshing vertue of it.

But let us here consider it in reference to the Rock from whence it came: and in this there is a four-fold Analogy observable.

1. As the water issued out of the Rock, So the Spirit proceeds and comes from Christ— *The Comforter whom I will send unto you from the Father*, Joh. 15. 26. To refresh the weary soul when ready to faint away.

2. The water came forth out of the Rock when smitten with the Rod of *Moses*, *Exod.* 17. 6.

So the Spirit proceeds from Christ, being smitten as it were with *Moses* his Rod, with the curse of the Law for our sins, *Isa.* 53— *he was smitten of God and afflicted.* Had not Christ dyed and suffered, we had never had any refreshing water, never any Rivers of Joy and Consolations from his Spirit.

3. The next time the Rock must be spoken to, *Numb.* 20. 8. It seemeth that God in his unsearchable Wisdom and Providence did so order it, That the Waters did cease at this time, which had followed them Thirty eight Years. Hereupon the people murmur, and their murmuring causes *Moses* himself to stagger at the Promise through unbelief. Though in this Moses did miss it too, for that he smote the Rock in stead of speaking to it.

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But this we may learn from it; Christ must be preached, as well as suffer for us; and in and by the speaking and preaching of the Gospel he doth communicate his Spirit: *Gal.* 3. 2. *Received ye the Spirit by the Works of the Law, or by the hearing of Faith*——

As Christ smitten is the procuring cause of sending the Spirit: so Christ preached is the instrumental cause.

4. There is yet a fourth Analogy in this, that the Rock followed them; either the Rock it self, or (as others) the Rock in regard of the rivers and streams of water issuing from it.

So doth the Spirit of Christ follow his people in all their changes and travels up and down in the wilderness of this world; when we run from Christ, he follows us. This Water of the Rock, the Spirit of God, pursues and follows them up and down from place to place, and from one condition to another.

I shall close with a threefold Improvement of this Truth.

Use 1. We may here see that they had the Gospel preached unto them, as well as we: For this spiritual Bread was Christ and the Rock that followed them was Christ: If they had not, all that I have preached to day, and ever since I begun upon the Types, it is all false Doctrine; for you know the scope of all hath been to let you see what of Christ, and what of Gospel Grace and Truth was held forth under those legal Types and Shadows.

Use 2. This should render Jesus Christ precious, exceeding precious to us; for that he is every way suitable to our necessities: He is a Rock for support: He is the Bread of Life, and the Water of Life, for Food and Nourishment.

Use 3. Here is Comfort and Direction to poor, weak, hungry, thirsty Souls, whither to go, and to whom to repair for help, and for supply; here is a Rock and sure Foundation for thy weak and weary Soul to rest upon; here is spiritual Bread and spiritual Drink: Therefore feed upon Christ by Faith, and this will fill thy Hunger, and quench thy Thirst, and stay and support thy weary Soul.

But thou hast been rebellious, and murmuring, and questioning the Truth and Goodness of the Lord: so was *Israel*. *Moses* indeed

deed stuck at this, and so could not enter into *Canaan*.

But we should believe that there is Water for Rebels.

1 Cor. 10. 11. *April* 23. 1668.

A Sixth typical thing amongst them of old was the Brazen Serpent, the History whereof we have in *Numb.* 21. 5, 6, 7, 8. The mystery and meaning of it we have by that infallible Interpreter, our Lord Jesus Christ himself, in *Joh.* 3. 14, 15.

And so the paralleling and laying these two Scriptures together, the one whereof declares the History of the Type, and the other reveals the Mystery intended and aimed at therein, will be a great part of my Discourse at this time.

You see in the History there be two things, the bodily Disease, and the Remedy.

Now this shadows forth the spiritual Disease, and Remedy for the Soul.

I shall speak first to the Disease, which was the deadly stinging of fiery Serpents for their Ingratitude, and Murmurings against the Lord.

In this Disease there was a shadow of the spiritual Sickness of the Souls of men. And let it not seem strange, that they should have a typical representation of spiritual Evils. For it hath been formerly shewed, when we opened the Nature of a Type, from *Rom.* 5. 14. that all the Types are not to be restrained only to the Messiahs person, or to his Benefits; but they had dark and legal Adumbrations under the Old Testament, of all those things and truths which are more clearly revealed under the New.

That this was indeed a Typical Disease, is evident from the coherence that must needs be between the Disease and the Remedy, I mean thus.

Such as the Remedy was, such was the Disease.

An outward Remedy supposes and implies a bodily Disease: a spiritual Remedy must needs relate to a spiritual Disease: but the Remedy here was spiritual and typical; for this our Saviour is expres, *Joh.* 3. 14. therefore so was the Disease.

Now

Now for the Particulars wherein it was so.

Having this general ground and foundation in the Scripture for it, as to the Particulars, we must beg of God Spiritual Wisdom to accommodate and apply things rationally and scripturally, and not in a way of loose and wanton wit and fancy.

In the hope of whose assistance, through the help of your prayers, I shall instance only in 5 Particulars of spiritual Instruction out of this Type, as to the diseases of our Souls.

1. That Satan is indeed the Old Serpent.
2. That he is a fiery Serpent.
3. That sin is the sting of this Serpent.
4. This sting of sin is painful and deadly.
5. The Lord suffers those most of all to be tormented and plagued by it, who despise Manna as a light Food.

1. That Satan is indeed the Old Serpent. For this, the Scripture is express, *Rev.* 12. 9.

He is so represented in Prophetical and Typical Scriptures, both because that was the first Shape wherein he did appear as a Devil in tempting and destroying our first Parents; and for the subtilty and venome of that Beast, and the curse inflicted upon him in that appearance.

In darker places, as amongst the Pagans of old, and amongst the Americans of late; he hath delighted to appear unto them in that Shape of a Serpent: Therefore the Pagan Temples were wont to be haunted with Serpents, in so much that it grew into a Phrase of Speech amongst them. *Sacer anguis.*

2. The Devils are fitly called Seraphims or fiery burning Serpents. The Serpents wherewith they were stung in that Wilderness were such, *Deut.* 8. 15.

The Prophet *Isaiah* speaks of fiery flying Serpents, *Isa.* 14. 29. and 30. 6.

The word in the Text is הנחשים השרפים *hanechashim haseraphim*, Serpents burners, *Numb.* 21. 6. or *burning Serpents.* The Root is שרף *urere.* The name *Serapis that Egyptian Idol* may be derived from hence.

Some derive from the Hebrew *Saraph* by Inversion of Letters, the

the Greek word *Præſter* which ſignifies a kind of venemous Serpent, which is alſo called *Dipſas* and *Cauſon*, with which he that is bitten is tormented with ſuch a burning heat and thirſt, that though he drink never ſo much, his thirſt will not be quencht or ſatisfied: and the bitings of theſe Serpents were left off by the moſt ancient Phyſicians as altogether incurable. *Diaſcor. l. 6. cap. 38. and to apud Aeyſm. in loc.*

They are alſo fitly called fiery Serpents from their Colour. For they had a ſhining and glittering Skin, as if it had been made of Fire. And we ſee it in our ordinary Snakes that ſeem to ſhine and ſparkle againſt the Sun. So *Taylor* on the Types, *pag.* 305. Satan is fitly ſo called, as being a Serpent of the worſt kind, a moſt terrible and deadly Serpent. Hence he is elſewhere compared to *a great red Dragon*, Rev. 12. upon the ſame account as here to *a fiery Serpent*, becauſe he is ſuch a dreadful enemy.

This name *Seraphim* that is here uſed, is applyed to the holy Angels, *Iſa.* 6. 2. For the ſpiritual brightneſs, and burning heat and zeal and love to God that is in thoſe bleſſed Spirits, thoſe pure flames. *He hath made his Angels Spirits, and his Miniſters a flame of fire*, Heb. 1.

And Satan himſelf was ſuch a one at firſt, though now by his fall, he is but *a fiery Serpent*: He is a *Seraphim* debaſed and fallen below himſelf.

3. The ſting of this Serpent is ſin, Therefore the temptations of this fiery Serpent are called fiery Darts, *Epheſ.* 6. 16. with which he ſtings the ſoul to death. He hath thruſt his Sting into the nature of man, and poyſoned it, and made it like himſelf. And he is continually tempting and thruſting in his Sting: Sin is called a Sting, 1 Cor. 15. *The ſting of death is ſin.*

4. Sin the Sting of this Serpent, is painful and deadly poyſon: it both torments and kills.

It is true, it is ſweet poyſon while under the tongue; but withal it is tormenting and mortal in the Bowels, Job. 20. 12, 13, 14. *Though ſweet in his mouth, it is the poyſon of Aſps within him*; ſweet in the commiſſion, but tormenting and deſtructive afterward.

Oh the pain it puts the Conscience of a sinner too! Deadly pain and anguish; there is no anguish like it, no poyson so inflaming, so tormenting to the Body, as Sin is to the Soul.

5. The occasion of all this misery, was their slighting and murmuring against the Manna wherewith the Lord had fed them from Heaven.

There had been many murmurings before upon other occasions: but now they come to slight and despise *Manna* wherewith the Lord had fed them so miraculously, for about eight and thirty years together: (for so some Interpreters compute the time of this murmuring.) All the while till now, though that Wilderness through which they travelled was full of fiery Serpents, and Scorpions, and Drought, as *Deut.* 8. 15. Yet the Lord had not suffered any of them to be stung.

But now he lets loose these fiery Dragons to fly upon them, as Amos 9. 3. *I will command the Serpent and he shall bite them*— and upon occasion of their ungrateful murmurings against the *Manna*, *Numb.* 21. 5. The Instruction we may learn and see in it is this, That God lets loose those fiery Serpents, Satan and their Lusts, to sting the Consciences and torment the Souls of Men, for contempt of Christ and Gospel mercies.

When Manna hath been slighted, when Christ is offered and rejected, then the Serpent stings. Psal. 81. 11, 12. *Because Israel would none of me; therefore I gave them up to their own hearts lusts.*

Have you never felt the truth of this Type by woful experience, how sin hath raged and gotten more strength, when the Gospel hath been slighted, and offers of Grace despised?

So much of the Disease, the deadly sting of these fiery Serpents for their murmurings.

Now 2. for the Remedy. The Brazen Serpent. That Christ is this Brazen Serpent, himself declares, *Joh.* 3.

1. It was made of Brass, and in the shape and form of a Serpent, yet not a real Serpent. It was not made of Gold, but only of Brass; which though it be a strong and bright Mettal, yet was contemptible in outward appearance, and most unlikely to have attained such an end, to work such a cure.

So

So is Chriſt ſtrong and mighty, and bright and glorious, Rev. 1. 15, 16. *The brightneſs of his Fathers glory.* Heb. 1. 3. *Yet a man, and the Son of man*; Therefore low and mean in his outward appearance, and deſpiſed of the world. *Chriſt crucified is to the Jews a ſtumbling block, and to the Greeks fooliſhneſs; but to them that are ſaved the wiſdom of God and the power of God,* 1 Cor. 1. 23, 24. Yea he condeſcended to appear in the ſimilitude of ſinful fleſh, for ſo the Apoſtle moſt accurately expreſſeth it, Rom. 8. 3. *He was counted a ſinner, but he was indeed without ſin,* Heb. 4. 15. As this brazen Serpent was like a Serpent, yet had neither Venom nor Sting: ſo Chriſt appeared like a ſinner. *He came in the likeneſs of ſinful fleſh, and yet knew no ſin.* 2 Cor. 5. 21. But though he was not ſinful, yet he was indeed under the curſe due to ſin, as the Serpent was curſed, *Gen.* 3. *So Chriſt became a curſe for us,* Gal. 3. 13.

2. This brazen Serpent was a Remedy and a Cure provided of God, in meer Grace and ſovereign Mercy for ungrateful and unworthy Rebels, when ſome of them were ſtung to death, and ready to periſh for their contempt of Manna; and others of them were dead, and gone, and paſt recovery for the ſame ſin.

It was againſt the merit of their murmurings, when they ſpake againſt him, and againſt *Moſes:* in like manner doth God give his Son Jeſus Chriſt of free and meer grace, when we were enemies, without and againſt our merit; when ſo great a part of mankind periſheth without him in their own rebellions, and eſpecially for their contempt of the Goſpel. Joh. 3. 16. *God ſo loved the world,* (it was a moſt intenſe love) *to give his only begotten Son, that whoſoever believeth on him might not periſh, but have eternal life.*

3. The Serpent muſt be lifted up upon a Pole, *Numb.* 21. That all Iſrael might ſee it, whether near or further off: ſo Chriſt was lifted up. Joh. 3. 14. *As Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of man be lifted up:* that is, upon the Croſs— Joh. 12. 32, 33. *And I, if I be lifted up from the earth, will draw all men unto me. This he ſpake, ſignifying what death he ſhould die.*

And in the preaching of the Goſpel, in the ſight of all men. Gal. 3. 1. *Before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you. Both to thoſe that are near and farr off,* Epheſ. 2. 17.

4. This brazen Serpent muſt be alſo looked upon by the Iſraelites when ſtung, *Numb.* 21. 8. So muſt Chriſt by the eye of Faith, *Joh.* 3. 15.

Faith is often expreſſed unto us by that Metaphor of looking. *Look unto me all ye ends of the earth and be ſaved,* Iſa. 45. 22.— Iſa. 65. 1. *I ſaid behold me, behold me.* Faith looks with a fixed eye, and with a mourning eye. A mans Spirit is much ſeen and doth much diſcover it ſelf by his eye.

5. In this way it gave healing unto thoſe that being ſtung did look upon it, whom nothing elſe could heal; *Moſes* and his Law could not do it, *Numb.* 21. 8.

So Chriſt *Mal.* 4. 2. *Unto you that fear my Name, ſhall the ſun of righteouſneſs arife with healing under his wings*— Pſal. 103— *who healeth all thy diſeaſes.* And none but he can do it, *Act.* 4. 12. There is no healing of a wounded Conſcience, but by Jeſus Chriſt alone, as lifted up upon the Croſs, and beheld by the eye of Faith.

The brazen Serpents being lifted up was not enough, but it muſt be looked upon: ſo Chriſt muſt be believed on, or elſe the ſoul cannot be healed.

Ignorant Souls that ſee not Chriſt, or that deſpiſe him, ſhall not be ſaved by him: as if any of the people had ſaid, what virtue can there be in ſuch a brazen Serpent to health, and ſo would not look up to it? Such, they deſervedly periſh: ſo do Unbelievers and Deſpiſers under the Goſpel.

Though they were but weak and dim-eyed, blear-eyed, dim-ſighted, &c. yet looking up to the brazen Serpent, they were healed: ſo, though Faith be weak, yet being ſincere it ſaveth.

Though in the utmoſt parts of the Camp— ſome ſay it took up twelve myles; *Yet look unto me all the ends of the earth and be ſaved,* Iſa. 45. 22.

6. The brazen Serpent retained this virtue, only while inſti-

tuted

tuted by God for that end; and therefore when the ſacred Stamp of Inſtitution was taken off, we read no more of any Miracles wrought by it: *and Hezekiah brake it in pieces*, 2. Kings. 18. 4.

Now this part of the Hiſtory cannot be fitly accommodated to Chriſt himſelf, but to his Ordinances, thus. That the very ſame things and actions which are good and uſeful when God appoints them, are uſeleſs, yea abominable, if there be no ſtamp of Inſtitution upon them. Thus we may fitly apply it, becauſe the Types (as hath been ſaid) relate to all Goſpel Truths: and the ſame Truth ſhines forth in all the reſt of thoſe ancient Types and Shadows.

The Lord then appointed miniſtring Garments, for his Prieſts and Miniſters: but for Miniſters to uſe ſacred Veſtments now, is unlawful and abominable.

The Lord then appointed a kind of legal Hierarchy and ſpiritual Supremacy of the High Prieſt, over all the reſt of the Prieſts and Levites; they were to act by the appointment of *Aaron* and his Sons, *Numb.* 4. 19. But for one Goſpel Miniſter to claim a ſupremacy of Jurisdiction over another Goſpel Miniſter, within his own Charge or Congregation; This is that for which we juſtly call the Pope *Antichriſt*.

The Lord then appointed the Feaſt of *Tabernacles*, and the *Paſſover*, and *Pentecoſt*: But for us to keep theſe Feaſts now, under the names of *Chriſtmas*, *Eaſter*, or *Whitſuntide*, or the like, as the Pope hath taught us to do, it is a farr greater ſin then people do imagine: the retaining of ſuch legal Shadows being an implicite denyal of the Truth of the Goſpel: but men conſider not the meaning of their own Actions.

7. The laſt occaſional Typical thing which the Lord gave to his People of old, was *thoſe healing Waters of the Pool of Bethesda*, which indeed are not mentioned in the Old Teſtament, but in the New, *John.* 5. It was a Miracle; but yet it had alſo a ſymbolical uſe (as many other Miracles had) to lead them from the conſideration of earthly things, unto heavenly things.

Healing Waters are often ſpoken of in the Scripture, with a reference to ſpiritual healing, as *Ezek.* 47. 1, 8, 9, 11— *Rev.* 21. 1.

So

So Chriſt ſpeaks of Rivers of Waters flowing out of the heart of a Believer, *Joh.* 7. 38. which cannot be meant of literal Water, but is meant of Metaphorical and Spiritual Waters; this in general. But to unfold the Allegory a little more particularly, that we may ſee more fully what inſtructions we may learn out of it.

1. Thoſe healing Waters of that Pool of *Bethesda*, may fitly repreſent the Ordinances of Chriſt in the Church; which is indeed *Bethesda, an houſe of mercy*: for ſo the word may be interpreted בית־חסרא *Beth cheſda, Domus miſericordiæ*, though others expound it בית־אשרא *Domus effuſionis.* The Church of Chriſt is indeed a ſpiritual Hoſpital, an houſe of mercy to the Sick, to poor diſeaſed Souls, where there be the choiſeſt Waters, the Waters of Life, and all other Medicines of ſpiritual help and healing.

2. The healing virtue of the Water, may hold forth to us the ſpiritual good of Ordinances, the healing of our Souls. This is frequent in the Scripture, (as was ſaid before) for bodily healing to teach and repreſent ſpiritual.

3. The motion of the Angel, leads us to take notice of the effectual Operation of the Spirit of Chriſt, in and by the Ordinances in the time of love.

It is not the Means, it is not the Ordinances, but the Angel of the Covenant by his Spirit, moving and working in them, that heals and doth good to ſouls: the Ordinances are not effectual at all times, but only when and as they are moved and influenced by the Spirit: for it was a place much frequented, as appears by the five Porches, and its neerneſs to the Temple: and the Text ſaith *many ſick lay there.* He could have healed all as well as ſome: *Verùm ut miracula ſuum habent finem, ita & modum habere debent. Calvin in loc.*

As when there were ſo many dead, and but one raiſed, 2 *Kings* 4. 32— So many Widows, and the Prophet ſent but to one, 1 *Kings* 17. 9. *Luk.* 4. 25, 26.

Who would have looked for help and healing from troubled Water? We muſt follow God againſt our own reaſon: the judgment

ment of reaſon is often contrary to the mind of God. 2 *King.* 5. 10. *Naaman* thought waſhing in *Jordan* an unlikely means to recover the Leper— *Eliſha* 2 *King.* 2. 20. healeth the Waters by caſting in Salt; an unlikely means: for Salt is wont rather to cauſe barrenneſs.

The Water here did it not, for then it would have healed all, and at all times, one as well as another. He ſingles out one whoſe condition was moſt deplorable, his diſeaſe inveterate, incurable 38. years. So he that was born blind, and had been ſo, till he grew up to mans eſtate. Cap. 9. 1— So *Lazarus* when dead, buried four days, *Joh.* 11. 39. The Woman twelve years, *Mat.* 9. 20. Another eighteen years, *Luk.* 13. 11.

4. Theſe times were unknown and uncertain to the people, they knew not when the Angel would come to move the Waters. So is the day of grace, and the opportunities of ſalvation to Souls: becauſe *man knoweth not his time, Therefore is he ſnared in an evil time, when it falleth ſuddenly upon him*: Eccl. 9. 12. *Oh that thou hadſt known*! Luk. 19. 41, 42.

Therefore Eccl. 11. 6. *In the morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knowſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good.* Lay hold upon all opportunities.

5. Theſe excellent Waters did not heal all, but only him that was put firſt into them: which was for our inſtruction, that we might learn to lay hold betimes upon ſeaſons and opportunities, for our ſpiritual good: *They that ſeek me early, ſhall find me.* Prov. 8. 17. Be at work for God and your Souls betimes, leſt you come too late.

Chriſt asks him verſ. 6. *Wilt thou be made whole?* He prevents him before he expreſſed any deſire to Chriſt; not as though Chriſt were ignorant of his deſire, but to excite and ſtirr up deſire and expectation in him; and to ſtirr up the attention of thoſe who were providentially preſent at that time, that they might mind and take notice of the Miracle. Verſ. 8. *Jeſus ſaith to him, riſe, take up thy bed and walk.* He could have ſaid, be whole; but he chooſes rather to expreſs it by an infallible effect and

and fruit of it. To the Maid, ariſe, *Mark.* 5. 42. To *Lazarus*, come forth, *Joh.* 11. 43. and verſ. 44. *Let him go.* To the *Paralytick.* Mat. 9. 6. *Ariſe take up thy bed, and go unto thine houſe.*

On the Sabbaoth day, that ſo it might be the more taken notice of; the people would wonder to ſee a man carry his bed abroad, and ſo inquire about it.

There were (beſide theſe we have now handled) ſome other occaſional typical things, as *Noahs* Ark, but that was ſpoken to in the Hiſtory of *Noah*, and ſome others may occur afterwards: but theſe are all I ſhall ſpeak unto here.

Let me conclude with a few words of uſe, to help you to a practical improvement of all that hath been ſaid upon theſe Typical things.

1. We may here ſee the compleat and perfect fulneſs of our Lord Jeſus Chriſt, to all the neceſſities of our Souls.

That ſpiritual Ladder repreſents him as the Mediator and means of all the intercourſe between Heaven and Earth, between God and us.

The burning Buſh ſhews his preſence with, and protection of his Church and People in the Fires of Perſecution and Affliction.

The Pillar of Cloud and Fire holds forth that everlaſting bleſſed Conduct and Guidance of his People, by his Word and Spirit, through the Wilderneſs of this World to their eternal Reſt.

The Manna, and Water out of the Rock holds him forth, as our ſpiritual Food.

And now laſtly *the Brazen Serpent, and the Pool of Bethesda* teacheth us, that here is healing alſo, ſo that he is both Meat, and Medicine.

The ſame thing is held forth alſo under other Metaphors: Rev. 22. 2. *The Leaves of the Tree of life are for healing of the Nations:* ſo that Chriſt is all in all.

2. Learn from hence not to deſpiſe theſe Truths concerning the Types, how weakly ſoever they may be held forth by him that ſpeaks unto you: for you ſee they are full of Goſpel marrow and myſtery. Any thing of Chriſt ſhould be ſweet and precious, and it is ſo to you that believe.

3. We

3. We may here see the glory of Gospel Truths and Mysteries; and withall how dull and slow of heart we are to apprehend them, in that the Lord teacheth us and holds them forth in so great variety of spiritual representations, to our weak and narrow understandings.

Here is Light and Safety, and Strength, and Meat and Drink, and Medicine, and all laid up in Christ, and Christ hereby held forth unto us: and all little enough to help us to a true and right *Idea* of him.

4. Here is very great and sweet encouragement from that which hath been said this day, to diseased Souls, to repair to this Physician; whatever thy diseases be, go to him for help.

And that you may obtain help and healing virtue from him, remember these three Rules and take them along with you.

1. Seek to him in his own Means and Ordinances. If he set his Stamp upon a piece of *Copper* (as he did of old) do not despise it. If he send his Angel into a Pool or Well of Water, do not say with *Naaman, are not the Waters of* Abana *and* Pharphar, *as good as the Waters of* Jordan?

Are not other Pools as good as the Pool of *Bethesda*? They may be so in themselves, and yet may not have the virtue that meaner Waters have, if the one be appointed of God for this use, and the other not.

2. Do not expect healing from the Means, from the Well, or Waters of it, but by the Angel of the Covenant moving the Waters; not from the Ordinances, but only from the blessing and presence of God in them.

3. Be sure you be found waiting his time and leisure: wait at the Pool of *Bethesda*, though you do not find help in 38 years; yet wait, and be ever ready, lest you be out of the way, when the Angel moves the Waters.

May 7. & 21. 1668. 1 Cor. 10. 11.

THe occasional Types (beloved) were referred to two heads. Things and Actions.

Of Typical things we have spoken.

That which follows next in order is, *occasional Typical actions.*

Before we enter into them, it may be useful to recal to remembrance three things formerly delivered.

1. That the Types are not to be restrained only to the Person of Christ, but they extend even to all New Testament Dispensations.

2. That there is a real historical verity in these typical actions.

3. That they did serve for divers other ends and uses, as well as for this typical use.

I must desire you to remember these three things, and to carry them along with you in all that shall be said.

They may be referred to two heads.

1. Typical deliverances to his People.

2. Typical destruction of Enemies. Which, though they might be handled together; yet for the greater clearness and distinctness we may consider them severally.

1. There were typical Mercies, Deliverances, Preservations of his People of old *which happened to them in Types, and are written for our Instruction, upon whom the ends of the World are come.*

The Lord intended those ancient Dispensations to be Types and Patterns, and Pledges of what he intended to do for his People in the latter days.

There be many signal Instances thereof, in the story of the Old Testament.

I might here instance in the Lords protecting Providence over the Fathers and Ancestors of that People, *viz. Abraham Isaac* and *Jacob*, in all their sojournings and journeyings to and fro at the call of God. *Psal.* 105. 12, 13, 14, 15. *When few in number, and in the midst of Enemies, He suffered no man to do them harm.*

Mentioned as the first great and speaking Example, how the Lord

Lord would protect his People in all future times: but to let paſs the Preſidents given in particular Perſons, and to inſtance only in ſuch Diſpenſations as befel that whole People.

There were ſix famous Diſpenſations of Providence *which happened unto them in Types, and are written for our inſtruction upon whom the Ends of the World are come.*

1. Their deliverance out of *Egypt.*
2. Their paſſage through the *Red Sea.*
3. Their marching through the Wilderneſs.
4. Their paſſage through the River *Jordan* under *Joſhua*'s conduct.
5. Their entrance into *Canaan.*
6. Their deliverance out of *Babylon.*

1. *Their deliverance out of* Egypt, the Hiſtory whereof is recorded in the Book of *Exodus.*

This Hiſtory may be typically applied three ways.

1. Unto Chriſt himſelf, and ſo it is expreſly in *Mat.* 2. 15— It is quoted out of *Hoſ.* 11. 1. Thoſe words are ſpoken by the Prophet *Hoſea,* concerning the deliverance of that People out of *Egypt*: but this being typically done to the Members of Chriſt, was in the full intent of it accompliſht in Chriſt, the Head and Antitype: and therefore is ſo applyed by *Matthew.*

Look as *Iſrael,* in the Infancy of that People went down into *Egypt,* and God brought them forth again: ſo Chriſt in his Infancy fled thither, and the Lord called him back again.

2. Here was alſo a ſhadow and repreſentation of our ſpiritual deliverance, out of ſpiritual bondage and miſery under Sin and Satan, and the World in an unregenerate eſtate, unto the ſtate of Grace and Glory. The Scripture hinteth this unto us, in that it doth expreſly apply the *Terminus ad quem* of their deliverance Myſtically and Allegorically: Therefore the *Terminus à quo* was alſo Myſtical and Allegorical: for there is the ſame reaſon of both.

We made uſe of the like demonſtration before, upon the fiery Serpents: ſo here, ſuch as the Reſt was, ſuch was their Bondage: but the State they were brought into, was a State of typical Reſt and Peace in *Canaan.* It is made a Type of another Coun-

try, even of Heaven it self, Heb. 11. 16. Heb. 4. 8, 9. *Joshua did not give them Rest: But there remaineth a further rest to the people of God.* If their Rest in *Canaan* was a Type of spiritual and heavenly Rest; Then their Bondage in *Egypt* was a Type of spiritual Bondage.

Sin (as some have well said) is indeed the *Egypt* of the Soul, upon all accounts: Temptations to it, Actings in it, Troubles for it, are its house of Bondage and Vexation. We are all by nature in a condition of spiritual slavery to Sin and Satan, as *Israel* was in outward slavery to their Egyptian Task-Masters: and the Lord redeems us spiritually, as he did them literally.

Hence in the Preface to the Ten Commandments which are moral and perpetual, the Lord therein saith to us, and to all his People, as well as to them: *I am the Lord thy God which brought thee forth out of the Land of Egypt, out of the House of Bondage.* He redeemeth us out of another and worser *Egypt*.

You may see the Analogy a little more particularly in 4 things. 1. They were under very cruel Bondage. *The Egyptians made them to serve with rigor*, Exod. 1. 14. They must make Bricks: the Monuments whereof are thought by some to be the *Pyramids*. So *Josephus* reports.

Though some object that the *Pyramides* are not made of Brick. To which it may be answered, That what manner of Brick that was which the *Israelites* made, cannot be now determined and found out, no more than what Materials the *Pyramides* were made of: yea, they must make Bricks without Straw, an unreasonable piece of rigor and tyranny: and their Male-Children were to be drowned: a Law the most barbarous and inhumane that ever was then acted amongst men: which how long it stood in force, the Scripture expresseth not. The Jews have a Tradition that it was ten Months: but whether it were a longer or a shorter time, in this blackest time and Midnight of their oppression *Moses* was born, who afterwards delivered them. But a most bloody and barbarous Law it was: and which is yet worse, these Egyptian Tyrants would not let them have the liberty of their Consciences to serve and worship God.

So

So is the Bondage of Sin and Satan, very ſore and hard Bondage. The ſervice of a Luſt, the bondage of a baſe Luſt, is worſe then any Turkiſh or Egyptian Bondage, to do the Devils drudgery: *Thou haſt wearied thy ſelf with the greatneſs of thy way.* Iſa. 57. 10. Sinners take much pains, endure much labour, and hardſhip in the ſatisfying of their luſts.

2. Though they did ſigh under their bondage, and they had none to help; yet when help was offered, they had no heart to receive it, and cloſe in with it; but did fooliſhly and frowardly refuſe and reject it. *They refuſed Moſes,* Exod. 2. 14. Act. 7. 25, 35. So Sinners in their natural bondage, they will ſometimes cry out and complain of their ſins, but yet refuſe offers of Grace. When the Lord comes to deliver them, *they hold faſt deceit, and refuſe to return.* Jer. 8. 4, 5.

3. When they began to think of getting free, *Pharaoh* purſues them with all his might: all the Land is in an uproar, whereas all was quiet before, *Exod.* 14. 5, 9. And they are brought to a deſperate ſtrait, the Sea before them, the Mountains on each hand, their Enemies behind them at *Baal zephon,* Exod. 14. So doth Satan, when the Soul begins to break looſe, then *Beelzebub* roars; he lets it go on quietly till then, but then purſues it with dreadful temptations. Luk. 11. 21. *When the ſtrong man armed keeps the houſe, all is in peace*; but when a ſtronger then he comes to diſpoſſeſs him, then he rages, and often drives it into deſperate ſtraits and diſtreſs of Spirit.

4. Yet notwithſtanding all this oppoſition, the Lord delivers them, and brings them forth with a mighty hand and with an out-ſtretched arm, *Exod.* 14. So he brings forth the Soul in deſpite of Satan from out of its natural condition, by the outſtretched arm, and by the almighty power of the Holy Ghoſt; converting Grace is irreſiſtible.

3. *Iſraels* deliverance out of *Egypt* of old, was a Type of the New Teſtament Churches deliverance from the Yokes of Antichriſt. For *Egypt* is expreſly made *a Type of Rome.* Rev. 11. 8.

To be under the yokes of men, under Antichriſtian bondage, it is worſe than Egyptian bondage: for that was chiefly over the bodies,

bodies, but this over the Souls of men, this is *Romes* Merchandice, *Rev.* 18.

That men must have their Consciences kept in the Pocket of a base Priest at *Rome*; for him to oppress their Consciences and exercise dominion over their Faith, what fearful slavery is this?

Hence also to make the Parallel yet a little clearer, look as *Moses* and *Israel* sang when they came forth out of literal *Egypt*. So in like manner when the Churches of the New Testament came forth out of Antichristian bondage, they are said *to sing the song of Moses and of the Lamb.* Rev. 15. 3.

2. Another typical Dispensation of Deliverance and Mercy towards *Israel* of old, was *their Passage through the red Sea, as on dry Land*: the Story whereof is recorded, *Exod.* 14.

A very great and mighty work of Providence, and very often celebrated with triumphing praises to God, in after times. See *Isa.* 63. 12, 13. and *Hab.* 3. 8, 9. and often in the *Psalms.*

The Sea they passed through is *called the Red Sea*: the reason of which name is thought to be from *Esau*, who got the Sirname of *Red*, and whose Seat and Habitation was bordering upon this Sea. The place where they passed over, I find in *Geographers* that it was *four Myles broad.*

The means was by *Moses stretching forth his Rod, and the Lord sending an East Wind*, verf. 21. The Waters stood as a Wall: not in the shape and figure of a Wall, (for then it is not likely that *Pharaoh* and the *Egyptians*, as mad as they were, would have dared to have pursued them) but probably in the ordinary figure that other Waters use to have: but they did serve to the use of the Wall on each side the Camp, to keep off the *Egyptians* that they could not inclose the *Israelites*, and compass them about.

That this was a typical Dispensation, the Apostle doth affirm here in the Context, 1 *Cor.* 10. 1, 2. The Mystery of it was this; it represented Baptism, and that both in the outward form, and the inward good of Baptism.

1. Here was a manifest Representation of the outward Ordinance: for here was an application of the Element of Water by *Moses* the Minister of God, unto the whole Church of God, who were

were ſix hundred thouſand Men, beſides Women and Children: *Theſe were all baptized by* Moſes *in the Sea*: but how was the Water applied to them? The *Egyptians* were drowned and overwhelmed in it; but there was no contiguous application of it to the *Iſraelites*, otherwiſe than what drops of Water might be blown upon them by the Wind, that ſtrong Eaſt-Wind: but they paſſed through the place of that Element, and ſo here was a figure and a ſhadow of Baptiſm.

2. Beſide the outward form, the inward good of Baptiſm was alſo repreſented and lively ſet forth in this Diſpenſation, thus: That as *Iſrael* when departing out of *Egypt*, and purſued by *Pharaoh* did paſs ſafely through the Sea, when their Egyptian Enemies were drowned in it: So when the Iſrael of God are departing and making their eſcape to the ſpiritual Reſt, they ſee before them the ſwelling Waves and Billows of the Wrath of God ready to ſwallow them up, and the Iniquities of their heels together with the Prince and Powers of Darkneſs purſuing them: but Jeſus Chriſt drys up theſe Floods and deep Waters of the Wrath of God for all his People, and is as a Wall of ſafety to them on each hand, and leads them ſafely through it.

But he cauſeth theſe Floods to overwhelm their Enemies, he triumphs over them in his fury, over Principalities and Powers and all implacable Adverſaries; he kills and buries Sins and Devils, that they can no more riſe up to hurt his people, than a drowned *Egyptian* can to hurt an *Iſraelite*.

The Wrath of God is often compared in the Scripture to Floods and deep Waters, *Pſal.* 69. 1, 2. God is ſaid *to be with his people when they paſs through the Waters*, Iſa. 43. 2. And he is ſaid *to drown their ſins in the depths of the Sea*, Micah. 7. 19. And as *Iſrael* was thus Conducted ſafe *in the morning Watch*, Exod. 14. 24, 27. So *Chriſt in the morning Watch of his Reſurrection, and in the morning of the general Reſurrection and laſt Judgment*, triumphs over all the Enemies of his people, *Pſal.* 49. 14. Then his Church is fully paſſed from death to life, eternal life; then may *Iſrael ſing the Song of Moſes and of the Lamb, and ſay, the Lord ſhall reign for ever, and ever.* Exod. 15. 18.

Much

Much Teaching, and many other Inſtructions might be learned from all the Circumſtances of this Diſpenſation. The *Egyptians* here, met with a puniſhment ſuitable to their ſin. They had drowned the Children of *Iſrael*; and now fourſcore years after, they themſelves are drowned in the *Red Sea*: and from the ſore diſtreſs that *Iſrael* was in, the Sea before them, their Enemies behind them, the Mountains on either ſide; inſomuch that they had no other choice, in the eye of reaſon, but either to be drowned or ſlain. We may here obſerve, that the moſt glorious Deliverances of the Church, are in their greateſt ſtraits and moſt deſperate diſtreſſes: we may alſo obſerve the invincible ſafety of the Church of God in all Tryals, under all troubles.

The Fire cannot burn them, as you have ſeen before in the *burning Buſh*, which burnt, and was not conſumed: the Sea cannot drown them; you have formerly heard of *Noah floating upon the Waves in an Ark of ſafety*, when all the World was Sea; and now you ſee *Iſrael ſafe in the bottom of the Sea.*

Oh! Truſt God and follow the Lord fully, when he leads you into dangers and difficulties, as deep as the bottom of the Sea: 2 Chron. 20. 12, *We know not what to do, but our eyes are unto thee.* It was by Faith that *Iſrael* did this, *Heb.* 11. 29. Some make the *Red Sea* a Type of the blood of Chriſt, That through his blood we paſs to the Land of Promiſe.

3. *Their marching through the Wilderneſs, thoſe Deſerts of* Arabia *with their God in the head of them*, Pſal. 68. 7. The Wilderneſs of an unregenerate Condition: ſo *Burroughs of holy Courage* on *Heb.* 11. 27. *Cap.* 25, and 26. Interprets and applies this their Paſſage out of *Egypt* unto *Canaan.*

Herein was an eminent Prefiguration of three things.

1. Troubles, difficulties, temptations in the way to Heaven, that *through many tribulations we muſt enter into the Kingdom of God*, Act. 14. 22. This World is but a Wilderneſs, an howling Wilderneſs, full of *Lyons* and *Leopards*, ſins and troubles, *Cant.* 4. 8. full of fiery Serpents, and Scorpions, and Drought: as thoſe *Arabian* Deſerts were.

2. We may here ſee as in a Glaſs, the Corruptions of our own hearts. That

That this was a great part of the meaning of this Type, the Apoſtle ſhews at large in many Verſes of the Context, *v.* 5. to 10.

Look what *Iſrael* did, and how they carried it in the Wilderneſs, we are apt to do the like: we are apt to think they were a very murmuring froward People: but if thou hadſt been in their Circumſtances, thou wouldſt have done as bad as they.

3. The periſhing and miſcarrying of many Souls under ſome preparative and initial Works, is alſo here plainly held forth. For many of them periſhed in the Wilderneſs while they were *in tranſitu*, between *Egypt* and *Canaan*.

So doth many a Soul after ſome beginnings and motions heavenwards. The Apoſtle applies it thus, *Heb.* 4. 1, 11. *leſt any man fall ſhort after the ſame example of unbelief*: and here 1 *Cor.* 10. 5. *many of them were deſtroyed in the Wilderneſs.*

4. *Their paſſing through Jordan under Joſhua's Conduct, the Prieſts bearing the Ark, going in before them, and ſtanding in the midſt thereof, till all the people were gone over.* Joſhua 3. 13, 17. and 4. 10, 18.

The ſignification of this, was (as the Diſpenſation it ſelf was) much after the ſame nature with their Paſſage through the *Red Sea*, but accompanied with differing Circumſtances.

In general it repreſented and held forth Chriſt going before his people, and himſelf bearing their ſorrows that would have ſunk them: he wafteth them ſafely through all their ſorrows and miſeries, and through death it ſelf over unto their eternal Reſt.

It was at this place *Bethabara* בֵּית־עֲבָרָה *domus tranſitus* the houſe of Paſſage, from בַּיִת *domus* and עָבַר *tranſire*. The place that Jeſus Chriſt was baptized at when he entred upon his Miniſtry, *Joh.* 1. 28. *Chytraus in Joſh.* 3. 8. 4.

And as *Iſrael* of old did paſs over *on the tenth day of the firſt Month*, Joſh. 4. 19. *Encamping in Gilgal where they kept the Paſſover* Joſh. 5. 10. So it ſeems that on the ſame tenth day of the firſt Month, Chriſt rode into *Jeruſalem*, where he not only kept the *Paſſover*, but preſented himſelf the true *Paſchal Lamb* to be ſlain for us, and encountring with the *Paulus Eber. Præf. in Gaſſend. Hiſt.*

 ſwellings

ſwellings of *Jordan*, the whole Confluence of the Wrath of God, and the ſins and ſorrows of all his Elect: he hath opened a Paſſage for them through the midſt of *Jordan*, as it were into the Land of their eternal Reſt.

5. And ſo this brings me to the Fifth typical Diſpenſation of Providence to them of old, *viz. Their Entrance into* Canaan *under the leading and conduct of the ſame* Joſhua, who had led them through *Jordan*. The Hiſtory whereof is the main Subject of the Book of *Joſhua*.

The Myſtery of this Diſpenſation is plain and obvious. *Canaan* was a Type of Heaven; it ſhadowed forth another and *a better Country, that is an heavenly*, Heb. 11. 16. Their Reſt in the Promiſed Land ſhadowed forth *another Reſt remaining for the people of God*. Heb. 4. 8, 9.

Theſe things were partly ſpoken to, when we were upon *the Perſonal Types*, where we ſpake of *Joſhua* as a Type of Chriſt, the true Jeſus or *Joſhua*.

6. The laſt typical Deliverance that I ſhall mention, is *their deliverance out of their Captivity in* Babylon.

Their Bondage in *Babylon* was a Type of ſpiritual bondage: their Deliverance, a Type of ſpiritual deliverance by Chriſt, and of his raiſing up his ſpiritual Kingdom.

Hence it is obſervable, that the Prophets, when ſpeaking of that Recovery from *Babylon*, they paſs from that to Chriſt, and our ſpiritual Reſtoration through him: and they ſpake more magnificently of that, than was fulfilled in the Letter and Hiſtory; and they often intermix Paſſages that are plainly and undeniably meant of Chriſt, and of his ſpiritual Grace and Kingdom, of which that temporal Deliverance was but a taſte and Type. See *Jer.* 32. 36, 37, 40, 41. alſo *Jer.* 33. 15, 16. and in very many other places, the Prophets ſtill lead the people from that to Chriſt, in whom all the Promiſes and Prophecies are fully and perfectly accompliſht.

See *Calvin* in loc.

Moreover *Babylon* was a Type of *Rome*, and conſequently their deliverance out of *Babylon*, a Type of the Churches deliverance in the New Teſtament from under the Yoke of *Antichriſt*: and the Circumſtances alſo agree.

1. That

1. That it was a gradual work: for some came back with *Zerobabel*, others afterwards with *Ezra*, and others lastly with *Nehemiah*: So is the Reformation out of Popery. The first Reformers were not infallible; therefore could not reform all things at once.

2. It met with much opposition, and was carried on through great difficulties: and of all their Enemies, the *Samaritans* did most obstruct them, of whom you read 2 *Kin.* 17. that *they served the Lord, and other Gods.* and *Ezra* 4. 1, 2. When rejected, then they brake out into open opposition: and again in the New Testament, *Joh.* 4. 9. whereby it appears that they did believe and expect the *Messiahs* coming, as well as the *Jews*, *Joh.* 4. 20. and again *Rev.* 3. 9. they are there described. The Sum is, they had a kind of mongrel Religion made up partly of *Judaism*, and partly of *Paganism*. So now when the Church of God under the New Testament, is coming forth out of spiritual *Babylon*: There is a mongrel Generation risen up, whom some have fitly called *Calvino-Papistas*, *Calvinian Papists*, who are *for the Protestant Doctrine, and for Popish Worship.*

I refer it to every ones Conscience, to judge whether it may not be fitly applied to our late Innovators, who are for a Linsey-woolsey Religion, a mixture of sound and wholsome Doctrine, with Antichristian popish worship: their Wine is mixt with Water; the Protestant Faith, with popish Ceremonies and Superstitions: they build Hay and Stubble upon the Foundation.

The Foundation of our Church is right, which is Jesus Christ, and Justification by Faith in his blood: but the Superstructure they build upon it, is humane Inventions and Superstitions; which is not Gold and Silver, pure Worship, and wholesome Discipline; but *Hay and Stubble, and the day will discover it*, 1 Cor. 3.

2. *Typical vengeance and destruction upon the Enemies of his people.* For as the *Jews* were a typical people, and did prefigure and represent the whole Church of God under the Gospel: So the neighbour Nations with whom they had to do, were also Typical of Gospel Enemies to the Church; and their Sins and

Judgments, did prefigure and shadow forth something Analogous under the New Testament.

I shall refer them to 2. sorts. *Typical Prefigurations.*

1. *Of Rome,* and

2. *Of Hell it self.*

1. *Types of Rome.* There be 5. places and people in the Old Testament, that seem to be *Types of Rome* and Antichristian abominations.

1. *Sodom, Rev.* 11. 8. for their monstrous Lusts, and unnatural filthiness and uncleanness.

2. *Egypt,* for their Idolatry, and cruelty to Gods People: Therefore the Plagues of *Rome* are described with allusion to the Plagues of *Egypt.* Rev. 16. *Here is noisome boyles, and Rivers of blood, and darkness, and Locusts, &c.*

3. *Jericho.* Hence that Curse of *Joshua* upon the Rebuilders of it, *Josh.* 6. 26, 27.

This City was the first that stood out against the People of God, which Curse was not in vain, 1 *Kin.* 16. 34. This seems to have had a further meaning, to hold forth the irreparable ruines and everlasting destruction of all the implacable Enemies of God and his People, and especially *Rome and Antichrist, which is to perish like a Millstone cast into the Sea, never to rise more,* Rev. 18.

Vid. on Joshua *among the personal Types.*

This Curse of *Joshua,* will come upon all such as shall attempt to Rebuild *Rome* and restore Popery, when the Lord hath cast it down.

4. *Edom* and *Bozra* the chief City thereof, that is, *Italy* and *Rome*: therefore the same expressions which belong to *Babylon,* and are spiritually understood of *Rome, Isa.* 13. 19, 21. are also used concerning *Edom. Isa.* 34. 11— and vers. 4. The ruine of *Idumea* is set forth with expressions like unto those, *Rev.* 6. 12, 13. *The land shall become burning Pitch,* vers. 9, 10. the meaning is, dreadful vengeance, hideous indignation. Isa. 63. 1. *Who is this that cometh from Edom, with dyed Garments from Bozra?* Christ is there set forth as cloathed with Garments, dipt in the blood of his Enemies.

5. *Babylon.* For this the Scripture is express, *Rev.* 17. 5, and vers. 18.

From

From all which we should learn, both to know and to take heed of *Antichrist*, seeing the Lord hath so many ways declared, and foresignified him unto us.

Shall we look back toward *Sodom*? *Remember Lots Wife*. Shall we return into *Egypt* again? Shall we Rebuild *Jericho*? Would we be found in *Bozra* or *Babylon*, in the day of the Lords fury?

2. *Types of Hell.* For as they had Types of Heaven and spiritual Glory; so they had likewise of Hell and spiritual Torment and Misery.

They had all things taught and represented to them, by things outward and visible. And the visible expressions of divine vengeance upon Wicked Men of old, led the People of God further to see and take notice of that eternal Wrath that is to come.

I shall instance therefore in 4. *Prefigurations of Hell.*

1. *The Deluge, or destruction of the Old World by Water.* The Apostle parallels this and the destruction that shall be by Fire at the great Day together, 2 *Pet.* 3. 6, 7. Hence Hell is called in the Old Testament קחל רפאים *Quahal rephaim Cœtus Gigantum.* Prov. 21. 16. Prov. 2. 18. Isa. 14. 9, 10. *It stirreth up the Rephaims for thee.*

God that hath overthrown the Gyants of the old World, and cast them upon their backs in Hell; Those men of Renown are now roaring and wailing under the Waters, as the vulgar Latine reads that place *Job.* 26. 5, 6. *Gigantes gemunt sub Aquis*: he hath conquered those Gigantine Sinners, who were cut down with a Flood, as *Job.* 22. 16. He is able to deal with other Rebels; *Never any hardened himself against God and prospered*, Job. 9. 4.

2. *Sodom.* Therefore Hell is called *the Lake that burneth with fire and brimstone.* Rev. 20. 10. and 21. 8.

3. *Egypt*, when under the ten Plagues, especially that of darkness, *Exod.* 10. 21, 22. For Hell is a place of utter darkness, *Mat.* 25. 30.

In stead of darkness the Psalmist doth not mention that, but saith,

saith, *He sent evil Angels amongst them.* Psal. 78. 49. A lively prefiguration of Hell, wherein there is utter darkness; but yet light enough to see affrighting apparitions of Devils and evil Angels.

4. *Tophet*, an horrid and cursed place wherein they were wont to Sacrifice their Children in the fire, to *Molech*. *It was in the Valley of the Son of* Hinnom. Hence Hell is called in the New Testament GEENNA, *quasi Vallis* Hinnom.

This *Tophet* was a place every way execrable, both for the hideous Wickedness there committed, and for the hideous Plagues and Judgments there executed. There they did Sacrifice their Children to the Devil, with an hideous noise to drown their Crys and Skreetchings.

Vid. my Notes on the Creation. Gen. 1. Mede. *Disc.* 7. For an external detestation whereof King *Josiah* polluted it, and made it a place execrable, ordaining it to be the place, where dead Carcasses, Garbage and other unclean things should be cast out; for the consuming whereof to prevent annoyance, a continual Fire was there burning.

Yea the Lord himself as it were Consecrated this place of Execration, by making it the Stage of his Fury, and the Field of his Vengeance in hideous Plagues and Judgments. For here he destroyed *Senacherib*, with the rest of that blaspheming Army. that damning roaring Crew. Here an hundred eighty five Thousand of them were slain miraculously, and their Carcasses (as it seemeth) burnt with Fire, to prevent annoyance and infection, and putrefaction of the Air. Isa. 30. 31, 33. *For Tophet is prepared of old.*

And in the same place again in another day of the Lords Fury, when he did let loose the *Chaldeans* upon them, the *Jews* were slain in so great numbers, till there was no room left to bury them, see *Jer.* 7. 31, 32, 33. From all which this place came to be the name of Hell, as being a place every way execrable, and having been made by God the Gate of Hell as it were, and the passage to eternal Destruction, by so many remarkable Executions of his dreadful and direful displeasure in that place. We do not find *Gehinnom* used in the Old Testament for the name of Hell,

Hell, as the Learned have obſerved. But Hell got that name during the time of the ſecond Temple: the forementioned grounds and occaſions of the name, being not till about that time in being, and accordingly the name is to be found in the *Jewiſh Writers* of that time: and was uſed by our Saviour as a name then vulgarly known among the *Jews*. You ſee then what *Types of Hell* they had under the Old Teſtament, namely the *Deluge*, *Sodom*, *Egypt*, and *Tophet*. Mede *Diſc.* 7. *pag.* 41.

You have heard alſo that they had five *Types of* Rome, to wit, *Sodom*, *Egypt*, *Jericho*, *Edom*, and *Babylon*.

Theſe were typical preſignifications of Goſpel Enemies and Goſpel Vengeance.

And now I have gone through theſe Occaſional Types, whether things or actions, whether typical mercies, or typical vengeance.

That which next remains, is thoſe *perpetual ſtanding Types* which the Scripture calls *everlaſting Statutes*. For beſides theſe *Occaſional Types* which were exhibited in a tranſient way, and did exiſt but for a time; they had alſo *other Types* that were of *a more enduring nature*, and did continue to the end of that Old Teſtament Diſpenſation, namely, *the whole Ceremonial Law*, whereof we ſhall ſpeak hereafter, the Lord aſſiſting.

THE

THE GOSPEL OF THE PERPETUAL TYPES.

June 4. and 7: 1668.

Heb. 10. 1.

For the Law having a ſhadow of good things to come, and not the very Image of the things, &c.

SOme entrance and progreſs hath been made upon the Types. You have heard (Beloved) what a Type is. The nature of it hath been opened from *Rom.* 5. 14.

We have diſtributed them into two Sorts, *Perſonal* and *Real*: which diſtribution will carry us through this whole Subject.

The *Perſonal Types* we have gone through as briefly as we could, inſtancing both in ſeveral individual Perſons both before the Law, and under the Law, and in typical Ranks and Orders of men, which were deſtined and ordained of God to repreſent and ſhadow forth him that was to come. The *Real Types* we have

have alſo begun to ſpeak unto, and we diſtributed them into two ſorts, *Occaſional* and *Perpetual*. *Occaſional Types* are ſuch as God gave them upon ſpecial Occaſions, the moſt of them before the ordinary and perpetual ones were ſettled. Such as the Pillar of Cloud and Fire, Manna, the Brazen Serpent, their paſſing through the *Red Sea*, and other ſuch like occaſional and extraordinary Diſpenſations, of which we ſpoke from 1 Cor. 10. 11. *All theſe things happened unto them in Types.*

By the *perpetual Types* we intend ſuch as God by inſtitution ſettled and ſtated in that Church, to the end of that Age, of that whole Old Teſtament Diſpenſation, till the coming of Chriſt the Truth Subſtance and Scope of them.

Of theſe we are now to ſpeak, as the Lord ſhall enable us, it is the Scripture Phraſe, it calleth them *perpetual Statutes or everlaſting Statutes.*

The Phraſe is firſt uſed, as I remember, in reference to Circumciſion, which is called *Berith Tolam, a perpetual Covenant.* Gen. 17. 7, 8.

Afterwards we have it again concerning the Paſſover, Exod. 12. 14, 17. which is there called חקת עולם *Statutum ſæculi, an everlaſting Statute.*

See likewiſe Exod. 27. 21. and 28. 43. *A Statute for ever.* and 29. 9. *A perpetual Statute*: ſo *Levit.* 3. 17. and 24. 9. An *everlaſting Statute*, Levit. 16 34. And indeed this Phraſe of Speech doth occur between twenty and thirty times in the Books of *Moſes. It ſhall be a perpetual Statute*, or *an everlaſting Statute*, or *a Statute for ever throughout your Generations*, that is, a ſtanding Type, and not meerly tranſient and occaſional.

Only there hath been ſome miſtake and miſunderſtanding of this Phraſe, which muſt be cleared before we leave it.

The unbelieving *Jews* have ſeemed to interpret and underſtand it, concerning an abſolute Eternity, which hath been one occaſion or pretence alledged by them, for their ſtumbling at Chriſt and at the Goſpel, becauſe he hath removed and taken away the Law of Ceremonies.

But beſides many other things that might be ſaid, to ſhew the

weakneſs and folly of their pretence in this matter, I ſhall but note theſe two things.

1. That this word, *for ever*, is often uſed in Scripture for a limited duration. As for inſtance, it is uſed for duration till the year of Jubilee. Exod. 21. 6. *He ſhall be a ſervant for ever*, that is, only till the year of Jubilee, in caſe he lived ſo long. For then he was to go free by vertue of that Law, *Levit.* 25. 13, 28, 40, 41. Sometimes it is uſed for a continuance during life. As 1 Sam. 1. 22. *that he may appear before the Lord, and there abide for ever.* Explained verſ. 28. *Therefore alſo I have lent him to the Lord as long as he liveth.*

Sometimes it is uſed for duration, to the end of the Old Teſtament Diſpenſation *For all the Land which thou ſeeſt, to thee will I give it, and to thy Seed for ever.* Gen. 13. 15. The Land given to thy Seed for ever: which cannot be Interpreted concerning an unlimited Eternity, unleſs they will ſay, that God hath broke his Promiſe: for they have been Ejected and caſt forth of that Land theſe ſixteen hundred years. 1 King. 8. 13. *I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for ever.* Pſal. 132. 14. *This is my reſt for ever, here will I dwell, for I have deſired it.* He doth not dwell, nor manifeſt his preſence there now: but God hath given them up to invincible perverſneſs and darkneſs, and prejudice in this particular.

2. There be manifeſt intimations in the Old Teſtament, that theſe Ceremonial Laws were not to continue always, but to ceaſe and be aboliſhed in the fulneſs of time. Jer. 3. *They ſhall ſay no more the Ark of the Covenant of the Lord.* Jer. 31. *Not according to the Covenant that I made with their Fathers, but this ſhall be the Covenant, I will put my Law in their inward parts, and write it in their hearts,* &c.

But ſo much for the explication of this Diſtinction of the Types, into *Occaſional*, and *Perpetual*. You ſee the true ſenſe and meaning of it, and what clear Scripture ground there is for it.

Theſe *perpetual Types* or *everlaſting Statutes*, are no other but that which we call the Law of *Moſes*, or the Ceremonial Law, whereof this Text ſpeaks, and lays down this Propoſition.

Doct.

Doct. That the Law hath a ſhadow of future good things, but not the very Image of the things themſelves.

The ſame thing is aſſerted and held forth, though in other words, but to the ſame ſcope and ſenſe in other Scriptures. As Rom. 10. 4. *Chriſt is the end of the Law for Righteouſneſs, to every one that believeth.* Joh. 1. 17. *The Law came by Moſes,* that is, the Law as oppoſed to Grace and Truth: *but Grace and Truth by Jeſus Chriſt.* Truth here is not oppoſed to falſhood, for *Moſes* ſpake no lyes; but to Shadows and ſhadowy Promiſes: and ſo the truth of them, is the performance or accompliſhment of them, in oppoſition to the bare ſhadow and typical Promiſe of them. And this is called Grace, becauſe there is ſo much of that in the Goſpel, and ſo little of it (but on the contrary much of rigor and terror) in the Law of *Moſes.* So the ſenſe amounts to thus much: That *Moſes* delivered Law, that is, Shadows and Ceremonies, which were but legal, and dark and rigorous: but Chriſt brought in Grace and Truth, that is, the real and ſweet accompliſhment and performance, of all the good that *Moſes* had promiſed in that dark and low and legal way, which is conſonant to that we have here in the Text, that the Law hath the ſhadow, but not the very Image of the things themſelves.

Here be Four things to be cleared.

1. What is meant by the Law.

2. What by theſe future good things.

3. What by the Shadow which the Law hath, and the very Image of them which the Law wanted.

4. What are the particular ſeveral parts of this Law of Ceremonies, theſe *perpetual* or *everlaſting Statutes.*

Queſt. 1. What is here meant by the Law?

Anſ. A Law, is a rule of Acting given by a Superior, who hath Authority and Power of commanding, to his Inferior: this is the general nature of a Law.

God therefore being the ſupreme Lord and abſolute Sovereign over all his Creatures, is the Great Law-giver. James 4. 12: *There is one Lawgiver, who is able to ſave, and to deſtroy.*

All thoſe to whom God commits Power over others, may be

ſaid to give Laws to them: except ordinary Officers in the Church whom he hath intruſted no further, but only with the execution of his Laws, promulgated and recorded by himſelf, by his extraordinary Officers in the written Word.

But Magiſtrates may be ſaid to be Legiſlators as to Civil Laws: of whom *Moſes* was the firſt that delivered Laws in Writing to the People under him, which he received from the Mouth of God.

Now the Laws delivered by *Moſes*, are referred in the Scripture to three Heads. Moral, Ceremonial, and Judicial, which are expreſſed by three words, *Thorah* or *Mitſvah*, *Chuquim*, and *Miſhpatim*: which words are ſometimes uſed and put together in the Scripture, to ſignifie theſe three ſorts of Laws, *Deut.* 6. 1. *Mitſvah*, *Chuquim* and *Miſhpatim*: the ſame words *Deut.* 26. 17. ſee *Ezra* 7. 10.— *Mal.* 4. 4. *Thorah Aſher Tſvithi*: *the Law which I commanded.*

The firſt ſort of Laws, *viz.* Moral, reſpects them as Men: the ſecond, as a Church: the third, as a Common-Wealth.

The firſt ſort, *viz.* the Moral Laws, are ſtill in force and binding unto all men in all Ages.

The third ſort, *viz.* Judicial Laws are of a mixt nature, ſome being Hedges as it were, and Fences to the Moral Law: and ſome to the Ceremonial, and ſo they participate of the nature of thoſe Laws to whoſe defence they ſerve.

The Judicials that ſerve to the defence of the Moral Law, have ſomething of moral equity and reaſon in them, and ſo are ſtill in force. As that *he that ſheds mans blood, by man ſhall his blood be ſhed*: this is a Fence which God hath ſet about the ſixth Commandment, and ſo remains in force in all Nations, to all times and Ages unto this day.

But others of theſe Judicials are ſet as Fences about the Ceremonial Law, and ſo muſt needs be fallen together with it.

Now the Law of which the Text ſpeaks, it is not the Moral, nor the Judicial as ſuch, but the Ceremonial Law of *Moſes* called Epheſ. 2. 15. *the Law of Commandments contained in Ordinances* and Col. 2. 14. *the Hand writing of Ordinances.*

This Text cannot intend the Moral Law, for that had no ſha-

dow

dow of Goſpel benefits: nor the Judicial Law, as ſuch, for part of it was an Appendix to the Moral Law, and the other part was only for the defence of the Ceremonies.

But the Ceremonial Law is here intended: for that was of a ſhadowy nature, it had a ſhadow of good things to come.

Queſt. 2. What are theſe future good things?

Anſ. It is the good things of the Goſpel, which may be ſaid to be future upon a double account.

1. Future, in reſpect of the Law, and Old Teſtament times.

2. Future, in reſpect of this life. So future good things, is eternal good things. *Calvin in loc.* ſee 1 Joh. 3. 2. *It doth not yet appear what we ſhall be.* Though we have the foretaſtes and beginnings of them already, yet the perfection of them is future, reſerved in Heaven for us.

Queſt. 3. What is meant by the ſhadow of theſe future benefits? And what by the very image of the things themſelves?

Anſ. In a word, a Shadow here, is a dark and weak reſemblance and repreſentation of things. But the very Image of the things themſelves, is a clearer and better repreſentation of them.

The Apoſtle uſeth this *Metaphor* of a ſhadow, concerning the Moſaical Ceremonies. *Col.* 2. 17. In oppoſition to Chriſt the body and ſubſtance thereof.

Here he oppoſeth σκια and εικων. Alluding (as it ſeemeth) to the rude draught and firſt delineation of a Picture by the Painter, and to the full perfection thereof, when drawn forth in all its Lineaments and Colours and whole Proportion. So the Shadow is the firſt rude Draught.

The Image is a more lively and exact repreſentation. So the dark Shadow is aſcribed to the Law. The more lively Image to the Goſpel. The things themſelves are in Heaven. So ſome Interpreters carry it, *Vid.* Mayer. Calvin *in loc.* And the Apoſtle hath ſome expreſſions looking that way in other Scriptures: as when he ſaith, that *here we ſee but in a Glaſs darkly*, that is, the Glaſs of Goſpel Adminiſtrations, wherein we ſee the lively Image and Picture (as it were) of Chriſt crucified, *Gal.* 3. 1. 2 *Cor.* 3. 18. *ſee as in a Glaſs.* He is there comparing the Law and the Goſpel,

Goſpel, *But in heaven we ſhall ſee face to face*, ſee 1 Cor. 13. 12. Under the Law they had no more but the Shadow, but now under the Goſpel we have the very Image; we ſee things *as in a Glaſs*, but in Heaven we have *the things themſelves*.

And now to ſum up all that hath been ſaid in Explication, the Doctrine amounts to thus much: That the Ceremonial Law hath a ſhadow, or a dark and weak repreſentation of the good things of that eternal future happineſs, the more lively Image and Portraiture whereof, we have under and by the Goſpel.

Queſt. 4. What are the ſeveral parts of this Law of Shadows and Ceremonies, theſe *perpetual Types* or *everlaſting Statutes*?

Anſ. This is a large Field. I ſhall refer them at preſent to five ſeveral Heads, omiting Sub-diviſions, leſt they be troubleſome to weak memories.

1. The initiating Seal, to wit, Circumciſion.
2. Their Sacrifices and Purifications of ſin and of uncleanneſs.
3. The Temple and Tabernacle, and other holy places.
4. The Prieſthood, with the whole legal Miniſtry.
5. The Feſtivals or Legal Times and Seaſons.

Theſe five general Heads will carry us through this whole Subject of the Types. For the whole Ceremonial Law, and all or moſt of the Statutes of it, will come in under ſome of theſe Heads.

1. The initiating Seal of thoſe times, which was Circumciſion, the firſt Inſtitution whereof we have in Gen. 17. 10, 11. *This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee: Every man child among you ſhall be circumciſed. And ye ſhall circumciſe the fleſh of your foreskin, and it ſhall be a token of the Covenant betwixt me and you.* Which is contracted and epitomized into a few words by *Stephen*, Act. 7. 8. *And he gave him the Covenant of Circumciſion: and ſo Abraham begat Iſaac, and circumciſed him the eighth day: and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs.* Wherein he briefly tells us the ſubſtance of this Shadow, and the meaning of this Type, namely, that it ſignified and ſhadowed forth the Covenant of Grace.

2. Their Sacrifices and Purifications for ſin, and for uncleanneſs:

neſs: of which Pſal. 40. 6. *Sacrifice and offering thou didſt not deſire: burnt-offering and ſin offering haſt thou not required.* with Heb. 10. 5, 10.

Many things will come in under this Head: for they had both Sacrifices of Expiation for moral ſins, and Ceremonies of Purification for legal uncleanneſs and impurity.

I put them both together, becauſe they did both aim at one Scope, namely the cleanſing and purging away of ſin.

They had burnt-offerings, meat-offerings, peace-offerings, ſin-offerings, treſpaſs offerings.

They had legal Uncleanneſſes of ſeveral ſorts: they had unclean Meats, unclean Perſons, unclean Houſes, unclean Garments, unclean Veſſels: the ſaddeſt of all their ceremonial Uncleanneſſes, was the *Leproſy*, for all which they had Purifications anſwerable.

The general ſcope of all which, was to ſhadow forth Jeſus Chriſt in his purifying cleanſing power and virtue, as cleanſing us from the guilt of ſin by his Blood ſhed and ſacrificed for us, and from the filth and power thereof by his Spirit dwelling and working in us. Therefore he is ſaid *to offer up himſelf a Sacrifice for us.* Epheſ. 5. 2. and *to waſh us, and cleanſe us.* verſ. 26, 27.

3. The Temple and Tabernacle, and the Utenſils thereof, with all their holy places. For they had many and divers of them: the whole Land of *Canaan* was an holy Land. They had Cities of Refuge.

Jeruſalem was an holy City, Mount *Sion* was an holy Hill, the Temple was an holy Houſe.

And before they had a fixed Temple, they had (which was equivalent in ſignification, as well as like unto it in outward form) the Tabernacle. *Heb.* 9. 1, to *verſ.* 6.

All which ſignified and ſhadowed forth both Chriſt and the Church: Chriſt in his humane nature, the Church both as viſible, and as militant and myſtical, and likewiſe as triumphant in Heaven.

Therefore the Church of God is called his Houſe, 1 *Tim.* 3. 15.

4. The Prieſthood, with all the reſt of the Temple Miniſtry,

Heb.

Heb. 8. 2. They had, beſide the High-Prieſt, the other Prieſts and the Levites, ſome whereof were Porters, ſome Singers; And here the Temple Muſick comes to be conſidered: the High-Prieſt was an eminent Type of Chriſt, the true and great High-Prieſt of his Church.

And all this Temple Miniſtry was a ſhadow of the true Goſpel Miniſtry: which though they cannot be called Prieſts in the Popiſh ſenſe, yet they may be called Antitypical Prieſts. The further myſteries of all which legal Miniſtry, we ſhall open more particularly afterwards, the Lord enabling us.

5. A Fifth of theſe *perpetual Types*, was the Feſtivals or Holy Times appointed by the Law, whereof they had many: their weekly ſeventh day Sabbaoths: their New Moons: their yearly Feaſts: That of Tabernacles, Paſſover and Pentecoſt: their ſeventh year: their Jubilee of fifty years, containing the Revolution of ſeven times ſeven: all which were *a ſhadow of good things to come.* Col. 2. 16, 17.

Uſe 1. This Text and Doctrine gives much light for the reſolution of that queſtion, whether the Law of *Moſes* was a Covenant of Works, or Grace.

The anſwer is, That the Law hath a ſhadow of the good things of the Goſpel, but not the very Image of the things themſelves. There was a mixture in that Diſpenſation, you may take the Anſwer more fully in three Propoſitions.

1. The thing it ſelf adumbrated and ſhadowed forth in this Law of Ceremonies, is the future good things of the Goſpel: ſo that it was indeed a Covenant of Grace that they were under.

2. The manner of repreſentation of them was legal, and in the way of a ſhadow, not of a full and lively Image: ſo that it was a kind of legal Goſpel they had in thoſe times.

Vid. on Heb. 4. 2. 3. The carnal *Jews* made it meer Law, by ſticking in the ſhell and ſhadow, and rejecting the Goſpel, or the thing it ſelf that was adumbrated and ſhadowed forth unto them.

Uſe 2. See the Juſtice of God in the rejection of the *Jews*. For might not *Iſrael* have underſtood? They did not want a competency

competency of outward means, but they wanted hearts, *Deut.* 29. 2, 3, 4.

Uſe 3. Encouragement in the ſearch we are now upon as to the *Types*: for it is the Goſpel, and the good things of the Goſpel that we look into, when we enquire and ſearch into the *Types. The Law having a ſhadow of them*: *Vid. on Rom.* 5. 14. *Serm.* 1. *Uſe*: where there are three Rules for the better underſtanding of them. To which let me add this as an Appendix to the firſt, ſeek Light from God: Pſal. 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy Law.* You may ſee wondrous things indeed, Jeſus Chriſt and the Goſpel, and many precious myſteries in this part of the Law of God; this Law of Ceremonies, if God open your eyes; but otherwiſe all will be dark to you.

Uſe 4. Encouragement to believe and receive the Goſpel: for it hath been held forth to the Faith of Gods people all along, and they have reſted upon it and found peace.

We have it declared in the cleareſt way, and indeed every way, for we reap the Fruit of thoſe former Diſpenſations; therefore *how ſhall we eſcape*, if after ſo many ways of teaching, we do not receive Inſtruction: ſee *Heb.* 2. 3, 4.

THE GOSPEL OF CIRCUMCISION.

October 30. 1666.

Acts 7. 8.

And he gave him the Covenant of Circumcision, and ſo Abraham *begat* Iſaac, *and circumciſed him the eighth day: and* Iſaac *begat* Jacob, *and* Jacob *begat the twelve Patriarchs.*

THis excellent Sermon and Apology of *Stephen*, the firſt Martyr of the New Teſtament; the Scope of it, is to ſhew them the variety of Gods Diſpenſations towards his people, together with the various Rebellions and Oppoſitions of the Sons of men againſt him, and ſo to convince them that the ſcope and tendency of them all was to lead to Jeſus Chriſt: and that as former Diſpenſations had been deſpiſed, ſo was this, which was the Glory of all the reſt. He goes over the Hiſtory of the Church, from *Abrahams* time to the time of Chriſt, in ſundry moſt eminent and principal Diſpenſations of God towards his Church. In this Verſe he is ſpeaking of the Diſpenſation of God

God to *Abraham*. He had ſhewed before how he had called *Abraham* out of his own Country, how he had promiſed him a Poſſeſſion, the Land of *Canaan*; how he had foretold the affliction of his Seed for four hundred years, and their Deliverance afterward; how the Lord had given him the Covenant of Circumciſion, and how (under the influence of this Covenant) *Iſaac* was born, and *Jacob*, and the reſt of the Patriarchs.

And he gave him the Covenant of Circumciſion.

I ſhall give you no other Doctrine but the words themſelves.

Doct. That God gave to *Abraham* the Covenant of Circumciſion, that is the Doctrine.

That which I do deſign and intend, is a little explanation of Circumciſion, and of the Covenant thereof, (for that is the Phraſe here) and that in reference to our attendance upon God in this Ordinance of the New Teſtament Circumciſion, which we are now to wait upon him in.

To open to you the nature of Circumciſion.

You know there is an outward, and an inward part of it, as there is in all other Signs and Sacraments whatſoever.

Something muſt be ſpoken.

1. Of the Sign, the nature of the external Ordinance.

2. Of the Covenant that it relates to, and

3. What thoſe reſpects are wherein it doth relate to that Covenant.

1. For the external part of this Ordinance of Circumciſion.

It was the cutting away the Foreskin of the fleſh of *Abraham*, and his Male ſeed upon the eighth day.

The firſt inſtitution of this Ordinance, is recorded Gen. 17. 10, 11. *This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, every man child among you ſhall be circumciſed. And ye ſhall circumciſe the fleſh of your foreskin*, &c.

The Lord did appoint the Seal of this Covenant to be in that part of the body, in his infinite Wiſdom and Soveraignty, a thing which carnal Reaſon would deſpiſe.

There ſeems to be two principal accounts of it.

1. Becauſe thoſe Members of the Body are ſo much abuſed to

ſin, in the way of uncleanneſs and filthineſs; therefore the Lord would now ſanctifie them, and ſeparate a Seed and Generation to himſelf: and uſually the greateſt Wrath of God to the Souls of men, is expreſſed by giving them up to abuſe thoſe parts of the Body.

The World was grown very degenerate, and the Lord was reſolved to leave a Monument, an everlaſting Monument of his Wrath for thoſe ſins in all Ages, and therefore deſtroys *Sodom*, *Gen.* 18. and before this Deſtruction, he appoints this Seal and Ordinance.

2. Another account of it is this, that it might be a ſure and a ſtrong Wall of Partition, between the Jewiſh and Gentle Nations of the World. It made the Partition Wall the ſurer, becauſe carnal Reaſon could not but deſpiſe ſuch an Ordinance.

Thoſe that know not God have no ſpiritual ſenſe of the thing, therefore we find the Heathens ſcoff at it: as *Horat.*

——— *Curtoſque Judæos. &*
——— *Credat Judæus Apella.*

becauſe by their carnal Reaſon they could not ſee the reaſon of it. Therefore when the Lord would have both united to Jeſus Chriſt in one Body, he aboliſhes Circumciſion.

This Ordinance was diſpenſed to the Males, the Females were included and comprehended in the Males, and as fully and clearly comprehended in them, as the Land and the Trees are ſaid to be Circumciſed: ſo are all the Daughters of *Abraham*, as they came of circumciſed Parents, and married to circumciſed Huſbands: and their Sons were circumciſed, ſo that it was a circumciſed Nation and People.

It was to be done upon the *eighth day* after the Birth of the Child; and ſo in this Text, *He gave him the Covenant of Circumciſion, and ſo* Abraham *begat* Iſaac, *and circumciſed him the eighth day.*

The reaſon of this limitation might be, partly becauſe of the Infant ſtate of the Church in thoſe times; therefore the Lord teacheth them, and limiteth them even in ſuch ſmall particulars, which are now left to be determined only by the general Rule

Rule of the Word, even the particular time and ſeaſon of our Circumciſion.

Its thought alſo this might have ſome further myſtery in it, in reference to the Chriſtian Sabbaoth, which is the eighth day in one reſpect, the firſt in other ways of numbering; and to reſpect a new ſtate and life, after that the compleat and full number of the days of this life here are gone through; after the Week is ended, (the Week of this life here) we come to Heaven and Glory, which was one thing intimated in Circumciſion, as you will hear afterwards. But ſo much for the external part of this Ordinance, *the cutting off the foreskin of* Abraham *and his Male ſeed, and that upon the eighth day.*

2. To ſpeak a little to the myſtery of this Ordinance, the meaning of it, the ſpirit of this external Diſpenſation. For beſides the Shell, there was a Kernel; beſides the letter of the Law of the Ordinance, there was much ſpiritual myſtery intended and aimed at in it. Now then what is the myſtery of Circumciſion, the inward part of it, that is the Covenant. *And he gave him the Covenant of Circumciſion.* So that Circumciſion is the Covenant, and it is the ſame expreſſion where this Ordinance is firſt inſtituted: *You ſhall have my Covenant in your fleſh*, Gen. 17. It is called a Covenant, as other Signs and Sacraments are: it is a ſacramental Phraſe: the Lamb is called the Paſſover, the Bread the Body, the Wine the Blood of Chriſt: ſo Circumciſion is the Covenant of it.

But what Covenant is it that Circumciſion doth relate to?

This is the great Queſtion.

You know there be two Covenants, that of Works and Grace. Now Circumciſion was not the Covenant of Works, but the Covenant of Grace.

That it was not a carnal Covenant, and a Covenant of Works; take theſe five Conſiderations to make good that ground, before we proceed any further: for if it be the Covenant of Works, it cuts off all that is to be ſaid, as to the ſpirit and myſtery of this Ordinance: all that you will hear afterwards, will be things belonging to the Covenant of Grace; therefore let us prove that

it

it is not a carnal Covenant that Circumciſion doth relate to.

Argum. 1. Jeſus Chriſt is not the Covenant of Works, but Chriſt is the Covenant of Circumciſion; and therefore it is not Works, but Grace. He is ſo called in Iſa. 49. 8. *I will give thee for a Covenant to the people.* Now Chriſt was in Circumciſion, he was the Miniſter of Circumciſion, he is the Seed which Circumciſion relates to, *I will be the God of thy Seed.* This Seed is Chriſt, Gal. 3. 16. *Now to* Abraham *and his ſeed were the promiſes made. He ſaith not, and to ſeeds, as of many; but as of one, and to thy ſeed, which is Chriſt.* Chriſt is the ſum and ſubſtance of the Covenant of Grace: now this was the Covenant that God made with *Abraham*, and ſealed in Circumciſion, that he would give him a Seed, which Seed is Chriſt.

2. The Goſpel is Grace and not Works. The Covenant of *Abraham* was the Goſpel, and therefore it is Grace, but not Works. It is the Apoſtles expreſſion that *the Goſpel was preached to* Abraham. Gal. 3. 8. *The Scripture foreſeeing that God would juſtifie the Heathen through faith, preached the Goſpel before to* Abraham. There is no Goſpel of Works, for Works is Law, and bad tidings: if it be the Goſpel, it is the Covenant of Grace.

3. If it was a Covenant of Works, it will follow, that *Abraham* and all the Old Teſtament Saints either were not ſaved, or elſe were ſaved without Chriſt, neither of which can be admited. The truth is, if it were Works, it will follow, they were all damned, *for by works ſhall no fleſh be juſtified and ſaved.* If they were ſaved, and yet by Works, they were ſaved without Chriſt, but without Chriſt there is no ſalvation. *In him, in this Seed ſhall all the Nations of the World be bleſſed*, that is, by Jeſus Chriſt: no bleſſing and ſalvation without him, and therefore he and his Seed were ſaved by Chriſt, for Grace was in this Covenant.

4. To be a God to any man, this is not carnal, this is not Works, but Grace. It is true, God was a God to *Adam* before he fell: but to be a God to Sinners, this is Grace: he was a God to *Adam* in innocency by virtue of the Covenant of Works, but he is not a God to any Sinner but in a way of free Grace.

Now

Now that was the Covenant, *I will be a God to thee and thy ſeed*, Gen. 17. 7. *Abraham* was a ſinner, and a Child of Wrath by nature, as well as others; yet God was his God truly. For God to be a God to thoſe that never ſinned, there may be merit: but for God to be a God to thoſe that have ſinned, this is Grace indeed. Angels are ſaved by Works, Sinners cannot be ſaved but by Grace. That ever the Lord ſhould condeſcend to engage in ſuch a Relation, as to give a Sinner intereſt in him, and propriety in him as his God, this is Grace; they that do not think this is Grace, they do not need Arguments, but pity and prayer.

5. Conſider that it was the fatal error and miſcarriage of the carnal *Jews*, that they did underſtand Circumciſion and all the reſt of thoſe ancient Types and Ceremonies, they did underſtand them all as a Covenant of Works, and herein they loſt Chriſt and their Souls. It is every where charged upon them as their ſin; it is that which all the Prophets and Apoſtles do endeavour with all their might, to beat them out of thoſe miſconſtructions of Circumciſion, and the Covenant of God in thoſe times.

The Apoſtle proves it at large in *Rom.* 4. that it was Grace and not Works, that *Abraham* was juſtified by. Now this was the error that all the carnal *Jews* fell into, that they took it to be a Covenant of Works: as the *Phariſees* they had a Righteouſneſs of their own, they were all of that Spirit; they took it all as Law, even the Goſpel and the Grace that was in the Covenant, and ſo fell ſhort of the bleſſings of it: therefore if our New Teſtament Circumciſion be practiſed by any as the Covenant of Works, as the *Jews* did when the Apoſtle preached to them, they will fall ſhort of Heaven. Now if they took it to be a Covenant of Works, ſhall we juſtifie their errors and miſcarriage againſt the whole preaching of the Goſpel?

This is enough to ſhew that it is the Covenant of Grace, that Circumciſion doth relate to.

Now briefly what is this Covenant of Grace? And what is the Grace of the Covenant that Circumciſion doth relate to?

This is a very large Field. There were three parts of this Grace

Grace of the Covenant that the Lord made with *Abraham* and his Seed.

1. To be a God to him.
2. To give him a Seed.
3. To provide an Inheritance both for him and them.

And theſe three general Heads will comprize and take in the whole myſtery of Circumciſion.

1. The firſt part of the Covenant is this, *that God would be a God to him and his Seed*: and this indeed is moſt comprehenſive, and includes all the reſt. *I will eſtabliſh my Covenant, and be a God to thee and thy Children after thee.* Gen. 17. 7.

And what is it for God to be a God, to be a God to a man? thy God, or a God to thee?

It is, when he gives to a poor Creature a ſpecial intereſt and propriety in himſelf: ſo that God in his alſufficiency and efficiency is ours, and we are his. All his Attributes and Works are ours, for our good. *I will be thy God*, that is, all my Attributes ſhall be thine, and for thy good, as really as they are mine for my Glory. The infinite Wiſdom of God ſhall contrive their good, whoſe God he is; the infinite Power of God ſhall effect it: the infinite Love of God is theirs; his Mercy, Truth, and all his Attributes are theirs. As his eſſential Power: ſo his working Power, or his actual Power. As he will be all to them: ſo he will work all for them. Now this, as I ſaid, includes and infers all the reſt: this is the firſt and moſt general.

2. That he would give him a Seed, that was another part of the Covenant. Gen. 17. 5, 6. *Thou ſhalt be a Father of many Nations, thy name ſhall be no more called* Abram, *but* Abraham. *I will make Nations of thee.* As God did lengthen out his name: ſo he would lengthen out his Poſterity, even to length of time.

But now what is this Seed the Lord promiſed to *Abraham*? The queſtion is, whether it be a meer natural Seed, or a ſpiritual Seed?

Certainly it was not meerly a natural Seed; it is true, that is one thing that was the Shell and outſide of it; but the Kernel of this promiſe was a ſpiritual Seed.

There-

There was a fourfold Seed promised to *Abraham* above a natural Seed, and I shall prove each Particular out of plain Scripture.

1. That great Seed, that was not only the Seed of the Woman, but the Son of God: this was the first and chief Seed here intended, Gal 3. 16. *He saith not as to Seeds, but to thy Seed, which is Christ, such a Seed in whom all Nations are blessed.* Now it is in Christ only that all Nations are blessed, therefore he was this promised Seed.

The Lord had not before limited the Seed *Messiah* to any particular Family, but left it at large (so far as appears) among the whole Race of Mankind. It was said to *Adam, the Seed of the Woman*, there was then no further limitation till *Noahs* time, and then in *Abrahams* time, the Lord limits the Covenant to his Seed.

It was afterwards confined to *Judah*, one of the twelve Tribes: at last the Lord went further to one Family in *Judah*, namely, *Davids*: but here he limits it to *Abraham*, that *of him should come that great and blessed Seed*: This was the main thing indeed, as without which all other Promises could never be bestowed and fulfilled; but through him they are Yea and Amen. Abraham *saw my day and rejoyced*, he saw the *Messias* was to come of his Loyns; this was the Seed in whom he believed, and by which he was saved.

2. There was a Church-seed promised; the meaning is this, That the Church of God should be continued in his Race and Posterity, the true Religion should be setled there.

There were other godly persons before and after: we read of *Melchisedech* and *Job* and his Friends, and it is very like there might be others: and when God had setled Salvation to *Abraham*, it was the duty of all others to joyn themselves to that Church. The Lord entailed by Covenant all his Ordinances to *Abraham* and his Posterity. *He gave them his Statutes and Judgments*, he chose them to be a peculiar People, a People to the Lord; and that is a Church, a Society intrusted and invested with the Ordinances: and thus he dealt with them, *he shewed his Statutes to* Israel: this is no small priviledge and mercy to enjoy the Ordinances: this is called the Kingdom of God.

This Christ threatned the *Jews*, that it should be taken from them and given to other people, *Mat.* 21. 43. that is, God would settle his Church among the Gentiles, and give them his Ordinances. And that this is a Priviledge, we see by that expression of the Apostle to the *Ephesians*, wherein he mentions it as a part of the dreadful misery of the *Ephesians*, that they were *Aliens to the Common Wealth of* Israel.

3. There was a third thing intended, and that is a believing Seed, such as should be truly Godly: and of this the Apostle speaks in Gal. 3. 7. *Know ye therefore that they which are of faith, are the Seed of* Abraham; so that all true Believers are his Seed in that sense. He is called *the Father of the Faithful*, all Believers are his Posterity. There were Multitudes that were truly Godly of *Abrahams* Seed, and all that are Godly are his Seed: they walk in his steps, they are the Seed of the Covenant, they are spiritually related to him. He was the Pattern and typical Head of that Covenant, in which we do all believe, the Pattern of Faith to us: He is called our Father. It is said of him, that *he believed against sense and reason*, this was not written for his sake alone, but for us also that we might follow his steps.

4. There was included in this Covenant an ingrafted Seed: it is the Apostles expression in *Rom.* 11. 17. I mean, a Seed not only of the *Jews*, but of the Gentiles. God did not only engage to *Abraham* that there should be a Church of his own natural Seed, and that there should be Saints of his natural Seed, but that the Gentiles should be ingrafted into his Covenant, and so become his Seed. *Thou being a wild Olive Tree wert grafted in among them, and partakest of the root and fatness of the Olive Tree.*

God did above and beyond the ordinary course of things, ingraft the Gentiles into that Covenant that he had once made with *Abraham*.

And thus you see what the Seed is which the Lord did promise in the Covenant, whereof Circumcision was the Seal. He did promise to give to *Abraham* that Seed, firstly and chiefly that Seed, who was the Son of God; and a Church-Seed, and a believing Seed, and not only a Seed of the Nation of the *Jews*, but

but a Seed ingrafted into that Grace and Covenant from among the Gentiles.

We have gone through two Branches of the Covenant: the third is this.

3. That God would give an Inheritance to him and them; this was the third part of Gods Covenant with him.

It is the greatest desire in nature to have Children, and it is a good desire, it is of God. And what do Parents desire next? a comfortable Inheritance for them: and this did the Lord promise to *Abraham*. And in that Text which hath been so often alledged, God first promises to make him exceeding Fruitful; and then, *I will give to thee and thy Seed after thee, the Land wherein thou art yet a Stranger*. The Lord promised an Inheritance, and that Inheritance was the Land of *Canaan*.

Now the Question is, whether this was a temporal or spiritual Inheritance?

Doubtless the Lord did not promise to *Abraham Canaan* meerly as a temporal Inheritance, but as a spiritual Inheritance. *Canaan* was not as other Lands are, a meer outward thing; but it was a typical Land, it was the Land of *Emmanuel*, it is the Land of Glory. *Canaan* was a Type of Heaven, and in that respect it was that they did so earnestly prize it, and look upon it as being Heaven in an earthly Shadow, therefore *Jacob* and *Joseph* must needs be buried there: therefore the Apostle assures us, they did seek a better Country, they professed themselves Strangers and Pilgrims here upon Earth; *They that say such things declare plainly, they seek another Country which is an heavenly one, wherefore God is not ashamed to be called their God.* It is a heavenly City, whose Builder and Maker is God: so that under that Shadow the Lord did promise Heaven to *Abraham*, and this was the third part of this Covenant. This Land of *Canaan* is called *the Mountain of Holiness*: what expression can be higher? *Dan.* 11. and therefore the Saints did look beyond that to another Country.

You see what the Covenant was, and what were the principal things and Branches of it: That God should be his God, that God should give him a Seed, and that God should give an Inheritance to him and them.

You see what the Covenant is that Circumcision doth relate to. Now the last thing that was propounded was this, what respect it is that Circumcision hath to this Covenant? *He gave him the Covenant of Circumcision.* For this, Note these five things.

1. Circumcision respects the Covenant as the Seal or Sacrament of Initiation into the Covenant.

The reason of this last question is, because that all the Ordinances and Institutions of those times, they did all relate to the same Covenant. Every Ordinance did, but with some peculiarity, with some special respect, and in a peculiar manner.

Now Circumcision hath this peculiar respect, it was the Sign of Initiation. The Scripture useth all those words, and they are fitly used *Rom.* 4. 11. it is called *a Sign and Seal of the Righteousness of Faith*: and all the seed Signs of the Covenant of Grace are Seals also; there are no *nuda Signa*. As they are Signs to represent: so they are Seals to ratify and confirm the Covenant of Grace, and the blessings of it, and also means to exhibit them, as you know the nature of Sacraments is so.

So then Circumcision it was a Seal and a Sacrament, in the way of a Type: it was *a typical Sacrament*. We have Sacraments now, but ours are not typical, are not shadows of good things to come, and of the Gospel and *Messias* yet to be exhibited, but it is past and done in our times: but Circumcision was such a Sacrament, as was to be a Type of the future exhibition of the Covenant and blessings of it: and it was the Type or Sign, or Seal and Sacrament of Initiation: or of entrance or solemn admission into the Covenant: for it was to be the first, preceeding the Passover, as you know it was appointed and ordained in *Exod.* 12. Circumcision was first to be administred: not that persons were admitted by Circumcision into the Covenant or Church of God; no, they were in the Covenant before, else they were not to be admited to Circumcision; they have no right to the Seals of the Covenant, that are not first in the Covenant.

It is a common mistake in our times, that many think that Baptism doth make a person a Member of the Church of God, it doth seal membership, or else they have no ground to have it administred to them: this is the first. 2. As

2. As holding forth the ſuffering of Jeſus Chriſt: he is the principal Seed whereof the Covenant ſpeaks.

Circumciſion was a bloody Sacrament, and the firſt blood that Jeſus Chriſt ſhed, was in Circumciſion: you know he was circumciſed the eighth day, and ſo it had a reſpect to that, to ſhadow forth that, and the whole ſtate of his humiliation: and ſo it was ſome part of that attonement and expiation that Chriſt made for our ſins.

It is not only the laſt act and the laſt ſuffering, the ſeparation of his Soul and Body; but all his ſorrow he underwent from the Cradle to his Grave: all theſe were parts of the price paid to Gods Juſtice for us. Now Circumciſion did foreſhew this, for it was a Sacrament very painful to the fleſh, and a Sacrament wherein ſome blood was ſhed in the circumciſed part.

3. It did in a ſpecial manner, ſhadow forth the great and glorious Righteouſneſs that we do receive by Faith, the Righteouſneſs of Jeſus Chriſt for our Juſtification. The Apoſtle is expreſs in Rom. 4. *He received the Sign of Circumciſion, a Seal of the Righteouſneſs of Faith.* Circumciſion was not a Seal to *Abraham* before he did believe, that were a ſtrange thing indeed: but in the true nature of the thing, and in the deſign and intendment of the Ordinance, it was a Sign and Seal of the Righteouſneſs of Faith.

We are juſtified by Chriſts Righteouſneſs, and that Righteouſneſs we believe in, is imputed to us for our Juſtification: therefore the Apoſtle diſputes very clearly and ſtrongly, That *Abraham* did receive Circumciſion after that he did firſt believe unto Righteouſneſs; and ſo Circumciſion was a Seal of that Righteouſneſs which he was poſſeſt of, before his Circumciſion: *Rom.* 4. for they were all to look to Chriſt by Faith, by virtue of their Circumciſion; and if they did not, it was their great ſin, and folly, and error, as indeed the carnal *Jews* did not: that is the third.

4. Circumciſion had a ſpecial reſpect to another great bleſſing of the Covenant, and that is, Mortification, or the cutting off the ſuperfluity of Naughtineſs and Corruption: therefore the Lord promiſes *to Circumciſe their hearts*, or to cut off the Fore-skin of their hearts, *Deut.* 30. 6. therefore he often blames them,

that

that they were not circumcised in heart. That shews that Circumcision did look at the work of Mortification in the heart: and not only at Mortification, but also at Holiness or Regeneration of the heart, life and whole man: it looks at the cutting off of the superfluity of sinful Corruption, therefore Corruption is expresst in that way of Uncircumcision: the unsanctifiedness of any part, is in Scripture expresst by the uncircumcisedness of it. *I am a man of uncircumcised lips*: you know his complaint, that is, corrupt, not so mortified as I should be. Act. 7. 51. *Ye stiff-necked, and uncircumcised in heart and ears.*

This is called the Circumcision made without hands; Col. 2. 11. *In whom also ye are circumcised with the Circumcision made without hands.* What doth he mean by this? but putting off the body of the sins of the flesh, through the Circumcision of Christ: this is the fourth.

5. It had a special respect to shew and shadow forth, the New Testament Ordinance of Circumcision. And what is the Ordinance in stead of Circumcision under the New Testament? It is Baptism: therefore the Apostle makes an expres parallel between Circumcision and Baptism. *Col.* 2. 12. he makes them to be the same: *Buried with him in Baptism, and circumcised with spiritual Circumcision.* For look as Circumcision was the initiating Seal then, so Baptism is now.

As in Circumcision there was cutting off the superfluity of the flesh: so in Baptism, there is a washing away of the filth of the body: they both respect Mortification. Thus you see in what particular ways and manners Circumcision doth respect the Covenant: and so you have seen both what the outward part is, what the inward part is, what the Covenant is, and in what particular manner it doth respect the Covenant: *He gave him the Covenant of Circumcision.*

And now all that I shall add, shall be this: Look as there was a gross abuse of the Ordinances under the Old Testament, of this Ordinance of Circumcision: so there is of our Gospel-Circumcision: look as this Ordinance of Circumcision might be made of none effect, and might be turned into a nullity, their

Circumcision

Circumciſion might become Uncircumciſion: ſo it is with many in their Baptiſm, their Baptiſm is no Baptiſm.

It is the Apoſtles complaint in Rom. 2. *If thou art Circumciſed, it profits thee, if thou be a keeper of the Law; but if thou be a breaker of it, thy Circumciſion is become Uncircumciſion.* Rom. 2. 28, 29. *For he is not a Jew, which is one outwardly, neither is that Circumciſion, which is outward in the fleſh: but he is a Jew which is one inwardly, and Circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God.* The ſame holds concerning this Ordinance which Circumciſion doth hold forth. He is not a Chriſtian which is one outwardly, neither is that Baptiſm which is outward in the fleſh: but he is a Chriſtian that is one inwardly, and Baptiſm is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God. The Apoſtles Scope, is to depreſs the external part of the Ordinance as of no worth and value, ſeparated from, or compared with, the ſpiritual part: ſo it is with our Ordinances, that we do enjoy under the New-Teſtament. What is the waſhing away of the filth of the body, if the heart be not waſhed? But it is, as Circumciſion was to them, an aggravation of their ſin and condemnation. *I will puniſh* (ſaith God *Jer.* 9. 25, 26.) *all them which are circumciſed together with the uncircumciſed.* Egypt *and* Judah *and* Edom, *and the Children of* Ammon *and* Moab, *and all that are in the utmoſt Corners, that dwell in the Wilderneſs; for all theſe Nations are uncircumciſed, and all the houſe of* Iſrael *are uncircumciſed in heart.*

So God will puniſh the Baptiſed with the Unbaptiſed together. For many people are unbaptiſed in the fleſh, and many of the houſe of *Iſrael*, many profeſſing Chriſtians are not baptiſed in heart. They have the Circumciſion, but not the Covenant of Circumciſion; they have the Water, but not the Spirit of Baptiſm. Therefore take heed of ſeparating the outward part from the inward part of the Ordinance, do not reſt in the external privilege, but look after the ſpirit and bleſſing of every Ordinance: get God to waſh thy heart, and the heart of thy Seed. 'Tis not enough to have thy body waſhed, if thy heart and ſoul be not waſhed from its filth.

The

THE GOSPEL OF THE SACRIFICES.

June 14. 1668. Levit. 7. 37, 38.

This is the Law of the Burnt offering, of the Meat offering, and of the Sin offering, and of the Treſpaſs-offering, and of the Conſecrations, and of the Sacrifice of the Peace-offerings, &c.

THe *Perpetual Statutes* of the Law of Ceremonies, have been referred to Five general Heads.

1. The initiating Seal of Circumciſion.
2. The legal Offerings and Sacrifices and Purifications.
3. The Temple.
4. The Prieſthood.
5. The Feſtivals.

Of the initiating Seal of thoſe times, we have formerly ſpoken from *Act.* 7. 8.

That which next follows in the method propounded, is the legal Offerings, concerning which the Text lays down two Aſſertions or Points of Doctrine.

1. That

1. That there was a divine Inſtitution and Command of God for the Offerings and Sacrifices that were under the Law.
2. That there were ſix kinds or ſorts of propitiatory Sacrifices under the Law, *viz.* the Burnt offering, *&c.* this is the Scope of *verſ.* 37. The former Doctrine is the Scope of the 38: but that which is laſt mentioned in the words of the Text, is firſt in order of Conſideration.

Doct. 1. That there was a divine Inſtitution and Command of God for the Offerings and Sacrifices that were under the Law.

The Text indeed ſpeaks properly of propitiatory Sacrifices: but there is a general truth in the Propoſition concerning all their Sacrifices, and all the ſorts and kinds of them.

This Book of *Leviticus* begins thus, *And he called* Vaikra: that is, the Lord he called by an audible voice from his dwelling Place the Throne of his Glory, which was upon the Mercy Seat between the *Cherubims*, as he had promiſed *Exod.* 25. 22. ſee *Numb.* 7. 89. It is true, it is ſaid *Jer.* 7. 22. concerning Burnt-Offerings or Sacrifices, that *God commanded them not*, &c. But the ſenſe and meaning is comparative, though the Grammar of the words ſound as if it were negative. It cannot be explained better than the Old Note hath done it: ſhewing, that it was not his chief intent and purpoſe, that they ſhould offer Sacrifices, but that they ſhould regard wherefore they were ordained, to wit, to be joyned to the word as Seals and Confirmations of Remiſſion of ſins in Chriſt; for without the word they were vain and unprofitable.

To open this Doctrine a little to you, we muſt firſt conſider what a Sacrifice or an Offering is.

Now an Offering in general, is any thing preſented to the Lord to become peculiarly his, and to be typical of Chriſt and Goſpel Myſteries.

The former part of the Deſcription extends to Anti typical Offerings, as well as typical; to Goſpel, as well as legal Offerings: for our Souls and Bodies and all our Services are offered and preſented to the Lord, but not as Types and Shadows of another Goſpel; but they become his in a ſpiritual and peculiar

propriety, as theirs of old did. Their Offerings by being offered became the Lords, they preſenting, and the Lord accepting them: therefore they are called Holy, as being ſeparated to the Lord, ſeparated and ſet apart from common uſe to holy uſe.

Hence they are called Gifts, *Qorbanim*, as being given to the Lord: *à Qarab, appropinquavit:* ſo in in the Text, their Oblations or their *Corbans*, ſee *Mark* 7. 11.

All this holds true of Goſpel Offerings under the New Teſtament: but the Legal Offerings were ſet apart for God, with reſpect to Chriſt and his great Sacrifice and Offering of himſelf up unto God for us: they all had ſome Relation to this, either as to the thing it ſelf, or the bleſſed Effects and Fruits of it.

Some have diſtinguiſhed them into three ſorts.

1. Such as were offered at the Brazen Altar, or the Altar of Burnt-Offering: which repreſented the Death and Sufferings of Jeſus Chriſt.

2. Such as were offered in the Sanctuary, more near to the Holy of Holies, *viz.* the Shew-bread, and the Incenſe at the Altar of Incenſe: which had reſpect to his Intercеſſion for us at the Throne of Grace, in the virtue, and by the merit of that Sacrifice which he before had ſhed and offered up to the Juſtice of God for us.

3. Such as were offered in the Holy of Holies, where the High Prieſt came upon ſome extraordinary and ſpecial occaſions: which did repreſent the full attainment of the ends of both the former, namely, our full Acceſs unto, and Communion with God through the influence both of the Death and Oblation, as likewiſe of the Prayers and Intercеſſion of our Lord Jeſus Chriſt for us.

The two latter of theſe we ſhall ſpeak unto, when we come to thoſe parts of the Temple where theſe Services were to be performed: but the firſt ſort, *viz.* the Sacrifices and Offerings at the Brazen Altar we are now to ſpeak unto.

Theſe Sacrifices that were offered at the Brazen Altar, are commonly diſtributed into two ſorts: Propitiatory and Euchariſtical; ἱλαστικὰ & εὐχαριστικά, or Sacrifices of Expiation and Sacrifices of Thankſgiving, *Pſal.* 107. 22. It

It is the former ſort whereof the Text ſpeaks; and they are here called *Corbans*, a Term which (as ſome affirm) is uſually appropriated to this ſort of Offerings, though the notation and original ſignification of it be more general.

For the opening whereof unto you, I ſhall firſt give you a ſhort deſcription of them, and then annex ſome additional Rules for the further enlightning and illuſtration of them.

And firſt you may ſee the nature of them in this ſhort deſcription: theſe propitiatory Sacrifices were Holy of Holineſſes, or Offerings moſt holy to the Lord, for attonement, or for the appeaſing of his Wrath by the deſtruction of the Sacrifice, to ſhadow forth the true atonement and expiation of ſin by the death of Jeſus, and our Reconciliation to, and Communion with God through him.

1. That they were Holy of Holineſſes, or Offerings moſt Holy to the Lord: it is the Phraſe which the Scripture uſeth concerning them, *Lev.* 2. 3, 10. So are called in the Law thoſe ſacred things which ought not to be touched, and thoſe Meats whereof none were to eat, but only the conſecrated Prieſts in the holy Place, near the Altar. *Deodat. in loc. quodeſh quodeſhim*: only there is ſome limitation about the Peace-Offering, of which afterward.

It is a diſtinction that doth occur in Lev. 21. 22. *He ſhall eat the bread of his God, both of the moſt holy, and of the holy.*

The old Note is this, the moſt Holy, as of the Sacrifice for ſin: the Holy, as of the Tenths and Firſt Fruits.

[*Deodat.* thus, moſt Holy] as were the Shew-Bread, the Meat-Offerings, the parts of Sin-Offerings, and Treſpaſs-Offerings.

[Holy] ſuch as were the Firſt Fruits, Tithes and Offerings of Thankſgiving.

By Holy of Holineſſes, is meant moſt Holy: that Language elegantly expreſſing the ſuperlative Degree by ſuch a reduplication: as King of Kings, Song of Songs, Heaven of Heavens, that is, the moſt excellent in their kind: ſo Holy of Holies, that is, moſt Holy.

The other ſort are but Holy, or holineſs of Praiſes, *quodeſh hillulim*:

hilluliim: as the Phraſe is in Lev. 19. 24. *Ye ſhall count the Fruit thereof as uncircumciſed three years, but in the fourth year all the Fruit thereof ſhall be Holineſs of Praiſes to the Lord.*

The ground of this double degree of Holineſs ſeems to be chiefly this: the more immediat and direct Relation they had to the Perſon, Actions, and Sufferings of the *Meſſiah*, the more holy theſe legal things of old were: therefore theſe Sacrifices of Expiation, relating directly to the great work of our Redemption and Reconciliation unto God by the death of his Son, they were Holy of Holineſſes unto the Lord.

2. The end of them was attonement of their ſins, or appeaſing the offended Juſtice of God: hence they are ſaid to have *a ſweet ſmell*, *Lev.* 1. 9. *Gen.* 8. 21. This is the Phraſe, *Lev.* 1. 4. *Lecapper*, *to make atonement*, applyed to Chriſt *Rom.* 3. 25. 1 *Joh.* 2. 2. and it is a Phraſe often uſed.

Hence ariſeth the diſtinction of Sacrifices, from their ends and uſes; ſome being for Atonement, as theſe whereof we now ſpeak; and others for Thankſgiving, of which ſomething may be ſpoken hereafter if the Lord will.

God is angry with Sinners, Juſtice is provoked and burns like Fire: therefore ſome ſatisfaction muſt be made, that Juſtice may be ſatisfied, and God atoned and reconciled to the Sinner.

3. This atonement was made by the death or deſtruction of the Sacrifice: this is the nature of all propitiatory Sacrifices, nothing can atone God, nothing can appeaſe offended Juſtice, but Death and Deſtruction. The Sacrifice muſt be deſtroyed, either in whole, or in part; and this was done by Fire.

Hence they are called Fire-Offerings, or Offerings made by Fire: אישי *Ignitiones*, Fireings: *Oblatio ignita.*

And if they were living Creatures, they muſt be ſlain and killed: hence called *Zebachim*, in Greek θυσια, as much as to ſay, a ſlaughtered Offering: in which ſenſe *Zebach* is contradiſtinguiſhed unto *Mincha*, the former being of living Creatures, the latter of Meat and Drink: but in both there was a deſtruction of the thing ſacrificed, either by Fire, if it were of Inanimate things: or if it were a living Creature, both by Blood and Fire.

4. The

4. The end and deſign of all this, was to prefigure and repreſent the death of Jeſus Chriſt, and our Reconciliation unto God thereby: for the Law had threatned Death for Sin, and *the blood of Bulls and Goats could not take away ſin.* Heb. 10.

Some of the very *Pagans* have had ſo much glimmerings of Light, as to ſubſcribe to the Truth of this: and thence Satan triumphing over the fallen Sons of men, and abuſing and perverting their convictions, ſeduced them in the diſtreſs and horror of their Conſciences, even to Sacrifice men to appeaſe their angry gods: wherein the acted upon this Principle, *Quod pro vita hominis niſi vita hominis reddatur, non poſſe aliter Deorum immortalium numen placari arbitrantur.* as Cæſar *de Bell. Gal. lib. 6.* reports of the ancient *Druids*: they thought that unleſs the life of man were ſacrificed for his life, the Deity of the immortal Gods could not otherwiſe be appeaſed. *Vid* Lee Temple *pag.* 332. *Homer* alſo *ibid.* wherein the old *Pagans* had more Light than the Apoſtate *Jews* have at this day.

Chriſt therefore is called *a Sacrifice* Epheſ. 5. 2. 1 Cor. 5. 7. *Chriſt our Paſchal Lamb is ſacrificed for us.*

And as they refer directly unto Chriſt himſelf: ſo the Scripture teacheth us to apply them in a lower way to the Saints alſo, whoſe ſouls and bodies and ſervices are living Sacrifices, acceptable unto God through Jeſus Chriſt, *Rom.* 12. 1. *Heb.* 13. *with ſuch Sacrifices God is well pleaſed.*

The Sacrifice of Chriſt doth *placare Deum*, appeaſe an incenſed God: our Sacrifices do but *placere Deo*, pleaſe an appeaſed God.

Thus you ſee the Deſcription made good in theſe Four things put together, wherein you ſee the nature of theſe Legal Offerings and Sacrifices, that they were Holy of Holineſſes, or Offerings moſt Holy to the Lord, for atonement, or for the appeaſing of his Wrath by the deſtruction of the Sacrifice, to ſhadow forth the true atonement and expiation of ſin, by the death of Jeſus Chriſt: and ſo much for the nature of them, which was the firſt Enquiry. For further Rules of illuſtration which was the ſecond, take theſe Propoſitions.

Prop. 1 That the Inſtitution of them, was preſently after the

Sin

Sin and Fall of man: but the renewed Inſtitution and further Direction and Regulation of them, was by *Moſes* unto *Iſrael*.

I ſay the firſt Inſtitution of them, was preſently after the Sin and Fall of man: for there neither was, nor could be any uſe of them before.

The firſt Intimation, (though ſomewhat obſcure) that we have of them, is in Gen. 3. 21. *the Lord made them Coats of Skins and cloathed them*, but they could not wear the Skins until the Beaſts were ſlain: and ſlain they were (it is like) for Sacrifice, there being no need of them for Food at that time, nor any mention of the uſe of ſuch Food till *Noahs* time after the Flood, *Gen.* 9.

But we read of Sacrifices more plainly, *Gen.* 4. 4. where *Abel* is ſaid to have *brought an Offering to the Lord of the firſtlings of his Flock, and of the fat thereof*, which, being a Godly man, he neither would nor durſt have done, had not the Lord appointed it: ſo likewiſe *Noah* Gen. 8. 20, 21. *builded an Altar unto the Lord, and took of every clean Beaſt, and of every clean Fowl, and offered Burnt Offerings on the Altar. And the Lord ſmelled a ſweet ſavour*: ſo *Abraham*, *Iſaac*, *Jacob*.

Gods acceptance of *Noahs* Sacrifice, and before that of *Abels*, is a ſufficient proof and evidence of his having inſtituted and appointed them: for *Cultus non inſtitutus, non eſt acceptus*, Worſhip not commanded is not accepted.

See likewiſe *Exod.* 10. 25. and 18. 12. where they were uſed among the *Jews*, before the giving of the Law upon Mount *Sinai*.

But from this ancient Inſtitution, with ſome further help from the *Jews*, the Heathen had a traditional dead knowledg of this Truth: but as they forgat and loſt the true Object to whom they ſhould have offered up their Sacrifices, ſo they had nothing but a dead form of Sacrifices, wholly perverted from their true and right end and uſe: therefore God by *Moſes*, reſtores and renews this great inſtitution; therefore the Text ſaith *verſ. ult. This is the Law which the Lord commanded* Moſes, *in the day that he commanded the Children of* Iſrael *to offer their Oblations unto the Lord*.

The Inſtitution was ſo corrupted, that there was need of ſome renewed

renewed Light and Reformation about it: but being of ſo great Antiquity before there was any Tabernacle or Temple, or Prieſthood, or Feſtivals appointed: therefore I put Offerings and Sacrifices before the reſt, the Inſtitution of them being much more ancient.

Prop. 2. In this renewed Inſtitution and Regulation of their Offerings and Sacrifices, there were ſundry Adjuncts and Ceremonies, ſome whereof were required, and ſome ſeverely forbidden to be added to them, all which were myſtical and ſignificant. It may be truly ſaid of them which hath been falſly boaſted concerning humane Ceremonies, that they be neither dark nor dumb, but myſtical and ſignificant, and fit to ſtir up the dull mind of man to the remembrance of his duty towards God, by ſome ſpecial and notable ſignification, whereby he may be edified. They had their ſpiritual ſignifications by Gods intendment and appointment, (as indeed it is Gods prerogative to appoint myſtical and ſignificant Ceremonies in his Worſhip.)

That they had ſo, will appear in the Particulars, both *ex natura rei*, from the very nature of the thing it ſelf, and by conference of ſundry other Scriptures, by the Light whereof, we muſt ſearch and find out the Interpretation.

They may be interpreted and applyed (many of them) to the Church, in a ſecondary way, in regard of the union and communion it hath with Chriſt, as well as unto Chriſt himſelf primarily and chiefly. The Adjuncts required and annexed to them were many, which will come to be ſpoken to, when we come to the ſeveral ſorts and kinds of Sacrifices: only ſome Generals may be now mentioned, deferring the explication of them, to the places where their Inſtitution is firſt mentioned. As,

1. They were all tyed and appropriated by divine Inſtitution, *to the Brazen Altar at the door of the Tabernacle.*

This was a new addition in *Moſes* his Reformation: for they had Sacrifices (as hath been ſhewed) from the firſt Promiſe of the Goſpel, after the entrance of Sin: but there was no Tabernacle, nor one only Altar appointed and inſtituted, till *Moſes* his time.

2. They

2. Another appurtenance of all the Sacrifices was Salt, *Levit.* 2. 13. *Mark* 9. 49. *every Sacrifice is ſalted with Salt.*

3. Muſick, Temple-Muſick both Vocal and Inſtrumental, whereof the former ſort indeed was Moral, but the latter, Ceremonial. While the Sacrifices were offering, the Trumpets were ſounding, and other muſical Inſtruments.

4. Incenſe. As ſoon as they had offered the Sacrifice, and the Muſick and Trumpets ceaſed, the Prieſt went into the Holy Place to offer Incenſe, and the people without prayed.

5. Many ceremonious Actions, partly of the Sinner that brought the Sacrifice, but chiefly of the Prieſts and Levites in ordering and ſacrificing of it: and here (amongſt the reſt) the Ceremonies of Purification from legal and ceremonial Uncleanneſs, may come to be conſidered: ſuch as theſe, were the Adjuncts required.

The Adjuncts forbidden, were in general any conformity or complyance with the *Pagans* in their Rites and Ceremonies; Deut. 12. 4. 30. 31. 32. *Ye ſhall not do ſo unto the Lord your God What thing ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.* ſo *Rev.* 14. 9, 10. complyance with Popiſh Worſhip is forbidden, under pain of Gods Wrath.

Particularly two things were ſeverely interdicted and forbidden in all their Sacrifices, (except ſome peculiar Caſes, of which afterwards) Leaven and Honey, *Levit.* 2. 11. the myſteries of all which, we ſhall endeavour to open to you by the help of Chriſt, in our further progreſs upon this Subject.

Prop. 3. The occaſions upon which they were to be offered, were of all ſorts; I ſhall but inſtance in four Heads of things. As,

1. When under guilt of ſin; for this was the direct intent and ſcope of them all, they were to offer a Sacrifice for Reconciliation.

Confer ſer. of the Burnt-Offering on Levit. 1.

2. For the obtaining of any needful Mercy, and for the preventing and removing of any Judgment or Danger, either impending or inflicted: as 1 Sam. 7. 9, 10. Samuel *offered a Lamb for a Burnt Offering*, and it found great acceptance with God, when *Iſrael* was fighting againſt the *Philiſtins*.

So

So the *Iſraelites Judg.* 20. 26. when ſeeking unto God by Faſting and Prayer, for Succeſs and Victory in their War againſt the *Benjamites.*

So *David* to remove the Plague, 2 *Sam.* 24. *ult.*

The neglect whereof in great Enterpriſes, hath ſometimes cauſed a good Cauſe to miſcarry, as *Judges* 20. 26. this ſeems to have been one of the fatal Errors in their management of it the two former times: for we read not that they offered Sacrifice, till their third attempt.

3. To teſtifie their Joy and Thankfulneſs for Mercies received; as *Noah* when he came out of the *Ark*, *Gen.* 8. 20. and *Solomon* when he had obtained Wiſdom, 1 *King.* 3. 15.

4. In the inſtituted ſeaſons of them; for beſides Vows and free Will Offerings, upon ſuch emergencies of Providence as thoſe before mentioned, there were many Caſes wherein they were inſtituted and required: as when a Prieſt was to be Conſecrated, an unclean Perſon to be Purified, any Feſtival or Holyday to be Celebrated: they had all their reſpective Sacrifices and Offerings appointed by the Law.

Thus you ſee the nature of theſe Legal Sacrifices, as alſo the firſt Inſtitution, the adjuncts and occaſions of them.

As to the ſeveral ſorts and kinds of them, the next Doctrine will inform you, *viz.*

Doct. 2. That the Sacrifices of Propitiation under the Law, may be referred to theſe ſix kinds or ſorts: namely, the Burnt-Offering, the Meat Offering, the Sin Offering, the Treſpaſs-Offering, the Offering of Conſecrations, and the Sacrifice of the Peace Offerings.

They are, and may be ſeveral ways diſtinguiſhed and diſtributed; but I ſhall content my ſelf at preſent with this diſtribution in the Text, and ſhall ſpeak unto them (as the Lord ſhall enable me) in the order wherein the Text hath ſet them down before us, the Words whereof are a ſhort recapitulation of the general Heads of the ſeven firſt Chapters of this Book; all which treat upon theſe ſeveral ſorts of Sacrifices and Offerings, with the Rules and Rites appertaining to them; which, having been

delivered and laid down at large, the Text concludes and winds up all thus, *This is the Law of the Burnt-Offering and of the Meat-Offering*, &c.

Quest. Wherein lay the difference between these several kinds and sorts of Sacrifices?

Answ. There were some things wherein they all agreed, namely, in all those general things before mentioned, in the description and explication of them. As,

1. They were all offered at the Brazen Altar, and so were Offerings of a lower nature also. But,

2. These were all *Qudesh Quodeshim* most Holy, Holy of Holinesses.

3. They were all *Ishim*, Offerings made by Fire.

4. They were all Propitiatory, they did serve for Expiation and Atonement: therefore they differed not in the general nature, or in the general scope and intent of them, which was the same in all; namely, to shadow forth Christ in his death, as the true Sacrifice for our sins, and in other mysteries of his Wisdom and Grace and Love, in the Gospel of our Salvation.

But the difference consists in three things.

1. Partly in the different matter of them; as an *Oxe* or a *Sheep* in some, Flower and Wine in others of them.

2. Partly in the particular Ends and Designs and Occasions of them; some being for sins of Ignorance, as the Sin Offering: some for sins against Knowledg, as Trespass Offerings: some for Consecration of the Priests, &c.

3. Partly, yea principally in the different Ceremonies accompanying them: some were cut in pieces, as *Sheep* and *Oxen*: but some were only slit in the middle, but not cut asunder, as Birds. And various other Ceremonies there were, as you will see further when we come to open and explain the several sorts and kinds of Sacrifices. At present I shall conclude with two words of use, from all that hath been said.

Use 1. Let us learn this great Lesson, to keep close to the Rule of divine Institution in matters of Worship.

I beseech you mark the Text, how emphatical the expressions

ons are, *This is the Law of all the several sorts of Sacrifices which the Lord commanded Moses, when he commanded the Children of Israel to offer their Oblations*, &c. As they did nothing but what the Lord commanded *Moses*, so we should do nothing, but what Christ hath commanded us. Make that your great enquiry in all things, that concern the Worship of God; hath the Lord commanded it? Is the Command gone forth from Mount *Sion* for it, Yea or No? The Apostles were limited *Mat.* 28. *ult.* in their preaching, to teach only what Christ had commanded them; had they taught their own Inventions, they had exceeded their Commission; they had not been faithful to their Trust; but they were faithful in teaching and transmitting to the Churches, what the Lord himself had taught and commanded them: 1 Cor. 11. 23. *What I received of the Lord, that I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread*, &c.

When a Minister baptiseth with the sign of the Cross, or any such like superstition, he cannot say, I received this from the Lord. Practise nothing which the Word doth not require; omit nothing that the Word doth require, whatever worldly troubles or dangers you incurr.

Use 2. See the worth and value of the Sacrifice of Jesus Christ, and the necessity of it for the Justification and Salvation of lost Sinners. For what was the meaning of all these Offerings and Sacrifices whereof they had so great a multitude, and so many several sorts and kinds of them under the Law, but to lead us by the hand to Jesus Christ, to the true Sacrifice and Atonement that is in his death and blood: for *he is the Propitiation for our sins.* 1 Joh. 2. 2. This was the scope and design of them all; for it was impossible that such Sacrifices should do the work of making satisfaction to Divine Justice, and reconciling God and sinners; therefore they were not to terminate their thoughts there, but to look beyond them to Jesus Christ, in whom both we and they are reconciled to God. That this was the Scope of them, appears throughout the New Testament; therefore Christ is called *a Sacrifice*, Ephes. 5. 2. and *a Propitiation for our sins*, 1 Joh. 2. 2.

And hence the Apostle so argues, Heb. 9. 13, 14. *If the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Conscience from dead works to serve the living God?*

THE GOSPEL OF THE BURNT-OFFERING.

June 21, and 28. 1668.

Levit. Cap. 1.

Of the Burnt Offering. Vola

THE first sort of *propitiatory Sacrifices* under the Law, is *the Burnt Offering*; this is set down first in that enumeration of them, *Lev.* 7. 37. and taught first in this Book, as being the chief and of most common and continual use.

I shall speak to it somewhat the more largely, because it will give Light unto the other sorts of Sacrifices that follow, wherein we may be more brief.

The Institution of it being recorded in this place, I know not how to speak to it better than in the way of an Exposition upon this Chapter, borrowing also some further Light out of other Scriptures, and out of other Chapters of this Book, and particularly

cularly the 6th. where some things are further explained.

It is called the Burnt-Offering, or the whole Burnt-Offering, because it was to be wholly burned and consumed in the fire, except only the Skin. In Hebrew עלה from the Root עלה *ascendit*, because being wholly burnt, it ascended and went up to Heaven in smoak and vapour; in Greek ὁλοκαύτωμα ὁλοκάυτον.

The special occasions upon which it was to be offered, were many and various; they may be referred to three Heads. *Custom in Lev. 7. 37, 38. of the general occasions of Sacrifice.*

1. Such as were providential, as upon all emergent occasions, when they had Guilt, or Judgments to be removed or prevented, or Mercies to be bestowed and acknowledged.

Of these, see *Lev.* 22. 18.

2. Such incidental occasions wherein they were required by the Law, as *at the Consecration of Priests*, Exod. 29. 18. *And of the Levites*, Numb. 8. 12. *At the Purification of unclean persons*, and upon several other occasions.

3. At their stated Festivals and appointed Seasons, which were both dayly, weekly, monthly, and anniversary, of which hereafter. Amongst the rest, there was a constant Burnt-Offering every day, or rather two Burnt Offerings, the one in the morning, and the other at evening, *Exod.* 29. 38, 42. *Numb.* 28. 3, 4. called the *Juge sacrificium*. תמיד whereof *Daniel* speaks, how it was profanely interrupted by *Antiochus*, *Dan.* 8. 11, 12.

The end of it (as of the rest) was atonement, reconciliation and remission of sin; Vers. 9. *a Savour of Rest, or a sweet Savour.* For as a sweet smell refresheth and quieteth the Senses: so Christs Oblation appeaseth Gods Spirit, *Ainsw. in loc.* Hence is that Phrase, Ezra 6. 9, 10. *Sacrifices of Rest*, or of sweet Savours to the God of Heaven; so Ephes. 5. 2. *Christ gave himself for us, an Offering, and a Sacrifice to God for a sweet smelling Savour.*

The Laws and Ordinances of the Burnt-Offering were either concerning the matter of it, or the actions to be performed about it; which being different, according to the different matter

of

of it, will come in under the ſeveral ſorts of matter whereof the Sacrifice was to conſiſt, which was in general clean Creatures.

This Rule was to be obſerved in all the Sacrifices; and it was very ancient; for we read of this diſtinction of Beaſts into clean and unclean, even in *Noahs* time, *Gen.* 7. 2. and *Gen.* 8. 20.

There were two ſorts of cleanneſſes of the irrational Creatures, clean for Sacrifice, and clean for Food.

Of the cleanneſs for Food, we read in *Lev.* 11. which ſeems to have been then firſt appointed; for to the Sons of *Noah* there is no ſuch reſtriction given, but a large and general Commiſſion to eat any wholeſome Fleſh. Gen. 9. 3. *Every moving thing that liveth, ſhall be Meat for you.*

But the cleanneſs and uncleanneſs for Sacrifice, ſeems to have been from the very firſt Inſtitution of Sacrifices.

The Rule whereof in general is this, that there were no wild Beaſts or Fowls, no ravenous carnivorous Beaſts or Birds of prey allowed in Sacrifices, but ſuch as were of the milder ſort. The reaſon whereof, is thought to be partly from their Properties, being more harmleſs and innocent, more uſeful and profitable, and ſerviceable Creatures to mans uſe, and ſo fitteſt to ſignifie the like things in Chriſt, and in his people: and partly becauſe of mans peculiar poſſeſſion and propriety in them, being more fully in his power and poſſeſſion, than the wild Beaſts of the Field. Or if no reaſon for it could be aſſigned, we muſt acquieſce in the ſupreme Authority of God, ſo ordaining and appointing: as why not a *Hen*, as well as a young *Pidgeon*.

How abominable it was to tranſgreſs in the matter of their Sacrifices, you may ſee by thoſe expreſſions in Iſai. 66. 3. *He that killeth an Ox, is as if he ſlew a man: he that ſacrificeth a Lamb, as if he cut off a Dogs neck: he that offereth an Oblation, as if he offered Swines blood.* In all which, the Lord expreſſeth the greateſt deteſtation by thoſe Reſemblances and Compariſons.

But in this the Heathen greatly corrupted themſelves; for as they forgat and loſt the true Object of Worſhip, offering their Sacrifices to Devils, and not unto God, 1 *Cor.* 10. 20. So they ſacrificed

sacrificed all sorts of Creatures, without any difference of clean or unclean, even Swine, wherein the *Jews* also did corrupt themselves, at least so far as to the eating of it, as appears out of *Isai.* 65. 4. yea, they proceeded so far as to Sacrifice men; *their Sons and Daughters* (an horrible thing) *which the Lord commanded not, and which never came into his heart.* Jer. 7. 31. For as it was not possible that the blood of *Bulls* and *Goats* should take away sin: so neither could the blood of man do it, but only of that man who is God also, *Act.* 20. 28.

The matter of the Burnt-Offering which was approved and appointed of God, was of three sorts: *Of the Herd*, that is, the bigger sort of Cattel; and *of the Flocks*, that is, the lesser sort of Cattel, and *of the Fowls*: and so this Chapter divides it self into these three parts.

1. The Burnt-Offering of the Herd, to *vers.* 10.
2. The Burnt-Offering of the Flock, *vers.* 10. to *vers.* 14.
3. The Burnt-Offering of Fowls, *vers.* 14. to the end.

1. The Burnt-Offering of the Herd; we may here consider the matter of it, and the Actions to be performed about it.

1. The matter of the Offering is *a Bullock, a Male without blemish*, vers. 3. see this Law repeated and confirmed, *Lev.* 22. 20, to 24. see *Mal.* 1. 7, 8, 14. And being so vehemently insisted on, we may well think it is not without some special mystery: the Best and most Perfect, is fittest for so great a God.

Moreover this did also figure and represent Jesus Christ his perfection in himself, and ours in him. He was *a Male, and without spot or blemish.* 1 Pet. 1. 19. a Sacrifice of absolute purity, and perfection.

And the like expressions are used concerning Christ mystically, in Ephes. 5. 27. *without spot or wrinkle, or any such thing, holy, and without blemish*: we shall be so perfectly at that day. And in this life (in some degree) there is a perfection of sincerity here; there is a blameless spotless Conversation.

As the Burnt-Offerings of old: so should we and all our Sacrifices and Offerings to the Lord be. We should serve him with the best we have, the best of our time and strength, the vigor

of

of our ſpirits, the utmoſt improvement of all our abilities in his Service, and to his Glory: we ſhould ſacrifice all to him.

2. The actions to be performed about it: for the Lord was pleaſed to ordain and appoint ſundry myſtical and ſignificant Rites and Ceremonies, to be uſed about the Burnt-Offering, which were full of Teaching, and ſpiritual Myſtery.

For what hath been vainly and falſly boaſted and arrogated to religious Ceremonies of mens deviſing, it is moſt true concerning theſe divine Ceremonies: That they be neither dark nor dumb, but myſtical and ſignificant, and fit to ſtir up the dull mind of man to the remembrance of his Duty toward God, by ſome ſpecial and notable ſignification, whereby he may be edified.

I ſhall enumerate them with ſome ſhort hints of Inſtruction from them, in nine Particulars, as they lie before us in the Text, which mentions at leaſt nine ceremonial Actions about the Burnt-Offering.

1. The Offerer was to bring it to the door of the Tabernacle of the Congregation, before the Lord.
2. Lay his hand upon it.
3. The Prieſt muſt kill it.
4. He muſt pour out the Blood and ſprinkle it round about.
5. Flay and cut it in pieces.
6. The Pieces to be ſalted.
7. The Legs and Inwards waſhed.
8. All muſt be laid upon the Altar and burnt with Fire. And,
9. The Aſhes carried out of the Camp into a clean place.

1. The Offerer was *to bring it to the door of the Tabernacle of the Congregation, before the face of the Lord.* verſ. 3. Great weight is laid upon this, *Lev.* 17. 1, 2, 3, 4, 5, 6, 7, 8, and 9.

We may learn three or four things out of this.

1. Here was a voluntary act of the Offerer: for the Prieſt was not to go to him to fetch it, but the man himſelf is to bring it *verſ.* 3. of his own voluntary will: ſo Chriſt dyed willingly, and *offered up himſelf a Sacrifice* and a whole Burnt Offering *unto God for us,* Epheſ. 5. 2. Joh. 10. 18. *I lay down my life of my ſelf:* ſo ſhould we in all our Services be a willing people; we ſhould come before

before the Lord with willing minds, when we preſent our *Corbans*, our Gifts, Services and Oblations to him: *God loves a cheerful Giver*, 2 Cor. 9. 7.

2. This leads us by the hand, and points every way to Jeſus Chriſt as the cauſe of our acceptance with the Lord: in that they were to bring it to the door of the Tabernacle of the Congregation, to be offered upon the Altar which ſtood there.

For Chriſt is both the Door and the Tabernacle, and the Altar, and the Prieſt: *He is the door of the Sheep.* Joh. 10. 7. And he is *the true Tabernacle and the Sanctuary which the Lord hath pitched, and not man.* Heb. 8. 2. *A greater and more perfect Tabernacle not made with hands.* Heb. 9. 11. And he is *the Altar.* Heb. 13. 10. *which ſanctifies the Gift*, and makes it accepted, *Mat.* 23. 19. And Chriſt is the Prieſt alſo, that preſents and offers up our Sacrifices to the Lord: He is often called a Prieſt, and our great High Prieſt.

This therefore teacheth us, That all our acceſs unto, and acceptation with the Lord, is only in and through Jeſus Chriſt: it is through him alone that our Services and Sacrifices are accepted: there is no acceptance out of Chriſt. For he that neglected this, was *to be cut off.* Lev. 17. 8, 9.

3. They are to bring it hither *before the face of the Lord*, or the preſence of the Lord: this refers to the holieſt of all, where God dwelt, and where his preſence did appear.

So the meaning is, that we are to ſee God in all our Services, and to eye the preſence of God, and that he is to be ſeen there, and there only, even in and by the Lord Jeſus Chriſt. Luk. 1. 75. *that we might ſerve him before him*— 2 Cor. 4. 6. *the Light of the Knowledg of the Glory of God, in the face of Jeſus Chriſt.*

4. The Tabernacle was a Type of the Church, which is often called the Tabernacle and Temple and Houſe of God. We are to worſhip God in his Church, *in the Aſſemblies of his people.* Heb. 10. 25. and 12. 22, 23. So much for the firſt ceremonial Action about the Burnt-Offering.

2. The Sinner that brought the Sacrifice, was *to lay his hand upon the head of it.* verſ. 4. this was not required in the Sacri-

fice of Fowls, but only of Beaſts, ſee the like *Exod.* 29. 10

There is ſome controverſy here, whether he was to lay on his right hand or his left hand, or both; but ſeeing it is in the ſingular Number, and ſeeing it is expreſly commanded *that the Prieſt ſhould lay on both his hands*, Lev. 16. 21. that is, both for his own ſins and the peoples: therefore it is thought by ſome not improbably, that when any of the people offered, he laid on but one hand.

But whether the right, or the left? We may ſuppoſe that whatſoever was not limited by God, was left at liberty. This Ceremony relates to the confeſſion of ſin, and the tranſlation of the guilt of it upon the Sacrifice: the Offerer in this Ceremony disburthening himſelf of ſin, and putting over his own Guilt upon the Sacrifice; ſo it is explained Lev. 16. 21. *He ſhall lay on his hands, and confeſs over him the Iniquities of the Children of* Iſrael.

So *Chriſt hath born our ſins, and carried our ſorrows.* Iſa. 53. 4, 5. And we are to confeſs our ſins over him by Faith in Chriſt; and through the blood of his Sacrifice, it ſhall be forgiven us, 1 *Joh.* 1. 7, 9.

3. The Sacrifice muſt be *killed and ſlain, and that upon the north ſide of the Altar.* verſ. 5. and verſ. 11.

It is queſtioned here, who did this; whether he that brought the Offering, or the Prieſt? But doubtleſs it was the Prieſt; for it is ſaid of him that kills the Offering, that *he ſhall flay it.* verſ. 5, 6. but that was the Prieſts work.

And to the killing of the Sacrifice of Beaſts, anſwers *the wringing off the head of ſacrificed Fowls.* But this is expreſly affirmed to be the Prieſts work, *verſ.* 15.

Only this we find, that the Levites were added to the Prieſts to aſſiſt them, and help them in the whole work of their Miniſtry, *Numb.* 8. 19. and we find it often recorded that they did ſo, 2 *Chron.* 29. 34. Therefore in *verſ.* 22. of that *Chap.* where the Killers and the Prieſts are diſtinguiſhed, it is not to be underſtood concerning the people, as if they had killed the Offerings, but rather the Levites: ſee likewiſe 1 *Chron.* 23. 28, 31. and 2 *Chron.* 35. 10, 11.

So

So much for the literal explication of this Ceremony: now for the myſtery and meaning of it.

What might be noted from hence, concerning actions and adminiſtrations properly and peculiarly miniſterial, we ſhall obſerve when we come to that place, to the legal Prieſthood and Miniſtry.

But it is plain and obvious, that it holds forth the death of Chriſt, the *Meſſiah* was ſlain and cut off, *Dan.* 9. 26. *His Soul was made an Offering for ſin.* Iſa. 53. 10.

As to that Circumſtance of *killing it on the north ſide of the Altar.* verſ. 11. the ſame Rule is given concerning the Sin-Offering, *Lev.* 6. 25. and the Treſpaſs Offering, *Lev.* 7. 1, 2.

There be various applications of this.

Some think there is no further myſtery in it, but that the Tabernacle door and the Altar were ſo ſituate and placed, that on the north ſide there was more ſpace for ſuch Acts as required moſt room, as the killing and dreſſing of the Sacrifices did: ſo our own Annotators.

But others conceive this Law was not without ſomething of myſtery in it: ſome note how their greateſt Troubles and Sufferings were from the North; Jeremiah *ſees a Seething Pot, and the face thereof was towards the North.* Jer. 1. 13. and then verſ. 14. *Out of the North an Evil ſhall break forth upon all the Inhabitants of the Land.* Therefore ſome conceive, that to reſtrain the Evils and Judgments of God, the Offerings were ſlain on the north ſide of the Altar: alſo that the ſituation of the Temple was on the north ſide of the City: Pſal. 48. 2. *Mount* Sion *on the ſides of the North.*

Moreover here is no regard had to the Sun, and to the Eaſt, but thither the Aſhes were carried forth, as *verſ.* 16. Whereas the Heathen were accuſtomed to Sacrifice, and to direct their Worſhip towards the Eaſt, and towards the Sun, which they made an Idol of. In oppoſition to which Idolatry, (as ſome conceive) the Lord appointed his people to ſacrifice towards the North.

And laſtly, the Goſpel hath prevailed more in the northern Hemiſphere of the World, (which alſo is more inhabited) than in the Southern.

Ezekiel in his Viſion of the holy City, doth firſt deſcribe *the north Gates of the holy City reſtored*: which ſome think is not without ſomething of myſtery, *Ezek.* 48. 1, 16, 30. *Tydings out of the North.* Dan. 11. that is (ſay ſome) the Reformation in theſe northern Countries, the Tydings whereof is evil News to Antichriſt, and the continual progreſs of that Work, hath been a continual trouble to him theſe hundred and fifty years.

But I think we may acquieſce in what was firſt mentioned: *Aynſworth* hath this Note on *Lev.* 6. 25. hereby was figured that Chriſt our Sin Offering, ſhould be killed by the Prieſts in *Jeruſalem* and Mount *Sion*, which was on the ſides of the North: Pſal. 48. 2. *Crucified on Mount* Calvary, which was on the North-Weſt ſide of *Jeruſalem:* as by the *Jews* Tradition, the morning Sacrifice was killed at the North Weſt Horn of the Altar.

4. *The blood muſt be poured forth at the foot of the Altar, and ſprinkled upon it round about.* The former indeed is not expreſſed in this Chapter, but it is neceſſarily implyed, and you find it expreſſed *Cap.* 8. 15. for we muſt borrow Light from other Scriptures; *poured forth*, Lev. 8. 15. *ſprinkled* in this Chapter verſ. 5. *it was poured forth.*

And almoſt all things in the Law were purged *by blood*: Heb. 9. 22. *and without ſhedding of blood there is no Remiſſion.* This was a great myſtery; a Type of the blood of Chriſt; it leads us to the effuſion and application of the blood of Chriſt. Firſt the effuſion of it to the ſatisfaction of divine Juſtice; Iſai. 53. 12. *He hath poured out his Soul unto death.* Mat. 26. 28. *my blood which is ſhed for many, for the remiſſion of ſins.* Jeſus Chriſt did often bleed for us in the day of his Humiliation, under the guilt of our ſins.

As at his Circumciſion, then were the firſt drops of that pure and precious blood ſhed, that Sin-Expiating, that Soul-Saving blood: and in his Agony in the Garden, he did ſweat clodded blood: and when he was ſcourged, then he bled again for us: and when Crowned with Thornes, and in his Death and Crucifixion. And finally when they pierced his Side with the Spear, when that ſacred Blood and Water iſſued forth, which *John* ſaw

and

and bare record of. Joh. 19. 34, 35. *One of the Souldiers with a Spear pierced his Side, and forthwith there came out Blood and Water, and he that ſaw it bare record, and his record is true, and he knoweth that he ſaith true, that ye might believe.*

Thus was the blood of the Sacrifice poured forth.

And it was alſo *ſprinkled*: ſo is Chriſts blood, and therefore it is called Heb. 12. 24. *the blood of ſprinkling.*

Sprinkling is a Ceremony very ſignificant of ſpiritual things; but where was this blood ſprinkled?

The Text ſaith, *It was ſprinkled upon the Altar round about.* From this expreſſion, we may note the miſtake of ſuch as think the ſetting of the Communion-Table cloſe to the Wall like a Dreſſer or Side-Table, is to ſet it Altar-wiſe.

For it is moſt clear and certain, that their Altars were ever ſo ſituate, as that they might be compaſſed round about.

This expreſſion doth occur no leſs than twelve times in this book; of *ſprinkling upon the Altar round about.* ſo Pſal. 26. 6. *ſo will I compaſs thine Altar.*

As to that conceit no other account can be given of it, but the profound ignorance of Papiſts and Prelates.

Now the Altar was a Type of the Deity of Chriſt, as being that which ſupported and ſanctified the Sacrifice: Mat. 23. 19. *It is the Altar that ſanctifies the Gift.* It was the Deity of Chriſt that gave that infinite value and virtue to his Sufferings: therefore look as the Altar was a Type of the divine nature of Jeſus Chriſt, and the blood was his Sufferings in the humane nature: ſo the pouring forth and ſprinkling this humane blood upon the divine Altar, may lead our thoughts to conſider the conjunction of the humane nature to the divine, and the influence of that Conjunction into all the Sufferings of the humane nature.

Were not the Blood at the bottom of the Altar, and ſprinkled round about upon the Altar, it could have no merit, no value nor efficacy, it could have no Soul-Redeeming virtue and efficacy and acceptation with the Lord.

But it is *the blood of God.* Act. 20. 28. and therefore infinitely valuable and meritorious, the Offering being ſanctified by the Altar of his Deity.

It

It was ſprinkled alſo upon the Book.

The Scripture and Ordinances muſt be ſprinkled with the blood of Chriſt, if ever they be made effectual to us for our good.

And upon the people, *Heb.* 9. 19, 20, 21.

This ſhews the application of it to our Souls and Conſciences, 1 *Pet.* 1. 2. *Iſai.* 52. 15.

5. The fifth ceremonial Action about the Burnt-Offering was this, *the Prieſt is to flay it and cut it into its pieces.* verſ. 6. The Skin muſt be taken off, and the Body of the Sacrifice muſt be cut aſunder, yet not meerly chopt in pieces and mangled, but according to the ſeveral joynts and pieces of the Body: for God will have order in the things of his Worſhip. The Skin was the Prieſts Portion, ſee *Cap.* 7. 8.

As to the myſtery of this, I would not make too curious an application of it: but there be four things we may obſerve and learn out of it.

1. It related in general to the Sufferings of Chriſt, for great Sufferings are ſet forth by ſuch expreſſions: Micah 3. 2, 3. *Who hate the good and love the evil, who pluck off their Skin from off them, and their Fleſh from off their Bones: who alſo eat the Fleſh of my people, and flay their Skin from off them,* &c. *Pſal.* 22. 15, 16.

2. Something we may note here as to ſpiritual cloathing: Skins were firſt uſed for Apparrel, *God clothed* Adam *with Skins.* Gen. 3. 21.

And much of our Clothing at this day, is either the Skins of Beaſts, or the Hair and Wooll taken from thoſe Skins: as the Sacrifice being dead and ſlain, did leave a Skin for clothing to the Prieſt by whoſe hand he died: ſo Jeſus Chriſt our true Sacrifice, who was *led as a Sheep to the ſlaughter* for our ſins, yet being dead, leaves a Garment of Righteouſneſs to cloth Believers with: therefore we are ſaid to put on Chriſt as a Garment. Rom. 13. 14. *Put ye on the Lord Jeſus Chriſt.* ἐνδύσασθε.

Jacob got the Bleſſing, having his hand and his neck covered with Goat Skins, and being clothed in the Garments of his Elder Brother.

So Believers are bleſſed of God, being clothed with the Righteouſneſs of Jeſus Chriſt.

3. Whereas

3. Whereas the Sacrifice in this Action was laid open, and the inward parts of it diſcovered to open view: ſo is Jeſus Chriſt fully and openly diſcovered in the preaching of the Goſpel; Gal. 3. 1. *before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you,* like a Sacrifice that is flayed and cut aſunder.

Moreover God ſees the inward part of every Service, of every Sacrifice we preſent unto him.

The Sacrifice was ΤΥΜΝῸΝ & ΤΕΤΡΑΧΗΑΙΣΜΈΝΟΝ *flayed and cut up;* Heb. 4. 12, 13. ſo *all things are* ΤΥΜΝΆ & ΤΕΤΡΑΧΗΑΙΣΜΕΝΑ *before him with whom we have to do.*

The Sword of the Spirit which is the Word of God ſearcheth the heart, as the ſacrificeing Knife did the bowels of the Beaſt: there is no Skin, no cloke of Hypocriſy that can hide thee from the Lord.

4. The Skin of the Sacrifice went to the Prieſt: it was part of his Maintenance; ſee Cap. 7. 8. *and the Prieſt that offereth any mans Burnt Offering, even the Prieſt ſhall have to himſelf, the Skin of the Burnt Offering, which he hath offered.* As before the Law the Sacrificer had the Skin, he enjoyed the benefit of that, either to cloth him, as *Adam* and *Eve,* Gen. 3. 21. *the Lord God made them Coats of Skins, and clothed them.* Or to buy cloathing with, or what elſe he needed. And under the Law there was hardly any Sacrifice, of which the Prieſt had not his part.

It teacheth us that *they that ſerve at the Altar ſhould live of the Altar.* 1 Cor. 9. 13, 14. from whence the Apoſtle argues to the care that ſhould be taken for the maintainance of Miniſters under the Goſpel.

So much for the fifth Ceremony about the Burnt-Offering, namely, the flaying it and cuting it in pieces.

6. *The Pieces were to be ſalted.* This indeed is not expreſſed in *Cap.* 1. but you will find it in other places: for as I ſaid at firſt, we muſt borrow Light from other Scriptures: Lev. 2. 13. *Every Oblation of thy Meat-Offering ſhalt thou ſeaſon with Salt, neither ſhalt thou ſuffer the Salt of the Covenant of thy God to be lacking.* Ezek. 43. 24. *the Prieſts ſhall caſt Salt upon them.*

The Rule is general to all Sacrifices, as well Burnt, as Meat-Offerings:

Offerings: Mark 9. 49. *every Sacrifice ſhall be ſalted with Salt.*

I find by conference with other Scriptures, a twofold Myſtery hinted and aimed at in this.

1. Salt doth preſerve things, and keep them from putrifaction: this therefore ſignifies and ſhadows forth the Perpetuity of the Covenant of Grace. Hence is that emphatical expreſſion in the Text, Lev. 2. 13. *the Salt of the Covenant of thy God.* So Salt is uſed Numb. 18. 19. *It is a Covenant of Salt for ever before the Lord unto thee, and to thy Seed with thee*: that is, ſaith the Margin, ſure, ſtable and incorruptible. So 2 Chron. 13. 5. *Ought ye not to know, that the Lord God of* Iſrael *gave the Kingdom over* Iſrael *to* David *for ever, even to him and to his Sons by a Covenant of Salt?* that is, Perpetual, becauſe the thing that is ſalted is preſerved from Corruption, ſaith the *Geneva* Note upon the place.

2. Salt makes things ſavoury and wholeſome, which without Salt would ſtink and putrify: Col. 4. 6. *let your Speech be ſeaſoned with Salt.* That is, contrary to that corrupt Communication *Epheſ.* 4. 29. wiſe and ſavoury and gracious Speech, *Mark* 9. 49, 50. when there is no Salt, no Savour in a mans words, his Speech ſtinks and is corrupt: the Sacrifice is unſalted, and ſo it ſtinks.

7. *The Leggs and Inwards muſt be waſhed,* Verſ. 12. the Feet and the Inwards are the fowleſt part of a Beaſt: waſhing away the filth, ſignifies ſpiritual waſhing and cleanſing.

So the bodies of Believers are ſaid to be *waſhed with pure Water, and their hearts ſprinkled from an evil Conſcience.* Heb. 10. 22. they are made clean both within and without, and their filthineſs waſht away through Jeſus Chriſt.

8. *The ſeveral parts of the Offering muſt be laid upon the Altar and burnt with Fire, till it be conſumed and burnt to aſhes.* Seeing the Fire which once fell from Heaven, *Lev.* 9. 24. was to be continually kept and preſerved upon the Altar, *Lev.* 6. 12. and the uſe of all other Fire forbidden in Sacrifices, *Lev.* 10. 1. putting of Fire upon the Altar in this place, can ſignifie nothing but kindling of it, *Deodat.* in *Lev.* 1. 7. See *Lev.* 6. 9. *the Fire burnt all night.* The Wrath of God is the Fire, and Sin the Wood or Fuel that feeds it.

This

This is the Fire of the Juſtice and Wrath of God from Heaven, which ſeized upon Chriſt; and every part of him (as all the parts of the Offering) was burnt; his Head crowned with Thornes, his Side pierced with the Spear, his Hands and Feet with Nails, his whole body did ſweat drops of Blood, yea his Soul was heavy unto the Death, yea burnt to Aſhes as it were, brought to the utmoſt extremity of miſery: his Saints alſo endure the *fiery tryal*, 1 Pet. 4. 12.

Though theirs is not a fire of Expiation, as Chriſts was, *Heb.* 12. 10. but only a fire of Purgation which they paſs through in this Life, to prepare and fit them for Heaven: but after this Life, there is no Purgatory as the Papiſts dream.

9. *The Aſhes muſt be carried out of the Camp into a clean place.* Lev. 6. 10, 11.

The contrary is ſaid of the Rubbiſh of a leprous houſe, that *the duſt and ſtones thereof, ſhould be poured forth into an unclean place.* Lev. 14. 40, 41. For they came from a polluted houſe.

But theſe from the Lords holy dwelling place, and were the Reliques of an holy thing which the Lord here manifeſts that he hath a ſpecial regard of.

This Ceremony is applied by the Apoſtle to Chriſt, *Heb.* 13. 11, 12, 13. Look as the Aſhes of the Sacrifice being burnt, ſignified the dead Body of Chriſt: ſo the carrying of the Aſhes out of the Camp, ſignified how his crucified Body ſhould not be buried within the City, but carried into a clean place, into *a new Sepulchre where never any man lay before.* Joh. 19. 41.

So the dead Bodies of all his Saints, when they are ſpent and conſumed to Aſhes, they are regarded and preſerved in the duſt by God, as ſacred Reliques; and he will raiſe them up again unto eternal Life.

So much for the Burnt Offering of the Herd, and the Ceremonies appertaining to it.

There were alſo ſome other Actions about it, as that in Pſal. 118. 27. *of binding the Sacrifice with Cords, even unto the Horns of the Altar.* But this, as it is not mentioned in this Chapter; ſo it ſeems rather to be an Action of natural neceſſity unto ſuch a

work, as the slaying of a Beast, then to have any special mystery in it. Therefore let this suffice for the Burnt-Offering of the greater sort of Cattel.

Now the other two sorts that follow, are the Burnt-Offering *of the Flock*, that is lesser Cattel, *Sheep or Goats.* vers. 10. And *of Fowls*, viz. *Turtle Doves, and young Pigeons.* vers. 14.

Quest. Why the Lord appointed these lesser Sacrifices?

Ans. He did it, that so none might be able to plead excuse to be exempted from his service: for you know men are very apt to make excuses.

If the Lord had only appointed Oxen and Sheep, some might have pretended Poverty, and have said, we would offer Sacrifice but we are not able. Therefore these lesser Sacrifices were ordained, that so both Rich and Poor might serve the Lord: so that here is no room left for any excuse. If they cannot bring an Ox, the Lord will accept a couple of Turtle Doves, or young Pigeons: the Lord accepteth these smaller Sacrifices from the Poor, as well as greater from the Richer sort of people. See Vers. 17. *it is of a sweet savour to the Lord.*

This Offering was brought by the Parents of Jesus Christ, *Luke* 2. 24.

As to the building of the Tabernacle, *he that could not offer Gold or Silk or Purple, might bring Goats hair.* Exod. 35. 5, 6. Therefore let not poor people be discouraged; alas, I have no Estate, I have no Parts nor Learning, it may be so: but God accepts of mean services, where there is but mean ability. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* 2 Cor. 8. 12.

I might add, that the Burthen is much easier under the Gospel: God doth not put us upon such costly service, such a chargeable Religion as theirs was under the Law, especially in these latter days. There is not a Servant in a Family, but may be able to buy a Bible, and so to read the Word of God.

Now for the Particulars; they were of two sorts, lesser Cattel, and Fowls.

Concerning the Offering of the lesser sort of Cattel, there is nothing

nothing peculiar in the Rites and Ceremonies thereof, ſave only that of killing it at the north ſide of the Altar, which belongs indeed to other Sacrifices alſo; and was therefore ſpoken to before, upon the Burnt-Offering of the bigger ſort of Cattel.

The third and laſt part of the Chapter is, concerning the Burnt-Offering of Birds or Fowls, *verſ.* 14, to the end.

We are to note here what Birds they were, and what were the ceremonial Actions about them.

The Birds were not *Ravens* and *Vultures* and ſuch like; but *Doves* and *Pigeons* and *Sparrows*, at leaſt in that peculiar caſe of the Leproſy, *Lev.* 14.

The *Dove* is often commended in the Scripture, for innocency and harmleſneſs; Mat. 10. 16. *Be ye wiſe as Serpents, and harmleſs as* Doves. *The Spirit appeared as a* Dove. Mat. 3. 16. So are the Saints; Pſal. 74. 19. *deliver not the Soul of thy* Turtle Dove— and often in the Song of *Solomon, my Love, my Dove*— all the practical application I ſhall make of it, ſhall be this; Believers themſelves are living Sacrifices unto God: but if thy Sacrifice be accepted, thou muſt be a *Dove*, not a Bird of prey, but harmleſs as *Doves*.

The ceremonious Actions about them, aim at the ſame general ſcope with the ceremonious Actions about the Burnt-Offering of Cattel, whereof we ſpoke before, and divers of them are the ſame.

There be only three differing Ceremonies in the Burnt Offering of Fowls, whereof we are now to ſpeak.

1. That *the Prieſt ſhall wring off his head*, verſ. 15. which the old *Geneva* Note explains thus—

The Hebrew word ſignifies to pinch off with the Nail, מלק *ungue ſecuit*. It occureth only here, and in *Lev.* 5. 8. where the ſame Rule is given concerning the Treſpaſs-Offering.

The Rule concerning the Burnt-Offering of Cattel, is only to kill them; that is, with the ſacrificing Knife to cut the Throat, and ſo let out the life and blood of the Beaſt, and then cut off the head, and cut all the parts aſunder, as *verſ.* 5, 8.

The reaſon of this difference in the outward Ceremony, ſeems

to be from the different matter of the Sacrifice: both aiming at the ſame general ſcope, *viz.* to ſhadow forth the Sufferings of Jeſus Chriſt, and the violence done to him for and by our ſins. For as the blood of the *Turtle Dove* was wrung out with violence: ſo was the blood of Jeſus Chriſt, when he made his Soul an Offering for ſin.

Some note further, that the Head was not to be quite wrung off, as the parts were not to be divided aſunder; of which by and by.

2. *The Prieſt was to pluck away his Crop, with his Feathers, and caſt it beſide the Altar, on the eaſt part by the place of the Aſhes.* verſ. 16.

Why to the Eaſt? they had a place on the eaſt ſide of the Court, to which they carried forth the Aſhes.

Becauſe this was the furtheſt off from the Holy of Holies: for the Temple ſtood directly Weſt, as you may ſee *Ezek.* 8. 16. which the Lord did in oppoſition to the common Idolatry of thoſe times, which were wont to worſhip towards the Eaſt. There was therefore a place eaſtward from the Tabernacle where they threw the filth of the Sacrifices, as in reverence of the Divine Majeſty, as far as might be from the Ark of the Teſtimony.

We muſt abandon whatſoever is unclean, when we come into Gods preſence; all filthineſs muſt be removed far away out of his ſight. As we come to an holy God in an holy duty; ſo we ſhould come in an holy manner, and with holy hearts: *I will waſh mine hands in innocency, and ſo will I compaſs thine Altar, O Lord.* Pſal. 26. 6.

3. *He ſhall cleave it with the wings, but ſhall not divide aſunder.* verſ. 17— *cleave it*, that is, long ways: ſo as there was a Wing on each ſide. This Ceremony of not dividing the Fowls, was very ancient: for *Abraham* uſed it, *Gen.* 15. 10.

And in reference to the ſame Scope, it was, that the Head and Body were not quite diſjoyned, but only the Neck pinched with the Prieſts Nail.

Now what is there in Chriſt the Anti-type, that may anſwer this? *Not a bone was broken.* Joh. 19. 33, 36.

Moreover

Moreover the divine and humane nature were never totally ſeparated, notwithſtanding all his Sufferings, though his Soul was ſeparated from his Body; yet neither Soul nor Body was ſeparated from the Son of God, but incomprehenſibly and ineffably united, when in the Grave, and in the duſt of Death.

His Deity as the Head or principal Part, was not divided from his humane nature: nor was he who is the Head of his Church, divided from his myſtical Body by all his Sufferings; but remains indiſſolubly and everlaſtingly united to them.

So much for the explication of the Burnt-Offering, whether of the Herd, or Flock, or Fowls, with the Ceremonies appertaining to them: now for the uſe of all.

Uſe 1. See here the difference between Gods Ceremonies, and mens; between religious Ceremonies of divine Inſtitution, and of humane Invention.

Divine Ceremonies are full of Light, full of Spirit, full of Goſpel Marrow and Myſtery.

But humane Ceremonies in the Worſhip of God, are full of Darkneſs and Vanity, thick Darkneſs, there is no Light, no ſignification in them: as men cannot bleſs their own Ceremonies, and make them effectual for ſpiritual ends: ſo they cannot ſo much as make them ſuitable and ſignificant; they are commonly ſo fooliſh, ſo impertinent and ridiculous, that it is hardly fit to name them in a Pulpit, leſt they provoke laughter.

As for inſtance; for I will give you an inſtance or two, becauſe there is an holy ſcorn, and an holy laughter.

A man muſt wear a white Garment in a ridiculous manner like a Shift on the top of his Cloths, to ſignifie Purity and Holineſs: a man muſt bow down like a fool to a thing made of Wood or Stone, call it a Crucifix, or an Altar, or what you pleaſe; to ſignifie I know not what, unleſs it be that they are Imps of Antichriſt, and in heart members of his pretended Monarchy that do ſuch things.

But I hope you ſee, that it is not thus with Gods Ceremonies. If the Lord *open our eyes, we may ſee wondrous things out of his Law.* Pſal. 119. 18.

I ſuppoſe the things that have been ſpoken, may not have the ſame Light and Evidence with all that have heard me this day, as I hope through grace they have with ſome: but yet I hope there is Light enough even to the weakeſt, to ſee and to diſcern a difference between Gods Wiſdom and mans folly; between divine Ceremonies in Religion, and ſuch as are meerly humane.

Humane Inventions are teaching Signs; but they are Teachers of lyes. *Hab.* 2. 18.

But Gods Inſtitutions teach Goſpel Truths.

Not to mention all the other evils of them: our Conſciences are the Throne of God. But will they needs reign in our Conſciences, and ſo ſit down in the Throne of God, and pluck the Scepter (as it were) out of Chriſts hand, and the Crown from his Head? *He will ſpeak to them in his Wrath for this, and vex them in his ſore diſpleaſure; he will break them with his Rod of Iron, and daſh them in pieces like a Potters Veſſel.*

Uſe 2. See the fierceneſs of the Wrath of God againſt ſin, and it may be a word of awakening to ſecure ſinners.

It is nothing but death and blood and ſlaughter, that will appeaſe offended Juſtice; God muſt and will have a Sacrifice, and *the Sacrifice muſt be ſlain and burnt with fire. Our God is a conſuming Fire.* Heb. 12. ult.

If thou haſt not a Burnt-Offering to preſent him with, to be ſlain and ſacrificed for thee, thou muſt periſh.

It is not enough to ſee the power and bondage of ſin, but thou muſt ſee thy ſelf under Guilt; and that there is a neceſſity of a Sacrifice to expiate thy ſins, and make atonement if ever thou art ſaved.

You need Chriſt for your Juſtification to be your Righteouſneſs, as well as to be your Sanctification.

If there be no ſenſe of this, if you go on reſiſting and deſpiſing ſuch Convictions, if you live ſo, and dye ſo; thou art the man, the woman *againſt whom the Lord hath Indignation for ever, and thy ſin will not be purged with Sacrifice nor Offering for ever,* as the Lord ſaid of *Elie*'s Sons, 1 *Sam.* 3. 14.

Uſe 3. Direction under the guilt of ſin what to do, and what courſe

courſe to take, to make atonement and reconciliation between God and thee: go and bring your Sacrifice to the Prieſt, and by him unto God. Jeſus Chriſt is both the Sacrifice and the Prieſt, and the Altar; he is all in all: go with him into the preſence of God, and preſent him to the Lord by Faith: and this Sacrifice that he hath offered ſhall be accepted for thee, to make atonement for thee, for thy ſin whatever it be, and it ſhall be forgiven thee.

Uſe 4. Unſpeakable conſolation unto them who have took this courſe, and have fled for Refuge thither; here is peace and comfort under the guilt of ſin, of what kind ſoever.

Two things may quiet any mans Conſcience, under the greateſt Guilt.

1. Is there not a ſufficient Sacrifice? Is there not ſatisfaction and atonement in the blood of Chriſt? Is not this a ſufficient Sacrifice?

2. Is it not thine? This I know unbelief is apt to ſtagger at. But therefore do but *lay thy hand upon the head of the Sacrifice*, confeſs thy ſins over the head of thy Burnt-Offering, lay thy Burthens upon him by Faith, and he is thine, and all that he hath done and ſuffered was for thee, and ſhall be as effectual for thy good, as available and effectual with the Lord for thee, as if thou thy ſelf hadſt ſuffered, yea infinitely more. See *verſ.* 4. *He ſhall put his hand upon the head of the Burnt Offering, and it ſhall be accepted for him, to make atonement for him.*

The Apoſtle ſaith, *we have received the atonement.* Rom. 5. 11. and he inſiſts upon this notion of receiving Verſ. 17. *receive abundance of Grace, and the gift of Righteouſneſs.*

Now this is done by Faith; and what is the effect of this? *Therefore we joy in God.* verſ. 11. and 17. *We reign in life through one Jeſus Chriſt.* It puts the Soul into a triumphing frame.

THE

THE GOSPEL OF THE MEAT-OFFERING.

July 5, 12, 19. 1668.

Levit. Cap. 2.

2. *The* Mincha, *or Meat Offering.*

THis is mentioned in the second place in that Enumeration of the Legal Offerings, *Lev.* 7. 37. and treated of in the second Chapter of this Book, next after the Burnt-Offering; and therefore comes now to be spoken of out of this Chapter, with help and conference of other Scriptures.

It is called in Hebrew *Mincha*; concerning the notation or etymology of which word, which may give some light to the sense of it, there be divers Conjectures.

Some derive it from *Nachah*, to bring or Offer; hence *Mincha*, *munus*: in like manner as *Mizvoh*, *præceptum*; from *Zivah*, *præcepit*.

And though the *Rabbins* read the Plural Number *Menachoth*, whence some derive it from a feigned Root *Manach*, that so [*Mem*] may be a radical letter; yet the Plural Number is read *Minchoth* in *Psal.* 20. 3.

It is used in Scripture in three senses.

1. It is often used generally for any thing gift or Present, whether

whether to God or men: which confirms the Etymology before given, as *Gen.* 32. 13, 20— *Gen.* 43. 11— 1 *Sam.* 10. 27.

2. It is uſed not only for Gifts or Preſents to men, but for all ſorts of Offerings to God: even ſuch Sacrifices wherein Beaſts were ſlain, as *Gen.* 4. 4. where *Abels* Sacrifice of the Firſtlings of his Flock, is called his *Mincha*: ſo it agrees with *Qorban*, and is of as large extent in ſignification.

3. It is frequently uſed in a narrower ſenſe for an Offering of the Fruits of the Earth, as contra-diſtinguiſhed unto Sacrifices of living creatures. So *Qorban* is the general, and *Mincha* a ſpecies of *Qorban*: ſo in this place *Lev.* 2. *Qorban Mincha*, and in many other Scriptures.

All propitiatory Sacrifices being referred in Scripture unto theſe two Heads, *Zebach* and *Mincha*: as *Dan.* 9. 6— *Pſal.* 40. 6. which the Apoſtle renders ΘΥΣΙΑ ΚΑΙ ΠΡΟΣΦΟΡΑ, *Heb.* 10. 5. that is, ſlain Sacrifices of living Creatures, which were offered both by Fire and Slaughter; which are called *Zebach* ΘΥΣΙΑ, *hoſtia victima ſacrificium mactatum*: and Offerings of Meat and Drink called *Mincha*, *munus ſacrum frumentaceum libum*, *libamen*: which being not living Creatures could not be ſlain, but were offered only by Fire and pouring forth.

Our Tranſlators render it, (and not unfitly) the Meat Offering; from the matter whereof it conſiſted, and from the Rite and manner of Offering, the greateſt part of it being to be eaten for Meat.

Now concerning this *Mincha* or Meat-Offering, there be theſe ſix things to be enquired into.

1. The Materials of it, which were Corn, Oyl, Frankincenſe and Salt.

2. The Actions to be performed about it; it was to be brought to the Prieſt, the Memorial of it burnt upon the Altar, and the Reſidue eaten by the Prieſt in the holy place.

3. The meaning and ſignification of it; to be a ſweet Savour before the Lord.

4. The Additions prohibited to be annexed to it, which were two, Leaven and Honey.

5. The Appurtenance of Drink-Offerings by divine Inſtitution added to it.

6. The ſeveral Seaſons and Occaſions on which the Meat-Offering was to be offered.

Theſe ſix things we ſhall enquire into, (the Lord enabling us) chiefly out of this Chapter, and partly alſo out of other Scriptures, eſpecially in the two laſt Enquiries, which are not expreſly ſpoken to in this Chapter.

1. The Materials of it, they were theſe four, Corn, Oyl, Frankincenſe, and Salt.

1. *Bread Corn, Wheat or Barley,* 1 Chron. 21. 23. *Wheat for the Meat Offering.* See alſo Ezek. 45. 13, 15. where *Wheat and Barley* are mentioned for the Meat-Offering.

This was dreſſed and ordered ſeveral ways.

They might offer the Meat Offering of Wheat.

Either only *ground and ſifted into Flower,* without any further preparation, *verſ.* 1. *Soleth, ſimila,* the Flower of Wheat; or *dreſſed and cooked into Cakes and Wafers.* verſ. 4. Or *baked.* verſ. 5. 6. Or *fryed in a frying Pan.* verſ. 7. Or *Firſt Fruits*; not ſo much as grinding it into Meal or Flower, only *dryed and beaten.* verſ. 14.

This Meat-Offering of Firſt Fruits was of Barley, becauſe that was firſt ripe in that Country: therefore the name of the firſt Month in the Year was called *Abib,* Exod. 13. 4. *quaſi menſis ſpicarum,* the Month of Ears of Corn.

Out of all which Corn-matter of the Meat-Offering, I ſhall mark three things.

1. It muſt be fine Flower, purged from the Bran.

It ſhews the pure eſtate of Chriſt, and of all Chriſtians, with their ſervices in him, being purged as it were from the Bran of natural Corruption; *Aynſw. in loc. Iſai.* 66. 20. it appears their manner was to bring them in a clean Veſſel.

We ſhould labour in all our Offerings and Sacrifices to be pure and clean in his ſight, and to come with purged and refined Spirits. God muſt have the beſt, as the Flower muſt be fine and not courſe: ſo in the Burnt-Offering the Beaſts were to be without blemiſh: and whatſoever they offered to God muſt be of the

the beſt, all betokening the purity and perfection of him, of whom they were Types, to wit, Jeſus Chriſt, and beſeeming the excellency of him to whom they were offered: *Engl. Annot. on Numb.* 28. *ult.*

2. There was a Meat-Offering of Firſt Fruits; what this is, the Apoſtle informs us 1 Cor. 15. 20. *Chriſt is the Firſt Fruits by whom the whole Lump is ſanctified.*

There may be alſo ſome further accommodations of it, whereof we may ſpeak further, when we come to the Feaſt of Firſt Fruits.

3. It muſt be ground, ſifted, baked, fryed, beaten, and the like; ſome ſuch bruiſing and contuſion of it there muſt be.

So *Chriſt was bruiſed for our Iniquities, and beaten with ſtripes for our ſins.* Iſai. 53. 5. wherein his Members are partakers with him. *Col.* 1. 24.

Hence *Ignatius* ſweetly and ſpiritually, when he was to ſuffer Martyrdom by being devoured of wild Beaſts, he ſpeaks how his body was the Lords Corn, and muſt be ground by the Teeth of the wild Beaſts, to be prepared for the Lord: as in the Meat-Offering, the Corn was to paſs under ſome ſuch preparation.

2. The ſecond Ingredient in the Meat-Offering, was *Oyl. verſ.* 1, 4, 5, 7, 15. The quantity of Oyl is not expreſſed, but the meaning was, there ſhould be a *quantum ſufficit*, a fit proportion of it mingled with the Flower.

Much uſe of Oyl there was under the Law, and ſo we ſhall have occaſion to ſpeak further to it.

It ſignified in general, the Spirit of God in the graces and comforts of it; *Iſai.* 61. 1. which Jeſus Chriſt did receive above meaſure, and from him all Believers in ſome degree, do partake of his anointing. There is and muſt be this ſacred Oyl in all our Offerings, the influence of the Spirit of God.

3. *Frankincenſe.* The uſe of this was to make a ſweet perfume in the Air, when the burning of the other things might have cauſed an ill ſcent.

It figured the acceptableneſs unto God of the perſons and ſervices of his people, through the mediation and interceſſion of Jeſus Chriſt: he is ſet forth by *Pillars of ſmoke perfumed with Myrrhe*

and Frankincenſe, with all Powders of the Merchant. Cant. 3. 6. and without him our Offerings are not acceptable, nor our Sacrifices ſweet unto God. *Jer.* 6. 20. Hence there was no Oyl nor Frankincenſe in the Sin-Offering, *Lev.* 5. 11. nor in the Jealouſy-Offerings, *Numb.* 5. 15. becauſe though it was for a Memorial, yet it was not to bring the perſon or his ſervices to remembrance with acceptance before God, but to bring his ſin to remembrance.

4. *Salt.* Verſ. 13. which being required in all their Offerings, and ſo in the Burnt-Offering, there we ſpoke to it, and ſhewed that it was to teach them the perpetuity of the Covenant of Grace that God had made with them: and the wholeſome and ſavoury carriage and walking of his people.

Now put all this together, and it ſpells thus much: That our Meat Offerings, our good Works being anointed with the Spirit, and perfumed with the Incenſe of Chriſts Mediation, are accepted of God, and that in a Covenant of Salt, through the unchangeable faithfulneſs of God in the Covenant.

So much for the Materials of the Meat-Offering, Corn, Oyl, Frankincenſe, and Salt.

2. The Actions to be performed about it, and they were three, *verſ.* 2, 3.

1. It muſt be brought to the Prieſt.
2. He is to burn a part of it, the memorial of it before the Lord.
3. The remnant of it muſt be eaten by the Prieſt.

1. They were to *bring it to the Sons of* Aaron *the Prieſts*, verſ. 2. There was the ſame Action before in the Burnt-Offering, and there we ſhewed the meaning of it, that it imports a voluntary act of the Offerer, and a making uſe of Chriſt for acceptance, in all our ſervices and approaches unto God.

2. *The Prieſt is to burn the memorial of it upon the Altar, before the Lord.* verſ. 2, 9, and 16.

[*For a memorial*] This (as Interpreters well obſerve) is ſpoken after the manner of men, to put God in remembrance of the perſon, or rather of his own love to him, and Covenant with him in Jeſus Chriſt. Pſal. 20. 3. *The Lord remember all thy Offerings, and accept thy Burnt-Sacrifice*— Act. 10. 4. *Thy Prayers and*

thine

thine Almes are come up for a memorial before God. Hence *Nehemiah* prays *Remember me, O my God, concerning this.* Neh. 13. 14, 22. the meaning is, that the Smoke thereof was to come up before God with acceptance; therefore there was Frankincenſe burnt with it, to make a ſweet ſmell.

3. *The Remnant was* Aarons *and his Sons.* verſ. 3. and again verſ. 10. that is, *to eat it in the Sanctuary.* ſee Lev. 6. 16, 18. Except the Meat Offering of the Prieſts which might not be eaten, but was to be all burnt for a whole Burnt Offering. *Cap. 6. verſ. 23.*

This may be applied two ways.

1. To the Communion and Participation of Chriſt, by all Believers; *For they are all Prieſts unto God.* Rev. 1. 6. *A Royal Prieſthood.* 1 Pet. 2. 9. *verſ. 5. An holy Prieſthood to offer up ſpiritual Sacrifices.* And Chriſt is our Meat-Offering, he is the Bread of God, *the bread of life.* Joh. 6. 33. So then the Prieſts eating the Meat Offering, is Believers feeding upon Chriſt by Faith.

As the Meat-Offering was partly burnt upon the Altar, and partly eaten by the Prieſts: ſo Jeſus Chriſt, having offered up himſelf once for all, doth always continue a ſpiritual Meat-Offering, and Food for the hungry Souls of all Believers to feed upon. *His fleſh is meat indeed, his blood is drink indeed.* Joh. 6.

2. *This was part of the Prieſts maintenance.* As indeed they had ſomething out of every Offering, ſee *Numb.* 18. 9, 10.

From whence we ſee, that they who ſerve at the Altar, ſhould live of the Altar; they that preach the Goſpel, ſhould live of the Goſpel.

The third thing concerning the Meat-Offering, is the ſcope and intent of it: this is hinted in *verſ. 3. To be an Offering made by Fire of a ſweet ſavour unto the Lord.*

More particularly, there was a fourfold Myſtery ſhadowed forth by it; I ſpeak now as to the general ſcope of the whole: for the myſteries of particular Rites and Ceremonies about it, muſt be ſpoken to under each particular Rite.

1. It did prefigure and ſhadow forth the atonement or expiation of ſin, by the Righteouſneſs of Jeſus Chriſt, both by his Sufferings and Actings, his active and paſſive Obedience.

That

That this was one part of the mystery of the Meat-Offering, the Scripture is expres: 1 Sam. 3. 14. *the iniquitie of* Elies *house shall not be purged or expiated* לא יכפר בזבח *with Sacrifice, or Offering for ever.* Neither by slain Sacrifices, nor by Meat Offerings for ever; so 1 Sam. 26. 19. *If the Lord have stirred thee up against me, let him accept a* Mincha. And *Psal.* 40. 6. speaking of propitiatory Sacrifices, he saith *Zebach* and *Mincha*; *slain Sacrifices and Meat Offerings thou wouldst not.*

The Apostle applies this to the sufferings of Christ for the expiation of our sins, *Heb.* 10. 5, 10. Therefore when Christ was come, he did cause both *Zebach* and *Mincha* to cease, *Dan.* 9. 27. both the slain Sacrifices, and the Meat-Offerings.

And it is expresly said of the poor mans Meat-Offering for his Trespas, that it shall make atonement, *Lev.* 5. 11, 13.

This is thought to be some account of the Apostles limitation, *Heb.* 9. 22. where he saith, *That under the Law almost all things were purged by blood.* For it was not always done by slain Sacrifices, but sometimes by Meat Offerings.

And as the Scripture is clear for it: so indeed the thing it self speaks. For there was in the Meat-Offerings, an expres adumbration of both the parts of that justifying Righteousnes of Jesus Christ, by which we are reconciled to God.

His Sufferings or passive Obedience. For there was a destroying of the *Mincha* by fire, and pouring it forth; as well as of the *Zebachim* by fire and blood.

Here was also an adumbration of his active Obedience, or fulfilling all Righteousnes, which was his meat and drink. Joh. 4. 34. *My meat, is to do the will of him that sent me, and to finish his work.* I know some have made some question of this, whether the Meat-Offering were Propitiatory, or only Eucharistical? But you see how clear it is, both from the Scripture, and from the Analogy of the thing it self.

2. The Meat-Offering signified also the persons of Believers, who (through Christ) are sanctified and cleansed to be a pure Oblation or Meat-Offering unto God. They are compared in Scripture to a Meat and Drink-Offering; Isai. 66. 20. *They shall bring*

bring their brethren for a Mincha *or Meat Offering unto the Lord:* which was fulfilled in the Converſion of the Gentiles, as the Apoſtle ſpeaks *Rom.* 15. 16. and in the ſufferings of the Saints, eſpecially when they ſuffer unto death and martyrdom in the Cauſe of Chriſt. They are a Drink-Offering to the Lord, exceedingly accepted of him; Philip. 2. 17. *Yea, if I be offered up as a Drink-Offering* (ſi pro libamento offerar Beza) *upon the ſacrifice and ſervice of your Faith, I joy and rejoyce with you all.* 2 Tim. 4. 6. *For I am now ready to be offered,* ΣΠΕΝΔΟΜΑΙ. *and the time of my departure is at hand.* The Note upon it is this, I am ready to be offered for a Drink-Offering; and he alludeth to the pouring out of blood or wine, which was uſed in Sacrifices.

3. The Meat Offering ſignified not only their perſons, but their ſervices, thoſe fruits of grace and good works that Believers do perform, whether towards God or towards man; which are often compared to fruits, and to meat and drink.

And the Meat Offering you know, conſiſted of the Fruits of the Earth, of things to be eat and drunk. Good works are called fruits, *Phil.* 1. 6. and again *Philip.* 4. 17. And meat and drink, Joh 4. 32. *I have meat to eat that ye know not of,* and what was that? See verſ. 34. *My meat is to do the will of him that ſent me, and to finiſh his work.* As the Meat Offering conſiſted of the Fruits of the Earth, things to be eat and drunk.

To inſtance in particulars.

1. Prayer. Pſal. 141. 2. *Let my prayer be ſet before thee as Incenſe, and the lifting up of my hands as the evening* Mincha, *or Meat Offering*: ſo when the Lord told the *Jews, I will not accept a* Mincha *or Meat Offering at your hands*; he addeth, that in ſtead of them, Mal. 1. 10, 11. *From the riſing of the Sun to the going down of the ſame, Incenſe ſhall be offered to my Name, and a pure* Mincha, *a pure Meat Offering.* which is fulfilled *when men pray every where lifting up pure hands,* &c. 1 Tim. 2. 8.

2. Praiſe and thankful acknowledgment of Gods goodneſs and ſoveraignty, and the intereſt God hath in us, and in all our comforts and enjoyments, which, as they come from him, are thus acknowledged by way of Chief-Rent in Sacrifice. This ſmall Rent

Rent (as a Peper corn in ſome Leaſes) being an acknowledgment of their Homage, that he is the great Landlord and Owner of all the good they enjoyed: therefore while his Worſhip was neglected, he blaſted them in all their outward comforts, *Hag.* 1. 9, 10, 11. But when they acknowledged him, he remembered them; *Cap.* 2. *verſ.* 19. *And left a Meat Offering and a Drink-Offering in the houſe of the Lord,* as Joel 2. 14. This is a ſecond duty taught in the Meat-Offering.

3. Some conceive here was a prefiguration alſo of the Sacrament of the Lords Supper, and indeed ſomething of Analogy doth appear: for the Meat-Offering did conſiſt of Bread and Wine, as the Lords Supper doth. And as the Meat was eaten by the Prieſts: ſo is the Bread by Believers, who are Goſpel-Prieſts.

But yet, as in all Similitudes and Types; beſide the Analogy, there be alſo ſundry diſproportions and diſparities, between the Type and the thing typified: ſo here for the Meat-Offering, was both a Feaſt and a Sacrifice, part of it being burnt upon the Altar. But the Lords Supper is only a Feaſt and not a Sacrifice, being wholly eaten by the Prieſts.

The Meat-Offering did refer to what was future, the Lords Supper to what is paſt: that was a prefiguration of the true Sacrifice; the Lords Supper is a commemoration of it.

In the Meat-Offering the Wine was only poured forth before the Lord: but in the Lords Supper, the Communicants are to drink it. *Drink ye all of it.* Mat. 26. 27.

In a word, that was a Type; this a Sacrament.

4. There is a fourth duty which the Sacrifice of the Meat-Offering may refer to, and that is, Almes, bounty and liberality to the Saints, and to the Poor: this is a true Sacrifice, and a Goſpel Meat-Offering. The Apoſtle ſeems to ſpeak of it under ſuch a notion; Heb. 13. 16. *To do good, and to communicate forget not, for with ſuch Sacrifices God is well pleaſed.* And *Philip.* 4. 17, 18.

4. The Meat-Offering ſhadowed forth the acceptation of our perſons and ſervices with the Lord: ſo in the places before alledged, *Philip.* 4. 17, 18. the Apoſtle calls what the *Philippians* ſent

ſent unto him for his ſupply, *An Odour of a ſweet ſmell, a Sacrifice acceptable, well pleaſing unto God.* ſee Mal. 1. 10. God rejects the *Jews*, but accepts the Gentiles in their ſtead, together with their prayers and ſervices, *verſ.* 11.

Upon this account, Frankincenſe was an Ingredient in the Meat Offering, to make a ſweet ſmell; Hoſ. 9. 4. *They ſhall not offer Wine Offerings to the Lord, neither ſhall they be pleaſing unto him.* The Lord hath ſometimes given ſignal evidence and teſtimony of his good acceptance of this Sacrifice, and of his people therein: ſee 2 *King.* 3. 9, 10, 20.

So that look as our Reconciliation to God, was in a ſpecial manner taught and held forth by the Burnt-Offering: ſo our Sanctification and acceptation with him, is in a peculiar manner taught and ſhadowed forth in the Meat-Offering: which hath occaſioned ſome to reſtrain it to this Scope only, though that is a miſtake as hath been ſhewed.

Thus you ſee the general Myſteries adumbrated and ſhadowed forth in the Meat Offering, namely, Jeſus Chriſt his atoning and reconciling us to God: as alſo Believers, their perſons, their ſervices, the acceptance of both before God.

4. The fourth Enquiry touching the Meat-Offering is, concerning the additions forbidden to be annexed to it; which were two, *Leaven and Honey.* verſ. 11.

The reaſon and intent of this, is worthy to be conſidered and enquired into.

And firſt for the literal ſenſe and meaning of the Prohibition, it is concerning Fire-Offerings at the Brazen Altar: Leaven and Honey might not come upon the Altar; but yet Leaven was permitted and allowed in Thank Offerings, *Lev.* 7. 13. and in the Offerings of Firſt Fruits, *Cap* 23. 17. So here in this ſecond Chapter, Verſ. 12. it is thought to be ſpoken by way of caution; they might offer it leavened, but not ſacrificed at the Altar.

Honey alſo is numbered among the Firſt-Fruits, 2 *Chron.* 31. 5. Though ſome underſtand that of *Dates*, which are as ſweet as Honey. This 12. *verſ.* ſome explain it thus: ye ſhall offer them to the Lord for a Wave-Offering, but not for an Oblation at the

Altar. This is ſtrictly forbidden both in this and in divers other Scriptures as in reference to the Paſſover, and that very ſeverely under the pain of Extermination or cutting off, *Exod.* 12. 19. And in *Amos* 4. 5. they are ſarcaſtically reproved for it: for that Interpretation agrees beſt with the Scope.

Now for the Reaſons of the Prohibition.

And firſt for Leaven: Leaven you know hath a ſower taſte, (it hath its name) one of its names in Hebrew חָמֵץ from the ſowerneſs of the taſte. Vinegar is a Conjugate from the ſame Root, *Numb.* 6. 3. *Chometz Jajin.*

And it hath a ſowring and a ſwelling quality and property, and an infecting ſpreading quality, when it is put into a Batch of Dough, it ceaſeth not till it hath made all the reſt like unto it ſelf: as our Saviour ſpeaks of it, Mat. 13. 33. *Leaven which a Woman took and hid in three meaſures of Meal, till the whole was leavened.* And ſo the Apoſtle Gal. 5. 9. *A little Leaven leaveneth the whole lump.*

Aul. Gellius. *Lib.* 8. *Cap.* 15. The Heathen did retain by blind Tradition, ſome footſteps of this Ceremony: for the *flamen dialis* or Roman Prieſt, might not by their Canons touch any leavened Meal.

Plut. *quæſt. Rom.* apud Aynſw. *in Exod.* 12. 15. *Plutarch* ſcanneth the reaſon of it thus; becauſe Leaven it ſelf proceedeth from corruption, and corrupteth alſo the Meal with which it is mixed.

And therefore by the way that Metaphor of Fermentation ſo much uſed by ſome late Philoſophers, it may be doubted whether it be always ſo congruous, and ſo full of light to clear up the myſteries of nature, as they ſuppoſe who make ſuch continual uſe of it; for it is but one kind or way of corruption.

But for the ſpiritual myſtery of it.

Leaven argues Corruption, and therefore unleavened, is as much as to ſay uncorrupted.

I find Leaven applied in Scripture to ſin and ſinners, and Corruptions of all ſorts, and particularly to theſe four.

1. To falſe Doctrine, Mat. 16. 6, 11, 12. *The Leaven of the Phariſees,* is the falſe Doctrine of the Phariſees.

2. To

2. To ſcandalous and wicked practices; 1 Cor. 5. 6, 7, 8. *Purge out the old Leaven, that ye may be a new lump, as ye are unleavened.—Let us keep the Paſſover with old Leaven, neither with the Leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.*

Diſcontent; Pſal. 73. 21. *thus my heart was grieved.* Or according to the Hebrew Metaphor, thus was my heart leavened or ſowred: *Ki Jithchametze lebabi*, or rather leavened and ſowred it ſelf.

Malice and cruelty, the Leaven of maliciouſneſs; Pſal. 71. 4. *Deliver me O my God, out of the hand of the unrighteous and cruel man*, the leavened perſon, *Chometz.* So likewiſe Pride is fitly compared to Leaven, becauſe it puffs and ſwells the heart.

3. To Hypocriſy and ſecret ſins; Luk. 12. 1, 2. *the Leaven of the Phariſees, which is Hypocriſy.*

4. To promiſcuous Communion and carnal mixtures in Church ſociety; 1 Cor. 5. 6. *A little Leaven leaveneth the whole lump.*

Some are apt to ſay, their ſin will do me no hurt: but you may be deceived in this. I tell thee their ſins may infect and damn thee: *One Fornicator or profane perſon muſt not be allowed in the Church, leſt many be defiled.* Heb. 12. 15, 16.

This is a Truth ſo clear throughout the whole Scripture, that if I were to chooſe what Death I would dye, I think I could never chooſe to dye in a better cauſe, than for bearing witneſs to this Truth. That the Church of God ought not to be made a Den of Thieves, and a Refuge and Receptacle for wicked Livers: there muſt be no ſuch Leaven in the Houſe of God.

Now put all theſe together, and put them into the affirmative, and you ſee a fourfold Inſtruction in this Prohibition of Leaven.

It teacheth us.

1. Soundneſs in the Faith of Chriſt.
2. Holineſs of life.
3. Sincerity of heart.
4. Purity of Church Communion.

2. Honey was forbidden alſo; it may ſeem ſtrange that ſo

ſweet and ſo good a thing ſhould be ſo ſeverely interdicted. How often is the Land of *Canaan* commended as a Land *flowing with Milk and Honey?* But *to eat too much of it, is not good.* Prov. 25. 16, 27. It cloys and loads the Stomach, and turns to choler and bitterneſs; and if poured upon the Fire, it ſwells and riſeth up in Froth.

Three things we may learn out of this Prohibition of Honey.

1. That God will be worſhipped according to his own Inſtitution and Command; his Will is the Rule we muſt ſubmit unto, though we cannot well ſee the reaſon of it.

We muſt not follow any Invention of our own, though to our carnal thoughts it ſeem as ſweet as Honey, though it ſeem never ſo decent, never ſo orderly: as that is the common pretenſe, it is for decency and orders ſake.

But what think you Friends, is not Honey ſweet and decent too? But God requires it not: therefore away with it from the Meat-Offerings of the Lord.

2. That holy temperature and equability of ſpirit, that becometh Saints in all the conditions and viciſſitudes they paſs through; we muſt take heed of Extremes. There ſhould be neither Leaven nor Honey; neither too much ſower, nor too much ſweet; neither inordinate ſorrow, nor inordinate pleaſures in the Meat Offering of the Saints; they ſhould neither be dejected nor lifted up, but in an even well compoſed frame and temper of Spirit, 2 *Cor.* 12. 7, 10. neither leavened and ſowred with diſcontent under worldly troubles, nor ſurfeited with the ſweatneſs and Honey of carnal pleaſure, and delight and contentment of the Creature.

3. Some apply it unto Chriſt himſelf, thus: That there is in Chriſt our Meat Offering, no ſuch ſweetneſs which turns to loathing, no ſuch pleaſure whereof a man can take too much; there is no glutting, no ſatiety, no after ſorrows, no ſuch delight as proves bitter in the latter end, as much Honey doth. But on the contrary, the more any man taſtes of the ſweetneſs and comfort that is in him, the more he ſhall long for it, and ſay, *Lord evermore give us of this bread.* as Joh. 6. 34. more of this bread,

bread, more of this comfort, this Communion with God. He is not ſweet at firſt, and bitter afterwards: but his Yoke ſeems heavieſt at firſt, but lighter afterward: he ſpeaks firſt of the Croſs, then of the Crown of Glory.

These four are all in this Chapter; for the other two additional Enquiries, we ſhall borrow Light out of other Scriptures further to illuſtrate this.

5. The fifth Enquiry concerning the Meat-Offering is, concerning the appurtenance of Drink-Offerings by divine Inſtitution, affixed and annexed to the Meat-Offering.

I reckon it as an appurtenance to the Meat-Offering, for two Reaſons.

1. Becauſe it is not mentioned as a diſtinct Species in that Enumeration of the Legal-Offerings, which hath been ſo often quoted *Lev.* 7. 37. The Drink-Offering is there omited, as being included and underſtood in the Meat-Offering.

2. Becauſe it was never offered alone under the Law, but always in conjunction with the ſlain Sacrifices, to compleat the Meat-Offering belonging to them.

It is true, before the Law we read of Drink-Offerings alone; *Jacob* Gen. 35. 14. *he ſet up a Pillar in* Bethel, *and he poured a Drink Offering thereon, and he poured Oyl thereon.*

But after that Regulation and Reformation of the Offerings by *Moſes*, we never read of any Drink-Offering alone, but only in Conjunction with Meat-Offerings, and Slaughter-Offerings. As Numb. 15. 5. *And the fourth part of a Hin of Wine for a Drink-Offering ſhalt thou prepare, with the Burnt-Offering, or Sacrifice for one Lamb.* And verſ. 7. *For a Ram, thou ſhalt offer for a Drink-Offering the third part of a Hin.* And again verſ. 11. *For a Bullock.* And Numb. 28. 7. *The Drink-Offering thereof ſhall be the fourth part of an Hin for one Lamb*, &c. Lev. 23. 18. *They ſhall be for a Burnt-Offering unto the Lord, with their Meat-Offerings, and their Drink-Offerings.*

And in *Hezekiah's* time, when he purged the Houſe of God, it is ſaid 2 Chron. 29. 35. *The Burnt-Offerings were in abundance with the fat of the Peace-Offerings, and the Drink-Offerings for every Burnt-Offering.*

I ſhall ſpeak to three things upon the Drink-Offering.

1. The matter of it.

2. The Rite and manner of Oblation.

3. The Myſtery of it.

1. Firſt then for the matter of it, it was Wine; Numb. 15. 5. *Wine for a Drink-Offering ſhalt thou prepare.* Called *Shekar* in *Numb.* 28. 7. from whence the Greek *Sikera*, that is, a ſtrong inebriating Wine; our Tranſlators here render it ſtrong Wine.

Hence Hoſ. 9. 4. *They ſhall not offer Wine-Offerings to the Lord,*

Hence *Judg.* 9. 13. in *Jothams* Parable the Vine ſaith, *ſhould I leave my Wine which cheereth God and man?*

How doth Wine cheer God? It cannot be ſaid to cheer God otherwiſe, than in Offerings and Sacrifices.

The Heathen fell into an horrible Corruption, as to this; for that they mingled Blood in their idolatrous and ſuperſtitious rage in Drink Offerings, whereto the *Pſalmiſt* alludes, *Pſal.* 16. 4. and declares how he abominates ſuch a practiſe; *Their ſorrows ſhall be multiplied that haſten or give Gifts to another God: their Drink-Offerings of Blood will I not offer.* It is not unlike the Health Drinkers of our times, of whom you may have heard of ſome who (in their raging profanneſs) have mingled their own Blood with Wine, and ſo have drunk it in Healths to the Devil, and to the confuſion of *Sion*, and *Sions* King.

2. The Rite and manner of Oblation was, by pouring of it forth before the Lord: Numb. 28. 7. *In the holy place ſhalt thou cauſe ſtrong Wine to be poured out unto the Lord for a Drink-Offering*, that is, upon the Altar ſay ſome, but not upon the Fire; or as others beſide the Altar: for it is likely the Wine of the Drink-Offering was to be poured forth, where the blood of the ſlaughtered Sacrifices was poured forth: but that was at the bottom of the Altar, as you have formerly heard upon *Cap.* 1. with *Cap.* 8. 15.

Hence it hath its name in Hebrew *Neſek, libamen*, a ſacred effuſion, or a pouring out; from the Verb *Naſak, fudit, effudit.*

They were not to drink it; that might have been an occaſion of intemperance and drunkenneſs, there being dayly and contin-

nual

nual Drink-Offerings; nay there was no piece of legal worship wherein they were commanded to drink Wine.

But there is an expreſs prohibition of any ſuch Rite; Lev. 10. 8, 9. *And the Lord ſpake unto Aaron, ſaying, Do not drink Wine or ſtrong drink, thou nor thy Sons with thee, when you go into the Tabernacle of the Congregation, leſt you die.* Verſ. 10. *And that you may put difference between holy and unholy, and between unclean and clean.*

3. The ſpiritual Myſtery of it. Doubtleſs it had much of ſpiritual myſtery in it: the *Pſalmiſt* calls it *the Cup of Salvation.* Pſal. 116. 13. *I will take the Cup of Salvation and call upon the Name of the Lord,* for what other Adminiſtration under the Law that expreſſion could relate unto, beſides this, I know not: there being no other uſe of Cups of Wine amongſt them in the Worſhip of God, but only in theſe Drink-Offerings whereof we ſpeak.

Three things I ſhall briefly note.

1. Wine in typical and allegorical Scriptures, doth ſometimes ſignify the joys and conſolations of the Holy Ghoſt: for Wine rejoyces and cheers the heart, Pſal. 104. 15. *Wine that maketh glad the heart of man.* Therefore the Apoſtle *Epheſ.* 5. 18. ſo ſpeaks, *Be not inebriated with Wine wherein is exceſs, but be ye filled with the Spirit.* The Apoſtles Antitheſis between Wine and the Spirit intimates this: Cant. 1. 2. *Thy love is better than Wine.* And verſ. 4. *We will be glad and rejoyce in thee, we will remember thy love more than Wine.* And Cant. 2. 5. *Stay me with Flagons, comfort me with Apples, for I am ſick of love. Stay me with Flagons,* that is, with Flagons of Wine. *Metonymia ſubjecti continentis pro contento.* As in the Supper the Cup is put for the Wine. *This Cup is my blood,* that is, the Wine in the Cup: ſo here *Stay me with Flagons,* ſhe prays for the ſenſe of his Love.

2. We find the Saints pouring out their blood in the Cauſe of Chriſt, compared to a Drink-Offering, *Phil.* 2. 27. 2 *Tim.* 4. 6. And ſo is in an higher, in a much higher ſenſe the blood of Chriſt repreſented by Wine in the Sacrament of the Supper, as his Fleſh by Bread: and ſo the Meat and Wine in the Meat-Offering, may alſo repreſent his Fleſh and Blood.

3. It

3. It ſhadowed forth the Lords acceptance of his people, *Shall I leave my Wine wherewith I cheer both God and man?* Judg. 9. 13. that is, pleaſing to God in Sacrifice.

Hence when the Lord declares his rejection and diſacceptance of them; *Hoſ.* 9. 4. he thus expreſſeth it, *they ſhall not offer Wine Offerings to the Lord, neither ſhall they be pleaſing unto him.*

6. The ſixth and laſt Enquiry that was propounded concerning the Meat-Offering is, the Seaſons and Occaſions upon which it was to be offered.

There is the more cauſe to ſpeak to this, both becauſe the Scripture is Copious in it, and becauſe there hath been ſomething of controverſy, and ſomething perhaps of inadvertency and of miſtake about it.

You may note this in general: There be ſome Offerings which were Meat-Offerings as to their matter, which yet did not come under the Rule of the Meat Offering, as it is here laid down in this ſecond Chapter of *Leviticus*.

There be three Inſtances of this.

1. The Wave-Sheaf. *Lev.* 23. 10, 11.

2. The two Wave Loaves. *Lev.* 23. 17. It is true, theſe agreed in the matter with the Meat-Offering properly ſo called; for they were of the Fruits of the Earth, that were to be eaten: but yet they did not come under the Rule of the Meat-Offering.

For they were not *Iſhim* Offerings made by Fire, they were not to be burnt, nor were they moſt holy, to be eaten by the Prieſts alone in the holy place: and they were to be made with Leaven, which is contrary to the ordinary Rule of Meat-Offerings.

But they were Heave-Offerings, which were but ſingly and not doubly holy.

3. A third Inſtance is the Jealouſy-Offering. *Numb.* 5. which differs from the Meat Offering, partly in the matter. For the Jealouſy-Offering was not fine Flower, nor yet Flower of Wheat, but *Qemach Sheirim* Meal of Barley; ſome render it the Bran of Barley.

Barley the courſeſt ſort of Bread-Corn and Bran, the courſeſt part

part of that Grain: not Wheat, but Barley; not Flower, but Meal and no Oyl nor Frankincense with it.

It differed also and chiefly in the end and use, the Meat-Offering being for expiation, as hath been formerly proved; but the Jealousy-Offering was for exploration and discovery of guilt or innocence. It was for a Memorial, but not for a Memorial of acceptation, but to bring sin to remembrance, *Numb.* 5. 15.

For these Reasons, though there be something of general agreement, being of the Fruits of the earth, and so may be called a Meat-Offering in a general sense, and so accordingly is called *Mincha*, *vers.* 15. Yet you see how much it differs from the Rule of the Meat-Offering, in this second of *Leviticus*; therefore it was not properly a Meat-Offering.

Quest. But when then was the Meat-Offering offered? And what Offerings were there under the Law, that come more fully under that notion?

Ans. They were of two sorts, either separate, or conjoyned with other Offerings. Of separate Meat-Offerings there are two signal Instances.

1. The poor mans Trespass-Offering, *Lev.* 5. 11, 12. in stead of the Trespass-Offering of Cattel, because of his poverty.

2. The Shew-Bread, *Lev.* 24. 7, 9.

It seems to have been a Meat-Offering, for the Incense was burnt as a Memorial for the Bread, say some.

Or as others, an handful of the Flower whereof they were made, was burnt for the whole: and the rest was eaten by the Priests, after they had been presented, and had stood for a time before the Lord: so much as to separate Meat-Offerings.

Now 2. as to Meat-Offerings conjoyned with other Offerings.

The general Rule is this, That they were conjoyned with Burnt-Offerings of Cattel, and with Peace-Offerings, whether offered as *Vows*, or as *Free-will-Offerings*, or at their solemn Feasts, and in sundry other incidental occasions.

But they were not conjoyned with Burnt-Offerings of Fowle, nor with Sin, or Trespass-Offerings.

This Rule is both affirmative and negative, it is grounded upon *Numb.* 15. 4, 9.

Hence as there was a dayly Burnt-Offering, so there was a dayly Meat-Offering; *Numb.* 4. 16. *Numb.* 28. 4, 5.

And sometimes the Lord gave signal testimonies of his acceptance of it, as 2 *King.* 3. 9, 10, 20. So at the Consecration of the Priests and Levites, *Lev.* 8. 26, 27. And *Lev.* 9. 4. At the Consecration of the Levites, *Numb.* 8. 8. At the Expiration of the Nazarites Vow, *Numb.* 6. 17. At the Dedication of the Tabernacle, there were twelve Meat-Offerings according to the number of the Tribes, *Numb.* 7. 13, 14.

Also the Sheaf of First Fruits, though it self was a Wave-Offering, yet there was a Meat-Offering annexed to them, *Lev.* 23. 18.

So that generally where you have a Burnt-Offering, or a Peace-Offering under the Law, whether under the notion of a Vow or a Freewil Offering, or at their stated Feasts, and in most incidental occasions, though I cannot say in all, for it is not mentioned in the purification of women after Child-bed, *Levit.* 12. 6. They had a Meat-Offering by divine Institution, annexed and conjoyned with it.

The other part of the Rule is negative, and it is this: we do not find that Meat-Offerings were annexed unto the Burnt-Offerings of Fowls, or to Sin, or Trespass Offerings, or to First-Fruits, or Tythes, or to the Paschal-Lamb, though to the Feast of the Passover they were, *Deut.* 16. 1, 2. And in the cleansing of the Leper, the Meat-Offering seems to be annexed to the Sin-Offering, *Lev.* 14. 10. which is a peculiar Case.

This Rule is drawn from the authority of the Scripture negatively, there being no such annecting of it unto these in that place, *Numb.* 15. where it is annexed unto Burnt-Offerings and Peace-Offerings: but where it was not commanded, where they were not directed to it in the Law, they might not do it.

Use. See the fulness of Spiritual Mystery, and the plenty of Gospel Light and Teaching, that is in the Sacrifice of the Meat-Offering.

To recapitulate briefly some Heads of things, which have been more largely opened to you.

It

It relates both to Christ and Christians, and is full of spiritual mystery as to both.

1. As to Christ, he is the true Meat Offering, the Food of our Souls: it was to consist of fine Flower, to denote his Cleanness and Purity.

The baking, frying, drying, beating of it: points us to his Sufferings, and so doth the burning of it upon the Altar.

The pouring forth the Wine belonging to the Meat-Offering, plainly represents the pouring out his Blood.

The Green Ears, represents Christ as the First Fruits, by whom all the rest is sanctified.

The Priests eating it, tells us how Believers feed upon Christ by Faith, as the Bread of Life.

The Oyl, is the Spirit of Christ.

The Incense, his Prayers and Mediation, and the efficacy and acceptance thereof with God for us.

The Salt of the Covenant, is the stability and everlasting faithfulness of God as our God, in a Covenant Relation through Jesus Christ.

The prohibition of Leaven and Honey, frees Christ from all Corruption of life and doctrine, and all such deceiving comfort, which afterwards like Honey turns to bitterness.

2. Apply it to Christ mystical, to the Saints and Members of Christ, for it may be so applied: the Gentiles under the Gospel are presented as an acceptable Meat-Offering to the Lord, *Isai.* 66. 20. Every particular and circumstance of it is full of teaching.

The Fine Flower, teaches us to purge our selves from the Bran of our natural Corruption.

We must be anointed with the Unction of the Spirit.

The Incense, teaches us to be much in prayer, and to expect acceptance with the Lord.

The Salt, instructs us in the safety of our Covenant-Estate and Interest in God: and that our speeches and whole deportment, should be savoury and seasoned with Salt.

The forbidding of Leaven and Honey, calls upon us to purge out the Old Leaven of sinful Corruption, and to take heed of the sweetness and pleasures of sin.

I beseech you brethren do not rest in the notional understanding of these Truths, but reduce all to practice.

If ye know these things, happy are ye if ye do them. Joh. 13. 17. *But if you know all mysteries, and have not love,* 1 Cor. 13. 1, 2. *it profiteth nothing.*

And to press you a little further; you may observe, that the Meat Offering under the Gospel, is larger than it was under the Law; as you will find if you compare *Numb.* 28. with *Ezek.* 46. For in *Numb.* 28. 5. the Meat Offering is but the tenth part of an Ephah, it is but the fourth part of an Hin of beaten oyl. But in *Ezek.* 46. 13, 14 it is augmented, the Meat Offering to a sixth part of an Ephah, and the third part of an Hin of oyl.

This speaks a greater degree of fruitfulness and more ample obedience under the Gospel, then was of old under the Law.

That look as the Grace of God in Christ abounds towards us under the Gospel, so should we abound in our Returns of thankful and fruitful obedience. 1 Tim. 1. 14. *And the Grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus.*

Can you not go along with the Apostle in those expressions? Hath not God abounded towards you in Mercy and free Grace? Have you not sometimes said, never such a Pattern of Mercy, never the like Riches of free Grace, if the Lord pardoned such sins, and heal such backslidings: therefore be you abundant in the work of the Lord, 1 *Cor.* 15. *ult.*

If you know these things, happy are you if you do them.

THE

THE GOSPEL OF THE PEACE-OFFERING.

Lev. 3. July 26. Aug. 6, 9. 1668.

The Peace-Offering. Shelamim.

THe third sort of Sacrifices or Offerings under the Law, is the Peace-Offering.

We had the Burnt Offering in the first Chapter, the Meat-Offering in the second Chapter; and now follows the Peace-Offering here in the third. *Tola, Mincha, Shelamim.*

We may open it in this Method, which I hope will be plain and edifying.

1. The name.
2. The ends, occasions and seasons of it.
3. The matter of it.
4. The sacred Rites and Ceremonies, or ceremonious Actions about it.

1. For the name; it is *Shelamim* which we render the Peace-Offering, and *Zebach Shelamim* the Sacrifice of the Peace-Offerings from *Shalom pax*, so called, because it was a Sacrifice of Peace-Offering amongst all the parties: God, and the Priests, and the people being all partakers of it, as being all agreed, and therefore sociable partakers of the same thing.

The

The word may be otherwiſe rendred; but this Interpretation is moſt generally received, and ſuits well with the nature of this Sacrifice of Peace Offerings.

2. The ends occaſions and ſeaſons of the Peace Offerings (for we may put all theſe together) First as to their ends, they were of a mixt nature, they were both Hilaſtical, Euchariſtical and Eucticall, both for atonement, and for thankſgiving, and for prayer: they were in general for peace and reconciliation with God.

Some I know have queſtioned this, which I muſt confeſs I have often wondred at, and they have thought it meerly expreſſive of moral duties, of homage and thankfulneſs to God, *&c.* But it was a Fire Offering upon the Brazen Altar; all the reſt of which, were for reconciliation and atonement, and therefore why not this?

It is ſaid to be *a ſavour of reſt.* verſ. 5. which ſignifies Gods acceptation. The Actions about it, ſpeak forth this end; for it was ſlain and burnt upon the Altar, the Blood poured forth and ſprinkled upon the Altar round about, *&c.* All pointing to Jeſus Chriſt, who is indeed the true Peace-Offering. Epheſ. 2. 14. *He is our Peace,* and *he hath made peace by the blood of his Croſs*; Col. 2. 20. Yet this was but the general, and not the ſpecial, nor the only end of them.

There be two particular ends mentioned in *Cap.* 7.

1. Peace enjoyed, to teſtify their thankfulneſs.

2. Peace deſired and ſought after; each of which had their different Rites, of which afterwards.

1. One end was for thankſgiving, by way of Retribution for mercies received. *Lev.* 7. 11, 12. of which *Pſal.* 107. 22. *And let them ſacrifice the Sacrifices of thankſgiving, and declare his works with rejoycing.* Heb. 13. 15. *By him therefore let us offer the Sacrifice of praiſe to God continually,* acknowledging Chriſt in all our mercies.

2. Another end of the Peace-Offerings, was for the impetration or obtaining of mercies wanted, either in the way of a Vow, or a Freewil-Offering, *Lev.* 7. 16— *Judg.* 20. 26. The Tribes in their Faſt for obtaining victory againſt the *Benjamites,* offered

Peace-

Peace-Offerings in the way of a Freewil-Offering. Psal. 56. 12. *Thy Vows are upon me O God, I will render praises unto thee.* Or I will pay confessions unto thee; that is, he would in a way of praise, offer the Peace-Offerings that he had vowed. So Jonah 2. 9. *But I will sacrifice unto thee with the voice of thanksgiving, I will pay that I have vowed: Salvation is of the Lord.* Gen. 28. 20, 21, 22. The tenth of all that God should give him, *Jacob* vowed to give to God, that is, as a Peace-Offering.

The difference between a Vow and a Freewil-Offering was only this. That in the Freewil-Offering they did present the thing it self unto the Lord; but in a Vow they did first promise it, being (it may be) not in a capacity to perform it at that time. As *Jonah* in the *Whales* belly: and then when the deliverance was bestowed, and the Prayer heard and granted, they paid their Vows unto the Lord.

Hence some have thus referred and compared these three sorts of Offerings hitherto described, and directed in this Book.

That as the Burnt-Offering *Cap.* 1. principally figured our Reconciliation to God, by the death of Jesus Christ: and the Meat-Offering *Cap.* 2. had a special respect to our Sanctification in him before God: so this Peace-Offering, signified both Christs Oblation of himself, whereby he became our Peace and our Salvation; and likewise our Oblation of Praise, Thanksgiving and Prayer unto God, in the midst of our troubles, temptations and spiritual conflicts, which we fight by Faith in this world: so that in this Sacrifice, *we come boldly to the Throne of Grace, that we may receive Mercy, and find Grace to help in time of need,* as Heb. 4. 16.

Therefore some have noted, that this Sacrifice of Peace-Offering, was often added under the Law to other sorts of Sacrifices. Because, beside the expiation of sin by the Blood of Christ, there must be an effectual application of the atonement in a way of actual communion with God, in a way of grace and peace through Jesus Christ. Christ doth not only procure peace for us, but Communicate and apply it to us.

Here was an actual Participation, and an exercise of mutual

Com-munion

Communion between God and the Priest; and the Offerers feasting together.

Quest. What were the times and seasons when they offered and were to offer Peace Offerings?

Ans. They were either Occasional, or more stated.

The Occasional times, were either 1. in thanksgiving, or 2. as Vows; or 3. as Freewil-Offerings, which were formerly spoken to.

The more stated times are such as these.

1. At the Consecration of the Priests. *One of the Rams is called a Peace Offering.* Exod. 29. 28. And at the first Consecration of *Aaron* and his Family, Lev. 9. 4. *Also a Bullock and a Ram for Peace Offerings, to sacrifice before the Lord.*

2. At the expiration of a Nazaretical Vow; Numb. 6. 14. *One Lamb without blemish for a Peace Offering.*

3. At the Dedication of the Tabernacle: *Each of the twelve Princes of the twelve Tribes of Israel, brought for a Sacrifice of Peace Offerings two Oxen, five Rams, five Hee Goats of the first year.* Numb. 7. 17.

So at the Dedication of the Temple by *Solomon.* 1 Kng. 8. 62, 63. Solomon *offered a Sacrifice of Peace Offerings which he offered unto the Lord, two and twenty thousand Oxen, and a hundred and twenty thousand Sheep.*

4. In the Feast of First Fruits. *Two Lambs of the first year for a Sacrifice of Peace Offerings.* Lev. 23. 19.

As for the Offerings at the Purification of a Leper; *the two Birds.* Lev. 14. It differs so much from the ordinary Rule of the Peace-Offerings, that it cannot well be annumerated to them: but it was a peculiar Sacrifice of Purification, of which we shall speak hereafter.

So likewise *the Passover Lamb.* Exod. 12. though Eucharistical; yet cannot well be reduced to the Peace Offerings, or to any of the six ordinary kinds; but was indeed a peculiar Sacrifice, having other Rites than what belonged to the Peace Offering.

3. The matter of the Peace Offering: it was either of the Herd, or of the Flock; either of the bigger, or of the lesser sort of Cattel; either Lambs or Goats. There

There was no Peace-Offering of Fowls, as there was of *Turtle Doves* and young *Pigeons* in the Burnt-Offering.

The reaſon whereof is thought to be, becauſe this was to be divided amongſt ſo many; to God, and the Prieſt, and the Offerers: but in Birds being ſo ſmall, this diviſion could not ſo conveniently be made.

Moreover it muſt be without blemiſh, and this was required before in the Burnt-Offering, and indeed in all their Sacrifices.

And finally the Peace Offering, it might be either Male or Female; which was otherwiſe in the Law of the Burnt-Offering, that was to be Males only. *Cap.* 1. 3.

This Interpreters do apply ſpiritually to the eſtate of the Church in Chriſt, in whom there is neither Male nor Female. *Gal.* 3. 28.

He that accepteth a Female in his Sacrifice, doth not exclude Women from his Service: they are not excluded from his Love, and therefore ſhould not count themſelves freed from his Law.

It was a good ſpeech of a Woman that was a Martyr, Jeſus Chriſt ſuffered as much for the redeeming of our Souls, as he did for Men: and therefore, why ſhould not we have as much courage as they to ſuffer for him? God is no Reſpecter of perſons.

4. The Rites and Ceremonies of the Peace-Offering, they were of two ſorts.

1. Common unto this, with other Offerings.

2. Peculiar to the Peace-Offerings.

As to the former ſort, there be five ſacred Ceremonies required here, which were mentioned before in the Burnt-Offering *Cap.* 1. and accordingly were there explained. As,

1. It muſt be brought to the door of the Tabernacle of the Congregation.

2. The Owner muſt lay his hands upon it.

3. It muſt be killed.

4. The blood ſhed and ſprinkled upon the Altar round about.

5. Burning it upon the Altar; all which having been explained before when we were upon the Burnt-Offering. We may now proceed to the ſecond ſort, *viz.*

2. Such Rites as are here firſt mentioned, as having ſome peculiar reſpect to the Sacrifice of Peace Offerings.

Now theſe may be reduced to four Heads.

1. The diviſion of it into three parts, namely between God and the Prieſt and the people.

2. The limitation of time, for eating the Prieſts and peoples part, to wit, upon the ſame day, or the next.

3. The addition of Leaven.

4. The prohibition of fat and blood.

Theſe are the ſacred Rites and Ceremonies that were peculiar to the Peace-Offerings; the reaſons and myſteries whereof require a little opening.

1. The diviſion of it, *&c.* 1. It was divided into 3. parts, *&c.*

1. Some parts of it were to be burnt before the Lord upon the Altar, upon the Burnt-Offering, *viz.* all the Suet and the Fat of the Inwards, the two Kidneys, the Cawl upon the Liver, or the Midriffe and all their Fat.

This is repeated three times over, *viz.* concerning the Peace-Offerings of the Herd, *verſ.* 3, 4. And again concerning the Lamb, *verſ.* 9, 10. And again laſtly concerning the Goat, *verſ.* 14, 15. Only with this difference, That in the Peace Offering of Lambs, there is added the whole Rump; verſ. 9. *the fat thereof and the whole Rump, it ſhall he take off hard by the Back-Bone.* Whereof ſome Interpreters give this account, That this in ſome kind of Sheep is very great and fat, eſpecially in thoſe parts of the world. As *Plinie lib.* 8. *cap.* 48.

Therefore it is here commanded to be burnt upon the Altar, with the other Fat and Inwards: ſo *Aynſw. in loc.*

Others give this account of it, That there is not the meaneſt part of the Creature, but God hath a right unto it: and though it be a thing never ſo contemptible in it ſelf, God can make it honourable and ſacred, by applying it to his ſervice.

As the Rump here in the Sacrifice of Peace Offerings.

And ſo the Foreskin in the Sacrament of Circumciſion, *Gen.* 17. 11. Thus our own Annotators in *Lev.* 3. 9.

Theſe parts of the Peace-Offering muſt be offered: *Tal ha-yola*

in

in holocauſtum for a Burnt-Offering, as ſome render it; that is, theſe parts were in ſtead of the whole, and had the uſe and virtue of the whole Burnt-Offering. Here is *pars pro toto*, a ſynecdochical Offering, as we ſhall meet with many ſuch kind of Adminiſtrations under the Law, wherein a part is equivalent and accepted as in ſtead of the whole.

Others Interpret it thus, *Tal hayola*; that is, upon the Burnt-Offering, ἐπὶ τὰ ὁλοκαυτώματα, as being added to it.

The Burnt Offering was offered firſt, before any other Oblation; and then this and other Offerings, ſuperadded to it.

And ſo we may learn this out of it, That we are firſt to be reconciled unto God by the death of his Son, applyed and received of us by Faith, before any Oblation of ours can be acceptable to him.

This ſacrificed part of the Peace-Offering, is called *the Bread of the Altar, and the Bread of God.* Verſ. 11— Numb. 28. 2. *My Offering and my Bread for my Sacrifices made by Fire, ſhall ye obſerve to offer to me*

They are called his Bread, becauſe the Fire of the Altar did conſume and eat them up: and ſo the Juſtice of God devours and feeds upon the ſinner.

The fierceneſs of the Wrath of God againſt ſin and ſinners burning as fire, and devouring Souls: and the neceſſity of ſatisfaction and atonement by the blood of Chriſt, in order to our peace with God; are the general Truths held forth and taught in all the Sacrifices, and ſo in this of Peace-Offerings.

2. God and the Altar being thus fed and ſatisfied in the firſt place, the reſt of the Peace-Offering was divided between the Prieſt and the Owner that brought it, to be eaten by them.

The Prieſts part was the Breaſt, and the right Shoulder.

The Owner had the reſt.

This appears out of the 7. *Chapter* of this Book: the Breaſt was to be waved before the Lord for a Wave-Offering, *verſ.* 30. 31.

The Shoulder to be heaved or lifted up before him for an Heave-Offering, *verſ.* 32, 33.

The Offerer with his Family was to eat the reſt, ſuch of them

as were clean, *verſ.* 19, 20, 21. nay the unclean might not ſo much as touch it, *verſ.* 21. under pain of Extermination; if they did, it made the fleſh unclean.

Firſt as to the Prieſts part, we are here taught again that Goſpel Truth of the maintenance of Miniſters.

The Apoſtle ſpells out this Leſſon to us, 1 Cor. 9. 13, 14. *They that ſerve at the Altar, muſt live of the Altar.*

And that the Breaſt and the Shoulder was for them; ſome have applyed a little more particularly thus.

That the Prieſts ſhould be as Breaſts and Shoulders; that is, Counſellors and Supporters to the people, preaching to the Ignorant with the Wiſdom of a prudent Breaſt, and bearing the Infirmities of the Weak, with the ſtrength of a patient Shoulder.

Others thus, (1) he was to have the Shoulder becauſe of his bearing the people, and carrying them and their Sacrifices before God. And (2) the Breaſt, the ſeat of the heart; to note his compaſſion tenderneſs and bowels to them, bearing them always in his prayers upon his heart before the Lord.

Lee Temple pag. 346.

Both which Accommodations are ingenious and ſpiritual, and taken from the nature of the things: but the ſafeſt way, is to obſerve what hints the Scripture gives: thoſe Senſes are ſolid, and carry the beſt evidence of light and demonſtration with them.

Secondly, as to the Offerer with his Family or Friends partaking of it: here was an exerciſe of Communion, as 1 Cor. 10. 21. *They have communion with Devils that eat of Idols Feaſts*: ſo this ſignified their communion with, and Incorporation into Chriſt. Here was an holy Feaſt wherein they did rejoyce before the Lord; Deut. 12. 6, 7. *And thither ſhall you bring your Burnt-Offerings, and your Sacrifices, and your Tythes, and Heave-Offerings of your hand, and your Vows, and your Free-Will Offerings, and the Firſtlings of your Herd, and of your Flocks, and there you ſhall eat before the Lord your God, and ye ſhall rejoyce in all that you put your hand unto, ye and your Houſholds wherein the Lord thy God hath bleſſed thee.*

We muſt learn to enjoy all our Enjoyments in and for the Lord,

Lord, and to rejoyce in Communion with him, in ſpiritual feaſting at his Table.

Eating the Peace-Offering, is feeding upon Chriſt by Faith, and holy rejoycing in him.

Chriſt was not offered for the Prieſts alone, or communicated to them alone, but for the people alſo.

And that the unclean are ſo ſtrictly excluded from either eating, or ſo much as touching it. We ſee how dangerous a thing it is, for unclean and unworthy perſons to participate in the Feaſts of the Lord. Hypocrites that partake of the Sacraments in their uncleanneſs and receive unworthily, *they eat and drink their own damnation.* 1 Cor. 11. 27, 28, 29. The fleſh of theſe Sacrifices being a figure of the fleſh of Chriſt, to be eaten of the Saints by Faith.

This Law ſignified, that Unbelievers, Hypocrites, and wicked ones that profeſs the Goſpel, and partake of the Signs and Seals of Grace unworthily, *do eat and drink Judgment to themſelves. Aynſw.* in Lev. 7. 22.

As no Peace-Offering belongs to the unclean: ſo *there is no peace to the Wicked ſaith my God. To the Wicked God ſaith, what haſt thou to do to take my Covenant into thy mouth, ſeeing thou hateſt to be reformed.* Pſal. 50.

And here comes in that *Quære* concerning the Peace-Offerings, whether they were of the Holy of Holies, whether they had the double, or only the ſingle Holineſs?

They are not called moſt holy, as the other five ſorts are. The reaſon whereof is, becauſe that ſome part of them was eaten by the people; but yet a part alſo was burnt upon the Altar, and another part eaten by the Prieſts, and theſe parts were moſt holy, though the whole was not.

Therefore ſome have called the Peace Offering, *Sacrificium varium,* a divers Sacrifice, as being partly holy, and partly moſt holy. And the other ſorts they call *ſimplex,* by a ſimple Sacrifice, intending that which was all of it moſt holy: and the whole, was to ſhadow out the Sacrifice and ſatisfaction of Jeſus Chriſt, ſo *Mede. Diſc.* 49.

2. The

2. The ſecond Ceremony of the Peace-Offering, was the limitation of time for the eating of it.

The parts belonging to the Prieſt, and to the Offerer, muſt be eaten by them the ſame day, or the next: but if any was left till the third day, it muſt be burnt with fire. *Lev.* 7. 15, 16, 17. 18.

And here there is a diſtinction in the Rule between the two ſorts or occaſions of Peace-Offerings, namely, That if it were for Thankſgiving, it muſt be eaten the ſame day that it is offered: but if it were for a Vow, or a voluntary Offering, it muſt be eaten within two days. The former Rule is in *verſ.* 15. The Rule for the latter is in *verſ.* 16.

But how if they did not obſerve this Rule; ſee the penalty in *verſ.* 17. 18. To eat any of it upon the third day, was very deteſtable and abominable; ſee *verſ.* 17, 18. It is forbidden under the penalty of utter Extermination.

There might be ſomething of a natural Reaſon for this; becauſe the fleſh might putrefy in that hot Climate, if kept longer.

But ſurely this is not all that was intended in ſuch a ſevere and vehement Prohibition.

Therefore there be alſo two ſpiritual Myſteries, that ſeem to be intended and aimed at by the Spirit of God in this Ceremony.

1. To teach us, that we ſhould make haſte and not delay Communion with God, in the exerciſe of Faith and thankful obedience. Do not delay and put off the work of Believing: but receive Chriſt, and Communicate of him in this our day.

This Inſtruction is clear and evident out of this Ceremony; for ſeeing eating ſignifies our feeding upon Chriſt by Faith, and to day and to morrow denotes a ſhort time: therefore this inſtructs us ſpeedily to lay hold upon the Mercy of God in Chriſt, and to feed upon this our Peace-Offering *while it is called to day*, according to that *Pſal.* 95. 7, 8— *Heb.* 3. 12, 13, 15.

So for other duties of obedience, we ſhould not delay the expreſſions of our joy and thankfulneſs to God. Pſal. 119. 60. *I made haſte and delayed not to keep thy Commandments.*

They had a like Rule touching the Paſſover. Exod. 12. 10.

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Ye ſhall let nothing of it remain until the morning, and that which remaineth of it until the morning, ye ſhall burn with fire.

One ſcope whereof was, to teach us to lay hold on preſent opportunities. Do not protract the time; there is a day of Peace after which, when once expired, it is too late: God will not accept thy Peace-Offerings then.

2. It is thought to have reſpect unto Chriſts Reſurrection, which was upon the third day: therefore he ſaith Luk. 13. 32. *Behold I caſt out Devils, and I do Cures to day and to morrow, and the third day I ſhall be perfected.* Then he ended his work and ſtate of humiliation for our Redemption, and had no more to do in a way of Sacrifice and Peace-Offering for our ſins. In which reſpect, the number of *three* was a myſtical number under the Law, as well as the number *ſeven*: the Scripture often ſets a mark upon it. *Iſaac* was offered the *third day*. Gen. 22. 4.

Againſt the *third day* they were to be ready to receive the Law upon Mount *Sinai*. Exod. 19. 10, 11. *Sanctify the people to day and to morrow, and let them waſh their Clothes and be ready againſt the third day, for the third day the Lord will come down in the ſight of all the people upon Mount* Sinai: ſo the Ark went before them *three days* before it reſted. Numb. 10. 33. *And they departed from the Mount of the Lord three days journey, and the Ark of the Covenant of the Lord went before them in the three days journey, to ſearch out a reſting place for them: And after three days to paſs over* Jordan *into* Canaan. Joſh. 1. 11.

In the *third day* the unclean perſon was to purify himſelf: but if he purify not himſelf the *third day*, then the *ſeventh day* he ſhall not be clean. *Numb.* 19. 12.

In the *third day Hezekiah* went up into the houſe of the Lord and recovered from the ſentence of death, 2 *King.* 29. 5. *Hoſ.* 6. 2. *After two days he will revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.* With many other memorable things: all which intimates ſomething of myſtery in the *third day*. And the greateſt Diſpenſation that ever was upon *that day*, was the Reſurrection of Jeſus Chriſt from the dead, after he had layn part of *three days* in the Grave. Then he was perfected and

and had no more to do in way of Sacrifice and ſatisfaction for our ſins; as after the *third day* there was no more of the Peace-Offering remaining.

3. A third Ceremony in the Peace-Offering was this, That they were to offer leavened bread with it. *Cap.* 7. *verſ.* 13.

This is the more remarkable; for that in all their other Sacrifices, Leaven was uſually very ſtrictly and ſeverely forbidden: but here it is required.

Here we may learn firſt, That it is not the nature of the thing it ſelf, but meerly the will of God, that makes a thing good or evil in his worſhip.

To put Leaven into any other Offering, it makes the Sacrifice odious unto God, and like a ſmoak in his Noſtrils all the day; but if it pleaſe him to require it in the Peace-Offering, then it muſt be uſed.

So for Honey he forbids it in other Sacrifices, *Lev* 2. 11. But in the Firſt Fruits they were to offer Honey; 2 Chron. 31. 5. *The Children of Iſrael brought in abundance of the Firſt Fruits of Corn, Wine, Oyl, and Honey, and of all the Increaſe of the Field.* God herein manifeſting his Authority, and the ſupremacy of his Will.

If it had pleaſed our Lord Jeſus Chriſt to command us to ſign men in his Name, with the ſign of the Croſs, it would have been a duty, and a bleſſed thing to do it: and if he had not commanded us to waſh men with Water in his Name, it would have been a ſinful and an unlawful Adminiſtration to baptize.

More particularly, Leaven is taken both in a good, and in a bad ſenſe: and I find Interpreters do accommodate and apply it both ways, as to the Sacrifice of the Peace Offerings.

1. In the good ſenſe, thus our Saviour uſeth it in his Parable, Mat. 13. 33. *the Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three meaſures of Meal, till the whole was leavened.* And you have the ſame Parable recorded again by *Luke Cap.* 13. 21.

The Lord makes uſe of Leaven here, to teach and hold forth unto us the inward and ſecret working of the Word and Spirit in

in the heart, ſanctifying the heart effectually, but gradually, by imperceptible degrees, as Leaven ſeaſons the Lump.

Thus the joyning of Leaven with the Peace Offering, may teach us, That we and our ſervices muſt be ſeaſoned with the new Leaven of Grace; whereby the old Leaven of Corruption is changed and altered, and ſo the whole man made ſavoury.

Look as there is an old Leaven which muſt be purged out; for they that are in the old unſavoury lump of the Fleſh, cannot pleaſe God: ſo there is a new Leaven wherewith every ones heart and life ſhould be ſeaſoned; a new principle of Grace, a ſpirit of Life from God, which in time works out the contrary old principle of ſinful Corruption, as an Antidote that works out poyſon out of the body.

2. Take Leaven in the bad ſenſe, and ſo it ſignifies ſinful Corruption. In this ſenſe the Scripture often ſpeaks of it, as 1 *Cor.* 5.

Hence we may learn that as God accepteth the Peace-Offering, though offered with Leaven: ſo he accepteth the ſincere endeavours and ſervices of his people, though there be a mixture of ſinful Corruption in them.

Or if we take Leaven as in that ſenſe of ſorrow and grief, as Pſal. 73. 21. *thus my heart was leavened.* Their having ſome ſower Leaven amongſt their Feaſts, may teach us, That in all our rejoycings in this World, there is a mixture of ſorrow; there is no proſperity ſo entire, but hath ſome ſorrow, ſome affliction with it: as there is no day but hath ſome Clouds.

Roſes have Thornes, Honey hath a Sting, Crowns and Scepters have Cares and Troubles.

And it is not only ſo in natural Joy, but in thoſe better Joys and Conſolations of the Almighty.

Spiritual Joy is and ought to be accompanied with godly ſorrow, and is too oft accompanied with a mixture of carnal ſorrow, and unbelieving doubts and fears. There is ſome of this Leaven with the Peace Offerings of praiſe and thankſgiving to the Lord.

4 The fourth Ceremony is this, That they muſt not eat the fat nor blood, but give it wholly to the Lord, *verſ.* 16, 17.

I number this among the Ceremonies of the Peace-Offering, becauſe it is here firſt mentioned; and here indeed was the firſt occaſion for it: for there being no part at all of the Burnt-Offering to be eaten, there was no need there to forbid the eating of fat or blood: but in the Peace-Offerings, they were to eat ſome part; therefore here comes in this exception, reſpecting the Peace-Offerings in the firſt place, though extended likewiſe to all the reſt.

The firſt Prohibition is of Fat.

And here firſt for the literal ſenſe of the Ceremony, before we come to the myſtical ſignification.

There be two Cautions to prevent miſtakes, that the legal Rigor may not ſeem greater then it was indeed.

1. It is meant only of that Fat that was to be ſacrificed, as the Suet and Fat of the Kidneys, *&c.* For of the other Fat that is diffuſed through the reſt of the fleſh, throughout the whole body of the Beaſt, there is no mention in this Reſtriction in the Text; and therefore being not reſtrained and prohibited, we may juſtly preſume, it was allowed and permitted to them, they might lawfully eat of it. Neh. 8. 10. *eat the Fat, and drink the ſweet.*

2. It is meant only of the three kinds of Beaſts, that were appointed to be uſed in Sacrifice; for they were permitted to eat the Fat of other clean Beaſts. See *Levit.* 7. 23, 25. where this reſtriction of Fat is clearly explained, and reſtrained to the Fat of thoſe three kind of Beaſts.

Now as to the myſtery and ſpiritual ſignification of this Ceremony, that we may learn ſome wholeſome Inſtruction out of it, the beſt way will be this: let us conſider when the Scripture ſpeaks of Fat in an allegorical or metaphorical ſenſe, how is it meant?

For a Similitude is *typus arbitrarius*, and a legal Ceremony is no more but *typus fixus* or *deſtinatus*, and differs from an Allegory or Metaphor or Similitude, only in the fixation or deſtination of it by God, unto ſuch an uſe and end in a ſtated way.

Now you will find that the Scripture ſpeaks of Fat in ſuch a Metaphorical

Metaphorical ſenſe two ways, (as was before noted concerning Leaven) both in a good, and in an evil ſenſe, which will give this Type a double aſpect, as that alſo had.

Nor is there any real abſurdity or incongruity, in the accommodation of a Type, two or three ſeveral ways: for they are not ſo many contrary ſenſes, but only ſo many ſeveral Inſtructions or ſpiritual myſteries to be learned out of one of Gods teaching Signs: ſuch manifold Inſtructions being all included in the vaſt aim and comprehenſive wiſdom of the Holy Ghoſt, deſigning and chooſing out ſuch things for teaching Signs, as may afford and yield plentiful Inſtruction to his people.

1. Then the Scripture ſpeaks of Fat in a good ſenſe. *My ſoul ſhall be ſatisfied as with marrow and fatneſs*, Pſal. 63. 5. That is, to be filled with the beſt things.

So Iſai. 25. 6. *In this Mountain ſhall the Lord of Hoſts make unto all people a Feaſt of fat things, a Feaſt of Wine on the Lees, of fat things full of marrow.*

So *Gen.* 45. 18. *Pharaoh* ſaith to *Joſephs* brethren, *ye ſhall eat the fat of the Land*, that is, the beſt of it.

So all the *Fat* of the Oyl, and all the *Fat* of the Wine, and of the Wheat, *Numb.* 18. 12. for ſo the Margin from the Hebrew reads: it denotes the beſt Oyl, the beſt Wine, the beſt Wheat, as the Tranſlation well explains it.

Hence it is ſaid of *Abel* by way of Commendation, *Gen.* 4. 4. That he brought and offered unto the Lord of the Firſtlings of his Flock, and of the Fat thereof.

Thus the Lords challenging the fat of all the Sacrifices peculiarly to himſelf, may inſtruct and teach us thus much: That we muſt ſerve God with the beſt we have, the beſt of our time and ſtrength, the vigor of our Spirits, the beſt of our endeavours ſhould be the Lords.

For men to ſpend their youth in the ſervice of their luſts, and then at laſt bring their decrepit old age unto God; this is to give the fat of their Sacrifice to the Devil, and the lean unto God. But with ſuch Sacrifices God will not be well pleaſed.

And yet when we have brought the Fat, the beſt we have un-

to the Lord, it is accepted not for our own ſakes, but through Chriſt. As the Fat in the Peace-Offerings was burnt upon the Altar upon the Burnt-Offering, for a ſweet ſavour unto the Lord.

2. The Scripture ſometimes ſpeaks of Fat *in deteriorem partem*, in an evil ſenſe: ſo it is ſaid of wicked men, *their heart is as fat as Greaſe, but I delight in thy Law.* Pſal. 119. 70. So Deut. 32. 15. *But* Jeſurun *waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatneſs.* Iſai. 6. 10. *Make the heart of this people fat, leſt they underſtand with their heart, and convert and be healed.* So it denotes a ſenſeleſs hard heart, the Fat in the body having little ſenſe.

A Fat heart in this ſenſe, is oppoſed to a fleſhy heart: ſo it denotes hardneſs, inſenſibleneſs, unbelief.

Now then the Fat being burnt upon the Altar, teacheth us, That our Corruptions muſt be burnt up by the Spirit of God, as a Spirit of Burning, and of Judgment.

And it is the Fat of the Inward parts, and of the Kidneys, and Liver, which are the ſeat of Luſt and Concupiſcence.

We may learn from hence, that even ſecret ſins in the Inward parts muſt be deſtroyed and mortified. It is not enough to avoid open and outward ſins, but inward heart hypocriſy; ſecret luſts, they muſt be burnt before the Lord upon the Altar, deſtroyed and mortified by the Spirit. God trys the Heart, ſearcheth the Reins, ſees into the Inward parts. That fatneſs of the heart muſt be conſumed, thoſe Inward luſtings unto ſin, deſtroyed and mortified.

5. The laſt Ceremony was the forbidding of blood, *verſ.* 10. This Prohibition was more general than the former of Fat: for that was only ſome kinds of Fat. But all manner of blood is forbidden, without any reſtraint or ſpecification of this or that kind.

The firſt Prohibition of blood that we read of in Scripture, was to *Noahs* Sons. Gen. 9. 4. *But fleſh with the life thereof, which is the blood thereof ye ſhall not eat.*

And now again by *Moſes* here, and afterwards in other places. As *Cap.* 7. 26, 27. and *Cap.* 17. from *verſ.* 10, to the end: very largely and vehemently under the ſoreſt pains and penalties, even utter

utter extermination, and cutting off by the immediate hand of God.

But that Prohibition in *Noahs* time, ſeems to differ from this by *Moſes*: in that it was living blood which was there forbidden: but here it is all manner of blood. And the myſteries and reaſons of it, there be two things expreſſed in *Lev.* 17. 11.

1. Becauſe the blood is the life of the Beaſt, *verſ.* 11, 14. That is, it is the Seat and Vehicle of the Spirits, which are the Soul and the Life of it, as Philoſophers ſay. *Anima rationalis equitat in ſenſitivâ, ſenſitiva equitat in vegetativâ.* The ſenſitive Soul is the Chariot of the rational Soul, and the vegetative of the ſenſitive: ſo their Blood is the Chariot of the vegetative and vital Spirits.

The ſcope ſeems to be this, to forbid and prevent cruelty: it argues too much greedineſs, and it tends to make the Spirits of men ſalvage and barbarous, to drink living blood, or to eat the fleſh, if it be not fully killed and cleanſed of the blood, 1 *Sam.* 14. 32, 33, 34.

Some report, that it hath been a cuſtom uſed in ſome barbarous Nations, amongſt the Old *Tartarians*: they would open a Vein with an Inſtrument in the Beaſt they rode upon, and ſo quench their thirſt by drinking warm blood out of the Veins of a living Creature. This is forbidden to *Noahs* Sons, *Gen.* 9. as a ſalvage cruel thing.

Cruelty is abominable at all times, but eſpecially when you come with your Peace Offerings before the Lord.

It concerns you then eſpecially, to take heed of harſhneſs towards your brethren.

How can men expect Peace from God, when ready to drink the blood of their brethren.

A violent perſecuting Spirit, is as black a Mark as any I know. To uſe violence to their Conſciences, this is to eat or drink their blood which God abhors.

2. The ſecond reaſon there aſſigned is, *becauſe I have given it to you upon the Altar, to make an atonement for your Souls.* Lev. 17. 11. that is, typically, as repreſenting the blood of Chriſt.

So that here is a myſtical Intimation of reverence to that pre-

cious

cious blood, to keep men in a reverend expectation of it: therefore they must abstain from blood, as sacred to the Lord.

As *David* refused to drink of the Waters of the Well of *Bethlehem*, 2 *Sam.* 23. 17. because it was *per equivalentiam*, the blood of them that fetcht it with the peril of their Lives.

So here, blood was typically the blood of Christ, and therefore sacred to the Lord, they must not use it to other common use.

The Lord would hereby teach them a reverential esteem and high valuation, of the blood of Jesus Christ.

Some go a little further, and observe this in it. That look as eating and drinking signifies Communion: so 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ?* And forbidding to eat, is a forbidding Communion. *Act.* 10. 13, 14. In *Peters* Vision, *rise, kill and eat.* It is meant of exercising Communion with the Gentiles; and *Peters* objecting, *Not so Lord, for I have never eaten any thing that is common or unclean.* His meaning is, he refuseth Communion with them.

So this Prohibition of eating blood, which was given upon the Altar to make atonement for mens Souls; and of Fat, which was given upon the Altar to be consumed there with Fire, and so was the Lords; seemeth to forbid figuratively, all ascribing and assuming unto our selves the work of our Redemption, which is only by the blood of Christ, or the work of our Sanctification to our selves, which Christ by his Spirit performeth in us. *Aynsw.* in *Lev.* 3. *ult.*

To take this work to our selves, is to eat the blood as it were, which the Lord will not endure.

There is a further reason given by some, That the Lord did it, to distinguish his people from the Heathen, who were wont to drink the blood of their sacrifices. *Psal.* 16. 3.

As indeed in all these ancient Institutions, the Lord had a special eye unto that, to keep them off from the heathenish Customs and Idolatries.

Thus you see the reasons why blood was forbidden under the Law,

Law, the chief whereof is, the respect it had to the blood of Christ. From all which, you have a clear resolution of that scruple of Conscience that hath troubled some, concerning that Prohibition of blood under the New Testament by the Synod, in *Act.* 15.

But the Answer is, That the main reason why blood was forbidden of old, being because the Lord had given blood to them for atonement, and this use being figurative, which had its end and accomplishment in Christ, who by his death and blood shedding, hath caused the Sacrifices and Oblations to cease, *Dan.* 9. Therefore now this Law must needs be expired, and not still in force upon the Consciences of Believers.

And as for that Decree of the Council, *Act.* 15. It is forbidden by them meerly upon the account of love, which is tender and loth to give offense.

The sins there forbidden, may be referred to three Heads or Classes.

1. Sins against the first Table, eating things offered to Idols.

2. Sins against the second Table, against the seventh Commandment, Fornication; because it was a common sin, and wherein the Heathen were very blind, some of them accounting it but an indifferent thing.

3. Sins against the general Rule of love to our brethren.

Of this sort is *the eating of things strangled, and blood,* which had formerly been a sin against the second Commandment: being forbidden of old in the way of a perpetual Statute, during the whole legal Æconomy. *Lev.* 17. 15.

That which dies of it self, includes strangled: for there is no other place in the Law that forbids the eating of things strangled, but only this. And *Deut.* 14. 21. where there is the same expression. But now the same thing is forbidden in a more occasional and temporary way, upon the account of scandal to sincere but weak Believers. 1 *Cor.* 8. 13.

And there was a further benefit of this Observation, in that juncture of time: for it did prevent and cut off all appearance and occasion, for that Calumny and false Aspersion cast forth by the

the Pagans, in thoſe firſt times of Chriſtianity. That the Chriſtians were wont to feed upon mans fleſh, and to drink blood in their Aſſemblies. *Euſeb. Eccleſ. Hiſt. lib. 5. cap. 1. Tertull. Apolog. cap. 9.*

And though they are called neceſſary things; yet there be divers ſorts and ways of neceſſity.

As ſome things are neceſſary in their own nature, upon a moral and perpetual account, as to avoid Idolatry and Fornication: ſo other things are neceſſary only *pro hic & nunc*, in regard of preſent Circumſtances; as to abſtain from blood, or from eating fleſh. As 1 *Cor.* 8. 13.

And though they are joyned with groſſer ſins; yet the ſame penalty and much more the ſame Prohibition, may be ſet upon things of a very different nature.

As Death is the penalty of Murther. *Gen.* 9. 6.

And of having Leavened Bread. *Exod.* 12. 15, 19.

It cannot poſſibly be the ſenſe of the Council, to forbid that kind of Meat as in it ſelf, and morally and perpetually unlawful: becauſe all difference of Meats, is moſt expreſly and clearly taken away under the New Teſtament. As *Mark* 7. 14, to 20. *Act.* 10. 10. 1 *Cor.* 8. 8. *But meat commendeth us not to God, for neither if we eat, are we the better, neither if we eat not, are we the worſe.* And 1 Cor. 10. 25. *Whatſoever is ſold in the Shambles, that eat, asking no queſtion for conſcience ſake.* Tit. 1. 15. *To the pure, all things are pure.* But in 1 *Tim.* 4. 3, 4, 5. the Apoſtle thunders againſt this Error, of making difference of Meats under the Goſpel.

Thus you ſee the nature of the Sacrifice of Peace-Offerings. Something will be expected, as to the practical Improvement of theſe Truths.

Let me therefore only repeat and reinculcate ſome few of the general Heads of things, which have been doctrinally cleared and made out, I ſhall but touch them now in a more applicatory way.

1. Then be perſwaded and encouraged, to feed and feaſt upon Chriſt our Peace-Offering. Do not ſay, ſuch and ſuch, may if

I had ſuch Parts and ſuch Abilities, and ſo Eminent as ſuch and ſuch, I durſt believe.

This bleſſed Peace-Offering is not for the Prieſts only, for Saints of the higheſt Rank, and greateſt Eminency; but for the common people alſo. Do but draw neer with a pure heart, and then come and welcome: take your ſhare, and eat it with a glad heart, God hath given it you.

2. Do not defer the eating of your Peace Offerings: take heed of a procraſtinating Spirit. As many who think to repent and return to God when they are dying, and dropping into hell, whereas they ſhould eat the Peace-Offering, and eat it now.

Do it to day before to morrow, or at leaſt before the third day: for then thy Peace-Offering will not be accepted.

Come in to God the third hour of the day, or if thou haſt loſt that ſeaſon, yet come in at the ſixth, the ninth, at leaſt at the eleventh hour of the day. If you ſtay till the Sun be ſet, and the day of the Lords patience run out, then your Peace Offerings ſhall not be accepted, then thy Faith, thy Repentance will not ſave thee.

Oh! But I will cry God mercy, and truſt to Chriſt then.

Ay but thy Conſcience then will ſay, you ſhould have eaten the Peace-Offering ſooner: eating it the third day ſhall not be accepted: nor will catching at Chriſt when thou art gone to hell. *Oh then that thou hadſt known in this thy day, the things belonging to thy Peace!* Luk. 19. 42.

3. Let all your Peace-Offerings be ſeaſoned with the new Leaven of Grace and Holineſs; get this bleſſed Leaven of the Kingdom of God into your hearts.

4. Give God the fat, the ſtrength, the vigor of your Spirits, the beſt of your endeavours; do not leave the worſt you have to him, the very dregs of time at night, when you are all drowſy and ſleepy, for prayer and family duties, when you have ſpent the ſtrength of your time in your Callings. Reſerve ſome of your good hours for God, and duties of Communion with him. With ſuch drowſy Sacrifices God will not be well pleaſed.

5. Take heed of accounting the blood of the Peace Offering

a common thing. But as the typical blood might not be eaten, but was sacred to the Lord: let the blood of Christ be sacred and precious to you.

It is a dreadful sin *to count the blood wherewith you are sanctified a common thing.* Heb. 10.

Oh this contempt of Christ, contempt of the Gospel, of those glad tydings, and of that Soul-Redeeming blood! *That soul shall be cut off from his people.*

To you that believe he is precious; there is a reverential esteem of him, in the hearts of all that are his: they dare not arrogate nor medle with that which is his peculiar Glory, and assume their Salvation to themselves.

The Papists will say they are saved by Christ; but how? Why, through the blood of Christ, but how come they to be made partakers of him? Why God foresees that they will repent and believe, and so ordains them to life upon the foresight of what they will do. And thus they do as it were, devour the blood of the Peace-Offering, and destroy the Glory they pretend and seem to give to him.

THE

THE GOSPEL OF THE SIN-OFFERING.

Lev. Cap. 4. *Augu* 13. 16, 23. 1668.

The Sin-Offering. Chattaah.

THis is the fourth of thoſe ſix kinds of legal Sacrifices, which are handled and directed in the ſeven firſt Chapters of this Book.

The firſt is *Tola* the Burnt-Offering. *Cap.* 1.
The ſecond is *Mincha* the Meat-Offering. *Cap.* 2.
The third is *Shelamim* the Peace-Offering. *Cap.* 3.
The fourth is *Chattaah* the Sin Offering, in this 4. Chapter.
The fifth is *Aſham* the Treſpaſs-Offering. *Cap.* 5.
The ſixth is *Milluim*, the Offering of Conſecrations.

As to this fourth namely the Sin-Offering; many of the Laws and Rites thereof are the ſame with other Sacrifices, and in particular with the Burnt-Offering, which is the firſt, and where the common Rites are firſt mentioned, and accordingly were there explained.

As for Inſtance, the mater of this, is the ſame with the former Sacrifices before explained.

The general end and uſe, is the ſame, *viz.* for Atonement and

Expiation of ſin, which is mentioned and repeated four times over in this Chapter, verſ. 20, 26, 31, 35. *And the Prieſt ſhall make an atonement for him, for the ſin that he hath committed, and it ſhall be forgiven him.*

Moreover as to the ſacred Rites and Ceremonies, there be many of them which are the ſame in the Sin-Offering, with what was before ordained in the Burnt-Offering, and in the Peace-Offering: as that it muſt be brought to the door of the Tabernacle of the Congregation, the Offerer muſt lay his hand upon it; it muſt be killed and burnt, at leaſt in part upon the Altar; thoſe parts of it which were to be ſo dealt with in the Peace-Offering. The Myſteries of all which have been formerly explained. Therefore all that remains is, that we ſpeak a word to thoſe things which are more ſpecial and peculiar to the Sin-Offering, and they are theſe.

1. The ſpecial end of it *viz.* for ſins of infirmity.

2. The various and fourfold appointment of the matter of it, for four ſorts of ſinners, to wit, the Prieſt, the body of the people, the civil Ruler, and any private perſon.

3. The threefold diſpoſal of the blood of it; part to be ſprinkled in or towards the Holy of Holies, part to be put upon the Horns of the Altar of Incenſe, and part to be poured forth at the bottom of the Brazen Altar of Burnt-Offerings.

4. The burning it without the Camp, with the Rites and Ceremonies thereto belonging.

5. The eating another part in ſome caſes, with the ſacred Rites thereof.

1. The ſpecial end of it, and ſo the difference between this and other Sacrifices, eſpecially the Treſpaſs-Offering which comes neareſt to it, and hath moſt affinity with it, *verſ.* 1.

The general end, is atonement or expiation of ſin; but the queſtion is for what kind of ſin?

I confeſs there is much difficulty as to this.

I have made ſome ſearch into divers Authors and Writers about it, and have not met with that clearneſs and full ſatisfaction that were to be deſired, and which is to be found in other things.

Therefore

Therefore I shall but tell you my own judgment of it in a few words.

The Sin Offering may be taken either in a larger sense, as including the Trespass Offering; or in a straiter sense, as contradistinguished to it.

Take it in the largest sense, and so it extends to any sin whatsoever that is pardonable; and thus the Sin Offering is a *genus* including two *species*, namely, the Sin Offering strictly taken, and the Trespass Offering.

Thus it is opposed only to presumptuous sinning, which had no Sacrifice provided for it in the Law: for such persons were to be cut off. And of this sense, and this opposition *Numb.* 15. speaketh clearly; see *vers.* 27, 28, 29. compare this with *vers.* 30. There is a way of sinning for which there is no forgiveness.

Thus ἀκουσίων and ἑκουσίων are opposed.

Of the latter the Apostle saith, Heb. 10. 26. *There remaineth no more Sacrifice for sin.*

But there be other sins which though against knowledg, yet are not presumptuous to such an height; but the soul is carried aside out of ignorance and surprize, and by the violence of temptation and of sinful passions and lusts, through inadvertency, carelesness, unadvisedness, &c. For these there is a Sin Offering.

In this sense, even the Trespass Offering is and may be called a Sin Offering, *Cap.* 7. *vers.* 7. See *Cap.* 5. *vers.* 6, 11, 12.

But take it in a more narrow sense as contradistinguished unto the Trespass Offering, and here lyes the difficulty, wherein the Sin Offering (whose Rites and Laws are here set down in this 4. Chapter) wherein doth it differ from the Trespass-Offering in the 5. Chapter, as to the special end and use of it?

Some have thought the Sin Offering refers to sins of Omission, the Trespass-Offering to sins of Commission.

But this Rule will not hold; for the Trespass Offering concerneth sins of Omission, as well as the other. *Cap.* 5. 1. *If he do not utter it, when he ought to do it.* Here is an omission, for which a Trespass-Offering is there appointed.

Some have thought that the Sin Offering was for sins against the

the second Table, and the Trespass-Offering for sins against the first.

But the Text is clear, That the Trespass-Offering relates both to first and second Table sins, such as deceit and violence to his neighbour, as well as perjury against God. *Cap.* 6. 2. *If a Soul sin and commit a Trespass against the Lord, and lye unto his neighbour*, &c.

Others have stated it thus, That there is *ignorantia facti*, ignorance of the Fact in the one, and *ignorantia juris*, ignorance of the Rule in the other.

But this is a notion that hath no footing in the Text.

But the true difference between them consists, as I conceive, in this. That the Sin-Offering was for sins of ignorance and infirmity: but the Trespass-Offering did extend even to sins against knowledg.

The Reasons for this, are partly from the propriety of the Hebrew words, and partly from some expressions in the Text.

The Hebrew word for the Sin-Offering *Chattaah*, from *chata peccare*, which properly signifies to miss the Mark a man shoots at. *Proprie est errare, vel aberrare a Scopo.* Buxtorf.

So *Judg.* 20. 16. the seven hundred chosen men of *Benjamin* it is said, they could sling stones at an hair breadth and not miss. *Velo jactè nec aberrabat* and not sin, that is, miss of the Scope and Mark they intended and proposed to themselves.

Hence God is said to reduce sinners, that is, such as go astray and miss their way, into the way again. Psal. 25. 8. *Good and upright is the Lord, therefore will he teach sinners in the way.*

In the Conjugation *Pihel*, it signifies to purge and cleanse from sin, by making satisfaction and undergoing the penalty due to it. As Exod. 29. 36. *and thou shalt cleanse the Altar, ve chittetha yal hamisbeach*— Lev. 14. 52. *he shall cleanse the house, vechitte eth habajith.* Gen. 31. 39. Jacob *saith to* Laban, *that which is torn of Beasts I brought not unto thee, I bare the loss of it. Anoki achattinah, ego expiabam illud. Arias Montanus*, I expiated it. *Pœnas luebam pro eo, so* Pagnin. *Buxtorf.* I suffered for it.

Thus you see the proper importance of the word here used and translated, the Sin Offering *Chattaah.* Moreover

Moreover the Text ſaith upon the Sin-Offering, That if a Soul err and miſs it thus, *Biſhgagah* through error or ignorance, which further clears up the true ſenſe, Pſal. 119. 67. *Before I was afflicted I went aſtray*; it is the ſame word *ani ſhogeg*, *ego errans*.

But the word which is uſed for the Treſpaſs-Offering *Aſham*, though it is uſed for ſin in general, yet it ſeems to imply in a more ſpecial ſenſe ſins of an higher nature, ſuch as are committed with more deliberation, or with more conſent of will, or againſt more light, or with leſs of temptation, or more of injury unto others, ſins of a more grievous and heinous nature: for the ſame word ſignifies alſo deſolation and laying waſte Iſai. 24. 6. *therefore hath the Curſe devoured the earth, and they that dwell therein are deſolate, vajeſhmu.* And in the ſame ſenſe is this word uſed elſewhere, *e. g.* Pſal. 5. 10. *deſtroy them O God, deſolate eos tanquam reos*, Buxtorf.

Moreover there be Inſtances given here in the Treſpaſs Offering, of groſs ſins againſt light and knowledg, conſcience-waſting, ſoul-deſolating ſins, as lying, cheating, perjury. *Cap.* 6. 2, 3. And we may therefore render *Aſham piaculum.*

The iſſue then is this, That the Sin Offering relates to thoſe involuntary infirmities which are unavoidable, while there is a body of ſin and death dwelling in us, and which are conſiſtent with aſſurance and ſincerity.

But the Treſpaſs-Offering, to thoſe greater conſcience waſting and ſoul-deſolating ſins, which are inconſiſtent with aſſurance and true Communion with God, though it includes ſome leſſer ſins, yet it extends to theſe alſo.

2. The ſecond Law of the Sin-Offering is this, That there is a various matter of this Offering, for four ſorts of perſons that ſin and miſs the way, which indeed are the Analyſis of this Chapter.

1. For the anointed Prieſt *a young Bullock*, verſ. 3.

2. For the whole Congregation *a young Bullock*, verſ. 13.

3. For the Ruler *a Kid of the Goats, a Male without blemiſh*, verſ. 22.

4. For any particular perſon *a Kid, or elſe a Lamb, a Female without*

without blemish. verſ. 25. And ſo the Chapter divides it ſelf into theſe four parts.

1. The Sin Offering for the anointed Prieſt is *a young Bullock*, &c. verſ. 3, to 12.

There is ſome difficulty upon this. Who is meant by the anointed Prieſt? Some reſtrain it to the High Prieſt only, becauſe none but he was anointed with material Oyl.

The word in the Text is *Hakkohen hammaſhiach, the Prieſt that is anointed.* verſ. 3.

But if this be reſtrained to the High Prieſt only, the queſtion will be, what ſhall become of the other inferior Prieſts? Is there no Sin Offering? Is there no Expiation for their ſins and failings? Doubtleſs there is.

But we cannot well refer them amongſt the common people of the Land, the Prieſts and people being ſo continually diſtinguiſhed every where throughout the Scripture.

Therefore it ſeems more congruous to conceive (as ſome do) that all the Prieſts are here included, and that the word anointed intends no more but dedicated, conſecrated, ſet apart unto that work and office: or that it may refer to that firſt Conſecration of them in *Aaron* their Fore father. Exod. 29. 7. *And thou ſhalt take the anointing Oyl, and pour it upon his head and anoint him.* The Law is, if he ſhall ſin *le aſhamath hyam* according to the ſin of the people, as our Tranſlation renders it, that is, like one of the common people. For the Prieſts were not made infallible, or impeccable by their Office; and therefore had need to offer for their own ſins, as well as for the peoples. *Heb* 5. 2, 3.

It is not to be reſtrained only to ſuch ſins of his, as wherein he ſeduceth and draws the people aſide to ſin with him, or whereby he brings publick Judgments upon them, as ſome have rendred it, *ſi delinquere fecerit populum*; and others, *ſi deliquerit in populi noxam.* For then here were no relief for him, as to all his other failings in the diſcharge and execution of his truſt and office in the houſe of God, and in his own private and perſonal walkings.

Therefore it muſt be underſtood in the largeſt and moſt comprehenſive ſenſe, for any ſin or failing of weakneſs in any of the Prieſts.

Priests. *Let him bring a young Bullock for his Sin-Offering.*

2. For the whole Congregation *a Bullock*, verſ. 13. the whole body of the people collectively taken: the ſame that was appointed for the Prieſt, though with ſome difference in the Rites. There the Prieſt, but here the Elders as in the name of the people, being to lay their hands upon the Head of the Sacrifice.

3. For the Ruler *a Kid, a Male*, verſ. 22. *Naſi, Princeps, quaſi elatus ſuper alios*; from *Naſa, exaltavit, tulit*, that is, any Civil Ruler that is raiſed or liſted up above others.

The word is uſed, not only concerning Kings and chief Magiſtrates, as *Ezek.* 34. 24. but concerning inferior Rulers alſo; Exod. 16. 22. *And all the Rulers of the Congregation came and told* Moſes, &c. Numb. 16. 2.

4. For any of the common people, their Sin Offering is *a Kid, a Female*, verſ. 27. or elſe *a Lamb, a Female*, verſ. 32. to the end of the Chapter.

Now from this ſecond Law of the Sin-Offering, namely, this various matter of it for ſo many ſorts of perſons that ſin; we may learn theſe Inſtructions before we proceed to the third Law.

1. That the anointed Prieſt may err. Therefore the *Biſhop of Rome* if he were an Officer of Chriſt, he might err and miſs his Mark: though being Antichriſt, it may be granted to him that he ſeldom errs from his Scope, it being to promote the Devils Kingdom, and to obſtruct the Kingdom, and oppreſs the Church of Chriſt.

I muſt confeſs I have wondred at this error of Popery, that the Pope cannot err: I wonder, why he may not err in Doctrine, as well as in life? Why may he not deny God in words, as well as in his works?

That he may and doth err in his life, and that his works are evil, themſelves have not the impudence to deny: therefore he may err in his Faith, as well as in his life; in his words, as well as in his works.

And if you do but look into a weekly News-book, you will ever and anon find mention of the *Popes Nephews*, what they do, and what preferments he provides for them.

But who are these? It is fit you should know the meaning of it. The word *Nephew*, it is an *Italian Phrase of Speech for a Bastard*: and so indeed the *Popes Nephewes*, is nothing else but the *Popes Bastards*: this is he that cannot err.

Among the Papists, Priests you know must not marry: and the Pope is not so humble as to own others of his poor Kindred. But yet we must believe in this unclean Beast, and we must call him his Holiness forsooth, whose Leprosy is written in his Forehead, and who declares his sin as *Sodom*, and hides it not as *Gomorrah*. For they are not ashamed of all their uncleannesses and abominations, having their Consciences seared with an hot Iron; and yet this sinful doleful Creature cannot err, when his Bones are full of the sins of his youth, which shall ly down with him in the dust.

2. The second Instruction is this, That there are degrees of sin, and that the sins and errors of an anointed Priest, are of the worst and greatest guilt. This is here taught and held forth both by the Matter of the Sin-Offering, and by the Rites belonging to it.

As to the Matter, the Priest must have as great a Sacrifice for a Sin-Offering, as the whole body of the people collectively considered. A young Bullock is the Sin-Offering for the Priest, and it is no more but a young Bullock for the whole Congregation.

And there is a difference as to the Rites for the several sorts of sinners; for the Sin-Offering for the Priest, and for the body of the people, was to be sprinkled before the Vail, and upon the Altar of Incense.

But that for the Ruler, and for private persons, were not sprinkled before the Vail, nor upon the Incense Altar, but only upon the Altar of Burnt-Offering, *vers.* 25, 30, 34. For the sins of the Priest and of the whole Congregation, as being more hainous, required a more solemn manner of atonement; so our Annotators on *Lev.* 4. 25.

It was an error of the Stoick Philosophers of old, that *peccata sunt æqualia*, all sins are equal. It is true, sin is a privation, but there are degrees in Privations; there be total and partial privations.

tions. As in the Twilight and dim sightedness, every sin deviates and swerves from the rule of Righteousness. But there are degrees of rectitude and curvity: some crooked lines depart further off from the strait line, and some come nearer to it: so it is in sins.

The sins of a Minister do receive peculiar aggravations, and are greater in many respects, then the sins of other men. For them to be covetous and greedy after the world, for them to be of an unbrotherly imposing spirit, that is, ambitious and contentious, it is worse then in other men: and that especially in two respects, which are both hinted in the Text.

1. Because of their *anointing* or separation unto Office, whereby they stand nearer to God than others do, being *to minister to him in his holy things.*

2. Because their sins and errors, have usually a very pernicious influence upon the people, either to seduce or scandalize them. Many will be ready to follow their pernicious ways.

Hence some read and understand the words, vers. 3. *If he sin, to cause the people to err, or to bring publick Judgments upon them.*

Hence many are so apt to plead; such a Minister thinks it lawful, and such a one does it, and why may not I?

See 1. *Sam.* 2. 17, 24. how the sins of Ministers do scandalize the people, causing them to transgress some of them in like manner, and others to abhor and despise the Ordinances of the Lord: and this makes Ministers sins great before the Lord.

But people should consider that an anointed Priest may sin and err, and their Errors oftentimes do much hurt. This is a second Instruction.

3. The whole Church may err, *vers.* 13.

This is another Assertion of the Papists, That their Church cannot err: a strange and wonderful Assertion. Did not the whole Church err, when they crucified Christ? And they did err fundamentally; yet the *Jews* were then the only true Church and people of God in the world.

Therefore it is very unsafe to pin your Faith upon the Churches Sleeve, or upon the Ministers Sleeve either; for both Church and Minister may err.

It is not ſafe to be led meerly by multitude or by example. Exod. 23. 2. *Thou ſhalt not follow a multitude to do evil, neither ſhalt thou ſpeak in a Cauſe to decline after many to wreſt Judgment.* Yea, a true Church may in time err ſo farr, and degenerate ſo deeply, as that they may ceaſe to be a Church.

As the Church of the *Jews* for Inſtance. The Lord hath ſaid unto the houſe of *Iſrael*, as he threatned by the Prophet *Hoſea*, *Lo-ruhamah* and *Lo-ammi*. *I will not have mercy on you, and you are not my people.* Hoſ. 1. 6, 9. And Cap. 2. 2. *Plead with your Mother, plead: for ſhe is not my Wife, neither am I her Husband.*

The Church of the two Tribes alſo, are now in the ſame condition with the other ten. Zech. 11. 10. *And I took my Staff, even Beauty, and cut it aſunder, that I might break my Covenant which I had made with all the people.* The meaning is, that he would diſcovenant and unchurch them; but yet he will at laſt reſtore them.

But would you ſee an Inſtance of a Church which God hath rejected and unchurched, and which ſhall never be reſtored any more.

Behold the *Church of* Rome; it was once a true Church, and the Paſtor thereof a true Miniſter, when *Paul* wrote his Epiſtle to the *Romanes* ſixteen hundred years ago: but now, ſo far declined from their firſt eſtate, and from the primitive and Scripture Pattern, *That the Church of* Rome *is become the Whore of* Babylon, *and the Biſhop of* Rome *the Head of that Church, is Antichriſt.* See *Rev.* 13. They are ſet forth under the notion of two wild and venemous Beaſts; the firſt Beaſt in that Chapter which hath ten Horns, *&c.* is the *Church of* Rome; the ſecond Beaſt with two Horns, is the *Pope of* Rome: the firſt is *Babylon*, and the ſecond *Antichriſt.*

The truth is, they have erred ſo farr, that (except the Church of the *Jews*, when they crucified Jeſus Chriſt) I think there was never any Church that erred ſo much, as this Church that pretends they cannot err.

4. Inſtruction. That the Elders and publick perſons act, and are to act for the people. *For the Elders are to lay their hands upon*

upon the peoples Offering, Verſ. 15. That is, as their Agents and Repreſentatives.

The people are not to think themſelves meerly paſſive, in what their Elders and Rulers do: no, believe it, you are more concerned then ſo.

Their act involves the people, which gives a juſt account of Gods ſending publick Calamities upon the people, for the ſins of their Rulers: for what the Parliament do, the people do.

The method of Providence is often thus. Firſt the people they ſin, and proyoke God to anger, then he leaves their Rulers to ſin for their ſakes, and then comes Wrath. For while there is *a Phinehas, a Joſiah*, they ſtand in the gap, and ſtave off publick Judgments it may be all their days: but when they are gone, or if they ſin too, this opens a gap for publick Judgments to break in upon the people. See 2 Sam. 24. 1. *And again the anger of the Lord was kindled againſt* Iſrael, *and he moved* David *againſt them to ſay, go number* Iſrael *and* Judah.

Obſerve the method; firſt God is angry with *Iſrael* for their ſins, then he moved *David* their King to ſin, and then comes the Plague.

People are very apt when things go amiſs, and the publick affairs do not proſper, they are very apt to be diſcontent with their Rulers and Magiſtrates, and to ſay, that it is their fault. But if they do amiſs, your ſhould conſider why God leaves them to it: it is often for the ſins of the people.

It would better become private perſons to reflect upon themſelves and upon their own ſins, and their own unworthineſs, then to work out in diſcontent againſt thoſe that God hath ſet over them.

3. The third Law of the Sin-Offering is, concerning the blood thereof. There is a threefold diſpoſal of it appointed by the Rule in this Chapter, *verſ.* 5, 6, 7.

1. The Prieſt is to dip his finger in the blood, and to ſprinkle it ſeven times before the Lord.

2. He is to put part of it upon the four Horns of the golden Altar of Incenſe.

3. He

3. He is to pour out the rest of it at the bottom of the Brazen Altar of Burnt Offering. Of these three Ceremonies, a few words.

1. The Priest is to dip his finger in the blood, and to sprinkle it seven times before the Lord, that is, before the Vail of the Sanctuary towards the Holy of Holies. Upon the great day of Expiation, he was to sprinkle it within the Vail; but because he was not to enter into that Holy place every day, but only once a year; therefore at other times he did but sprinkle it towards the holy place, upon or towards the Vail; see *Lev.* 16. 14. But the signification was the same in both.

It teacheth us three things.

1. That there is no entrance into Heaven, but by the blood of Christ shed and poured forth, and sprinkled and applied effectually. For the place within the Vail, the Holy of Holies was a Type of Heaven, and the Priest entred there not without blood, *Heb.* 9. 11, 12, 24, 25, 26.

Heaven is a Possession purchased by the blood of Christ, *Eph.* 1. 14. *Heb.* 10. 19, 20. We enter into the Holiest by the blood of Jesus. We had never come there, had not the blood of the Sin Offering been sprinkled there for us.

2. There is a full and perfect cleansing in the blood of Christ; for he is to sprinkle it seven times.

Seven is a number of perfection; because in *seven days* the Creation of the world was finished, and God rested from his works.

Hence *seven* is a mystical number, often used in Mysteries throughout the Scripture, both in typical, and in prophetical places. *Vid.* Aynsw. *in loc.*

As *seven times sprinkling the Leper, and seven days for his cleansing.* Lev. 14. 7, 9.

Seven days for consecrating the Priests. Lev. 8. 35. *For purifying the unclean.* Lev. 12. 2. Numb. 19. 19.

Seven Priests with seven Trumpets, blew seven days to the overthrowing of the Walls of Jericho. Josh. 6.

Every *seventh day*, was a Sabbaoth.

Every *seventh year*, a year of Rest.

And

And *seven times seven years brought the Jubilee.* Lev. 25. 3, 4, 8. In the Book of the *Revelation*, the Lamb that was slain, which is Jesus Christ, is represented with *seven* Horns, to signify the perfection of his Power; and with *seven* Eyes, to shew the perfection of his Wisdom: and the *seven* Spirits of God, the Holy Ghost in the perfection of all gifts and graces. *Rev.* 5. 6.

There be also *seven* Candlesticks, *seven* Churches. And indeed the whole Book doth analyse and divide it self into three *sevens*: *seven* Seals, *seven* Trumpets, and *seven* Vials.

The *seven* Seals, holding forth the state of the Church under heathenish persecution, with the issue thereof in the three first Centuries.

The *seven* Trumpets under Antichrist, and other intestine troubles.

And then finally, *seven* Vials of Wrath for the ruine of Antichrist and other enemies, for the Churches prosperity.

From all which, you see that there is something of mystery in the number of *seven*.

And in this Ceremony, it teacheth us the full and perfect cleansing and atonement we have in the blood of Christ; and that our sins need much cleansing, much purgation. Heb. 9. 13, 14. Heb. 10. 14. *For by one Offering, he hath perfected for ever them that are sanctified.*

3. We may learn further, that sprinkling is significative enough of the spiritual cleansing and perfect virtue that is in the blood of Jesus Christ. For the Priest was not to pour out the blood upon the Vail, nor to wash the Vail in the blood, but only *to dip his finger, and so to sprinkle the Vail with it.* Isai. 52. 15. 1 Pet. 1. 2. Heb. 12. 24.

2. Another part of the blood was to be put upon the Horns of the Golden Altar of Incense, *vers.* 7. And again *vers.* 18.

So in the Sin-Offering upon the great day of Expiation, *Lev.* 17. 18, 19. this was used only in the Sin Offering of Bullocks: but in the Sin-Offering of Kids or Lambs, it was only poured and sprinkled upon the Brazen Altar, *vers.* 25, 30, 34.

The mystery of this Ceremony was this, That Christs Intercession

ceſſion is founded in his own blood and ſatisfaction. For the Incenſe Altar was a Type of Prayer: he prays in the virtue of his own blood and ſufferings, and by the merit thereof, he prevails with God for us.

And it is upon the ſame account, that our prayers alſo do prevail and find acceptance with the Lord; it is becauſe the Incenſe Altar is ſprinkled with blood. We pray in his Name, and we deſire nothing in our prayers, but what he hath deſerved and procured by his merits. See. Rev. 8. 3. *There was given him much Incenſe, that he ſhould offer it with the prayers of all Saints upon the Golden Altar.* And 9. 13. *I heard a voice from the four Horns of the Golden Altar.* The Golden Altar is the Altar of Incenſe: a voice is heard from thence as in anſwer to prayer.

But did ever any Chriſtian pray for the coming in of the *Turks* upon the Chriſtian world? No, but God anſwers the prayers of his people oftentimes, by wonderful and terrible things in Righteouſneſs, as *Pſal.* 65. 5. The moſt dreadful Revolutions of Providence, are in anſwer to prayer: and that which makes prayer ſo powerful, is becauſe the Altar of Incenſe is ſprinkled with the blood of the Sin Offering.

3. The reſt of the blood, was to be poured forth at the bottom of the Altar of Burnt-Offering, *verſ.* 7, 18, 25, 30, 34.

This inſtructs us, that Chriſt was conſecrated and dedicated unto God in his own blood.

The effuſion of the blood of Chriſt, as a Sin-Offering to the Juſtice of God for us, for our Salvation, for the purchaſe of the pardon of our ſins, and the relation of that blood to the Altar of his Deity, are here taught. But this was opened before when we were upon the Burnt-Offering. *Cap.* 1. 5.

But conſider this, as in conjunction with the former; the blood was ſprinkled both upon the holieſt of all, and upon the Altar of Incenſe, and now the reſt poured forth by the Altar of Burnt-Offering.

It teacheth us, That the blood of Chriſt hath an influence into all the concernments of our Salvation, from firſt to laſt.

Exerciſe Faith in that blood upon all occaſions, and for all the concernments of your Souls. Would

Would you ſee your ſins forgiven, and atonement made? See and take notice of that blood in the effuſion of it, as poured forth at the bottom of the Altar.

Would you ſee your prayers accepted and anſwered? See the blood upon the Horns of the Incenſe-Altar.

Would you ſee Heaven Gates opened, and way made for you into the Holy of Holies, an abundant entrance opened for you into Heaven? See the blood ſprinkled before the Vail.

See the blood of Jeſus Chriſt influencing all the concernments of your Souls.

4. The fourth Law of the Sin-Offering, is concerning the burning of it, *verſ.* 8, 9, 10, 11, 12. And again *verſ.* 19, 20, 21.

The inward parts of it were to be burnt upon the Altar, as in the Ordinance of the Peace-Offering.

All the reſt; the whole Bullock was to be burnt in a clean place without the Camp.

This Law is peculiar to the Sin-Offering of a Bullock, whether for the Prieſt, or for the whole Church.

But in the Sin-Offering of Goats or Sheep for the Ruler, and for any individual of the common people, this Ceremony of burning without the Camp was not required.

There is this reaſon given for burning the whole Sin-Offering if it were a Bullock, and not allowing any of it to be eaten; namely, becauſe the blood of it was brought into the Tabernacle of the Congregation, to reconcile withal in the holy place. *Levi.* 6. 30.

You may ſee the practice of this Ceremony in the Sin-Offering, at the Conſecration of the Prieſts. *Exod.* 29. 14.

And as it was burnt without the Camp in their preſent unfixed poſture: ſo when the Temple was fixed at *Jeruſalem*, it was burnt without the Gates of the City.

The Apoſtle explains it at large, *Heb.* 13. 10, 11, 12, 13, 14. and educeth three great Goſpel Truths and Myſteries out of it.

1. That they which ſerve the Tabernacle, have no right to eat of our Altar under the Goſpel, *verſ.* 10. Our New Teſtament Altar is Chriſt.

To eat of the Altar, is to partake of the Offerings offered upon it.

They that serve the Tabernacle, that is, the old worldly Tabernacle, such as serve that, that is, such as adhere still to legal ways and Observations, have no right to Christ the Altar, and to the Sacrifice he hath offered, and to Salvation by him.

Such as cleave to their own Righteousness, and to their own Wisdom in the things of God, they deprive themselves of Communion with Christ.

2. As the Sin Offering was burnt without the Camp where they did cast forth the Ashes: so Christ suffered without the Gates of the City. *They carried him out of* Jerusalem *to* Golgotha, *to the place of dead mens Sculls.* Mat. 27. 33. *And when they were come unto a place called* Golgotha, *that is to say, a place of a Skull, which is called* Luk. 23. 33. *Calvary.* That as it is said of the Sin-Offering in the place where they pour out the Ashes, there shall it be burnt, *Lev.* 4. 12. So Christ suffered *without the Gate.* Heb. 13. 12.

3. This Ceremony teacheth also the mystery of our Communion with Christ, in bearing his Reproach. *Heb.* 13. 13.

For it was because sin was upon the Offering, which carries shame along with it, that it was carried forth.

Malefactors were to be put to death without the Camp, so the Blasphemer, *Lev.* 24. 14. so the presumptuous Profaner of the Sabbaoth, *Numb.* 15. 35.

If you cannot be content to bear the disgraces and reproaches of the world, to be accounted a simple Heretick, a Fanatick, no true Son of the Church; but a Schismatick against the Church, and a Rebel against the King, an enemy to *Cæsar*, for so they said of Christ; you refuse to go forth with him out of the Camp, bearing his reproach. The Apostles were accounted *the very filth of the world,* ΠΕΡΙΚΑΘΑΡΜΑΤΑ ΤΟΥ ΚΟΣΜΟΥ. 1 *Cor.* 4. 9, to 13. ΠΑΝΤΩΝ ΠΕΡΙΨΗΜΑ ΕΓΕΝΗΘΗΜΕΝ such as by sweeping is gathered together, saith the marginal Note. ΠΑΡΑ ΤΟ ΠΕΡΙΚΑΘΑΡΑΙΝ *quod detergere significat.* Beza.

Wo unto you when all men shall speak well of you, for so did their

their Fathers to the falſe Prophets. Luk. 6. 26. To theſe add,

4. Whereas he that did perform this Miniſtration about the Sin Offering, was to be unclean until the Even: ſo in the Sin-Offering of the yearly Feaſt of Expiation. *Lev.* 16. 27, 28.

The ſame Law we find concerning the red Heifer, whereof they made the water of ſeparation. Numb. 18. 9. *And he that burneth her, ſhall waſh his Cloaths in water, and bath his Fleſh in water, and ſhall be unclean until the Even.*

Hereby was ſhadowed forth, not only the imperfection of the legal Prieſthood and Miniſtrations, in that the Prieſts themſelves which prepared the Means of Sanctification for the Church, were themſelves polluted in the preparing and doing of them: ſo *Ainſw.* in *Numb.* 19. 8, 9.

But it may inſtruct us alſo in a more general Truth, concerning the Iniquity of our holy Offerings, our beſt duties and ſervices. There is ſomething of ſecret ſpiritual defilement cleaving to them, even when we are making our Peace with God; when we are atoneing, or receiving the Atonement, and acting about it. *Lava lachrymas meas Domine*; Lord, waſh even my tears.

5. The laſt Law of the Sin-Offering, is concerning the eating of it: of this ſee *Cap.* 6. *verſ.* 24, to the end.

This did not concern thoſe Sin-Offerings, whoſe blood was brought into the holy place, and whoſe fleſh was burnt without the Camp, but only the Sin-Offerings of the Ruler and private perſons: as *Lev.* 6. 30.

There be three Ceremonial Laws and Ordinances about this.

1. The Prieſts are *to eat it in the holy place*, verſ. 26.

Moſes expoſtulates with *Aaron* for the neglect of this, *Lev.* 10. 19, 20. And he there hinteth at ſome part of the myſtery of it, *verſ.* 17.

The Prieſt by eating the Sinners Offering, did typically bear the iniquity of the Sinner, and ſo aboliſh it as in a figure. It holds forth our Communion with Chriſt our Sin-Offering, as the Food of our Souls, whom by Faith we eat and feed upon. *Joh.* 6. 56.

2. *Whatſoever ſhall touch the fleſh thereof ſhall be holy.* verſ. 27.

This Rite was peculiar to the Sin-Offering: and ſeeing the Sin-Offering was a Type of Chriſt who was made ſin for us: This teacheth us the holineſs that ſhould be in them, who have any thing to do with Chriſt.

God reproves the Prieſts, as Hoſ. 4. 8. *they eat up the ſin,* or the Sin Offering, *Chattaah, of my people.*

The old Note is this, the Prieſts ſeek to eat the peoples Offerings, and flatter them in their ſins.

Every one of us ſhould know *how to poſſeſs our Veſſels in holineſs and honour.* 1 Theſſ. 4. 4.

3. *The Veſſel wherein it is boyled, muſt be cleanſed by rinſing with Water, or by breaking it in pieces.* Verſ. 27, 28. The like *Levit.* 11. 32, 33. and 15. 12.

The earthen Veſſels were to be broken, in regard of the cheapneſs of them, the loſs would not be great: the more coſtly to be ſcoured and rinſed. The Apoſtle ſpeaks of theſe (*Heb.* 9. 10.) divers Waſhings and carnal Ordinances, impoſed on them till the time of Reformation.

The Phariſees in ſuch Obſervations as theſe, went beyond the Rule, (as Superſtition is apt to do:) but Chriſt ſeverely rebukes them for their high ſtrains of ſuperſtitious Devotion. *Mark.* 7. 4, 8.

But out of Gods Inſtitution here, we may ſpell this leſſon of ſpiritual Inſtruction, namely, the ſtrange defilement and deep contagion and pollution that is in ſin, that there is ſo much ado for the cleanſing of it: and what care there ſhould be to purge and cleanſe our ſelves from it. *Heb.* 10. 19, 22— 2 *Cor.* 7. 1.

And to make it out a little more particularly.

If you would find out the meaning of a Type, it is a good Rule to obſerve the Scripture uſe of the ſame word, in the way of a Metaphor and alluſion.

Now we find both wicked men and good men compared to earthen Veſſels. It is a Metaphor concerning wicked men, and the breaking is the deſtroying them. *Jer.* 19. 11. *Pſal.* 2. 9. *Jer.* 48. 38. God will break wicked men and unclean perſons with utter deſtruction, as Veſſels wherein is no pleaſure.

But good men alſo are called earthen Veſſels, and ſo the Type muſt

muſt be accommodated a little otherwiſe. 2 Cor. 4. 7. *We have this Treaſure in earthen Veſſels.* And ſo the cleanſing theſe Veſſels by waſhing with water, points to the ſpiritual cleanſing, *by the Spirit of Chriſt,* Ezek. 36. 25. *and by his blood.* Heb. 9. 13, 14.

And breaking, ſignifies the utter aboliſhing of all ſin and uncleanneſs by death. We are not fully cleanſed till the Veſſel be broken, but then there is no more defilement in the Veſſel.

And God will make it up again in the Reſurrection, as pure and holy as if it had never been defiled with ſin at all.

Thus we have gone through the ſpecial Laws of the Sin-Offering, in theſe five Heads: for they do either concern the end, or the matter, or the blood of it, or the burning, or laſtly the eating of it.

I ſhall conclude all that hath been ſaid upon the Sin Offering, with ſome general Inſtructions from the whole.

1. We may here learn and be inſtructed, that even ſins of Infirmity they do contract a guilt upon the Soul, yea, ſuch a guilt as needs Atonement and Expiation in the blood of Jeſus Chriſt.

There are no venial ſins, the leaſt ſin is death. You muſt bring your Sin-Offering, if you expect to be forgiven. Do not ſlight ſins of Infirmity, for then they become more than meer Infirmities.

2. Here is relief unto Faith againſt thoſe uſual complaints of dayly Infirmities, which many gracious Souls do ſo much complain of, and mourn under.

Alas I can do nothing well; if I pray, my thoughts wander; when I hear the Word, I underſtand little, and remember leſs; I am eaſily overtaken and carried aſide dayly, I ſin in all I do.

But you ſee here is a Sin Offering provided.

There is not a juſt man upon earth that doth good, and ſinneth not. Eccleſ. 7. 20. *In many things we offend all.* James. 3. 2. Therefore the Lord ordained this Sin-Offering, which, as it ſerved for a legal Expiation and purging of their ſins under that Diſpenſation; ſo it did prefigure to them the blood of Jeſus Chriſt, which cleanſeth us from all our ſins.

3. Here is great encouragement to engage in the ſervice and work

work of God, notwithſtanding our own Infirmities and diſabilities; yet do not withdraw when called, though conſcious to thy ſelf of much unworthineſs and unfitneſs: for the Lord hath provided a Sin-Offering for us; he will accept our ſincere, though weak endeavours, and pardon our failings.

4. See and take notice what continual Obligations of love, are upon us to Jeſus Chriſt, we have ſuch continual need of him.

Behold and wonder at his love, in that he was content to be made a Sin Offering for us, and ſo procures our pardon for ſuch continual ſins and failings. *He that knew no ſin, was made ſin for us*, that is, he was made a Sin Offering for us. 2 *Cor.* 5. 21. Hence we have pardon; and not only pardon, but power alſo againſt ſin. Rom. 8. 3. *and for ſin condemned ſin in the fleſh.*

[And for ſin] that is, God ſent Chriſt for a Sin Offering: as you have the ſame word ſo rendred, *Heb* 10. 6. Κ'ΑΙ ΠΕΡΙ 'ΑΜΑΡΤΙΑΣ *in Sacrifices for ſin, thou hadſt no pleaſure.*

Object. But my ſins are worſe then meer Infirmities of Saints, they are ſins of a groſſer nature.

Anſ. There is relief for ſuch in the Treſpaſs Offering, if they do not ſin preſumptuouſly and obſtinately. *For God will wound the hairy Scalp of him that goeth on in his Treſpaſſes.* Pſal. 68. 21. But if you repent of it, and bring your Treſpaſs-Offering to the Lord, there is hope in *Iſrael* even concerning ſuch kinds of ſin alſo: of which, the Lord aſſiſting, we ſhall ſpeak the next time.

THE

THE GOSPEL OF THE TRESPASS-OFFERING.

Lev. Cap. 5. *and* Cap. 6. *to* verſ. 7. *August* 27. and *September* 6. 1668

The Treſpaſs-Offering. Aſham.

THis is the fifth ſort of legal Sacrifices.

The difference between this and the Sin-Offering, as to the ſpecial end of them being in this, That the Sin-Offering ſeems to carry ſome limitation to ſins of weakneſs and ignorance: but this extends further, even to ſins againſt knowledg.

This points at Chriſt as the Sin Offering, and all the reſt did: therefore Chriſt is called *Aſham*, *Iſai.* 53.

The method which the Holy Ghoſt is pleaſed to uſe upon the Treſpaſs Offering, is this. He propoſeth 1. the Caſe, and 2. the Remedy: and in this method he goes over a four-fold Caſe, and a Cure and Remedy for them.

The ſacred Rites and Ceremonies here required, differ little from other Offerings before handled, and therefore we may be the briefer.

The firſt Caſe is three-fold, I mean there be three Caſes put together.

1. Concealment

1. Concealment of mans knowledg, when called to teſtify upon Oath. Verſ. 1. *If a Soul ſin, and hear the voice of Swearing, and is a Witneſs, whether he hath ſeen or known of it, if he do not utter it, then,* &c.

[A Soul] that is, a perſon, the Soul the more noble part, being ſynecdochically put for the whole man.

The temptation ſeems to ly here; if the perſons for Rank and Quality in the world be great, ſo that a Witneſs is afraid to ſpeak and utter his knowledg.

[Hear a voice of Swearing] that is, either of the Judge adjuring, or calling him forth to ſpeak upon Oath.

Or of ſinners Swearing, Curſing, Blaſpheming.

You have an Inſtance of the former in the High Prieſt. Mat. 26. 63. *I adjure thee by the living God, that thou tell us whether thou be Chriſt the Son of the living God.*

Unto which Adjuration or voice of Swearing, our Lord Jeſus Chriſt made anſwer, and did declare the truth, though before he held his peace. For it was *Caſus Confeſſionis*, a caſe wherein confeſſion of the Truth was called for.

Of the latter we have an Inſtance in Lev. 24. 10, 11. *They that heard the man blaſpheme, made complaint to Authority.*

A man may contract upon himſelf the guilt of other mens ſins, by concealing them, if he be called to reveal them.

This preſuppoſeth a Magiſtrate that is not given to ſwearing, and curſing and damning himſelf: for if God give up his people unto the hands of ſuch Magiſtrates, in ſuch a caſe they have none to complain to.

2. The ſecond Inſtance, is ceremonial uncleanneſs, *verſ.* 2, and 3. whereof you read in the 11. Chapter of this Book, and ſo forward to the 16. wherein the ſeveral ſorts of legal or ceremonial uncleanneſs are treated of at large.

But do theſe things defile the Conſcience, and contract a guilt upon the Soul?

They do not under the Goſpel; but yet they did under the Law, becauſe then God had forbidden it.

But ſuppoſe it were unknown and involuntary; is the Conſcience defiled by Caſualties? No,

No, but yet they must seek atonement, and bring their Trespass-Offering. Doubtless this was to teach them and us to seek pardon for unknown and secret sins; I mean unknown to our selves, as well as to others. Psal. 19. 12. *Who can understand his errors? Cleanse thou me from secret faults.*

[When he knoweth] As soon as God convinceth the Conscience of any sin, any defilement that we have contracted, there is no delaying, but we must make hast to make our peace with him: but as soon as the sin is known, by the knowledg of the Rule that enjoyns duty and forbids disobedience, men must look out for pardon.

3. The third Case is, swearing to do an unlawful thing, as *David did.* 1 Sam. 25. 22.

Herods Oath, Mark. 6. 23. was such an one: and so was theirs that sware to kill *Paul.* Act. 23. 21.

Of this sort was *Jephthahs* Vow, *Judg.* 11. 30, 31. it was a rash Vow. What if a Dog or a Swine had met him first? Or some other Beast that was unclean for Sacrifice?

Here was ground for a Trespass-Offering.

Now the Remedy provided is in general, confessing his sin with a Trespass Offering. *vers.* 5, 6.

It is in particular threefold.

1. *A Lamb or a Kid, a Female.* vers. 6.

2. If he be not able to compass this. *Two Turtle Doves, or two young Pigeons,* the one for a Sin-Offering, the other for a Burnt-Offering: whose Rites and Ordinances are set down, *vers.* 7, 8, 9, 10.

The Lord graciously condescends and provides for the poverty and necessities of his people.

[Vers. 10. *According to the manner*] According to the Institution. *Cap.* 1.

The Sin-Offering was for that peculiar sin that burdened his Conscience. The Burnt Offering, for all his sins in general.

The particular sin was to be first expiated, as that the guilt whereof was most pressing upon the Conscience, and which provoked God most.

3. In case he be not able to compass this. Then *the tenth part of an Ephah of fine flower.* verſ. 11, 12, 13.

The ſecond Caſe is, treſpaſſing ignorantly againſt the holy things of the Lord. *Verſ.* 15. compare it with *Cap.* 22. 14, 15, 16.

The holy things of the Lord is things dedicated to him, whereof there were many, and of many ſorts under the Law.

As for Inſtance, They were *not to eat within their private Gates the Tyth of their Corn, Wine, Oyl,* &c. Deut. 12. 17, 18. They were *to ſanctify all the Firſtling Males.* Deut. 15. 19.

To this ſort may be referred the ſin of *Ananias* and *Sapphira,* they did rob God of his holy things, *Act.* 5. 1, 2. though they did it knowingly, and ſo it was worſe than this caſe, which ſuppoſeth ignorance.

The Remedy provided and appointed in this caſe is,

1. *A Ram for a Treſpaſs-Offering.*

2. *Reſtitution with the addition of a fifth part.* verſ. 15, 16.

The ſame proportion was added in the caſe of things redeemed by the Owner. *Lev.* 27. 13, 15, 16.

[*With thy eſtimation*] the Speech is directed to *Moſes,* and ſo in him to the Prieſts that were to ſucceed; ſee Cap. 27. 12. *And the Prieſt ſhall value it whether it be good or evil. According to thy eſtimation O Prieſt, ſo ſhall it be.*

[*The Prieſt ſhall make atonement*] For though the Treſpaſſer do reſtore; yet atonement could not be made, but by the Prieſt and the Sacrifice appointed, which leads us to Chriſt and to his death, to ſeek atonement with God there. There is no expiation of ſin in our amendment or reformation, but in the blood of Chriſt.

3. The third Caſe is general concerning ſins unknown, and of weakneſs, *verſ.* 17, 18, 19.

And the Remedy provided is a Ram. *Though he wiſt it not, yet he is guilty and ſhall bring a Ram.* That is, when it comes to his knowledg.

The former Caſes *verſ.* 4. and 15. ſpeak alſo of ignorance.

But ſome ſtate the difference thus, That this is for ſins never known certainly, but in a doubt and ſuſpenſe. There is to be a doubtful Treſpaſs-Offering, *vid.* Ainſw. *in loc.* 4. The

4. The fourth Case is in *Cap.* 6. to *vers.* 8. wherein there is a bundle of grievous sins put together, all against light and knowledg.

1. Injustice and theft.
2. Force and violence.
3. Lying fraud and deceit.
4. Perjury or swearing falsly about it.

[*If a Soul sin and commit a Trespass against the Lord, and lye against his neighbour*] For sins against our neighbour, are also sins against God.

Psal. 51. 4. *Against thee only*; that is, thee chiefly. For he had sinned against *Uriah* and against *Bathsheba*, and had done them both irreparable wrong. But that which lay heaviest upon him, was the injury done to God: *I have sinned* Luk. 15. 18. *against Heaven*, that is, against the God of Heaven.

The Remedy appointed is threefold; the two former are not for satisfaction to God, but to the party injured, without which there can be no effectual application of the atonement to thy Conscience.

1. *Restitution.* Vers. 4. This is the ground of that saying, *non remittitur furtum, nisi restituatur ablatum*: the theft is not forgiven, without restitution.

2. *Addition of a fifth part.* vers. 5. This is when the sinner out of the conviction of his own Conscience, doth it of his own accord. For if he were convicted by the Magistracy and publick Justice of the Land, he must restore fourfold in some cases, and double in other cases: see *Exod.* 22. 1, to 4.

3. *A Ram for a Trespass Offering.* vers. 6.

Some general Instructions from the whole.

1. We may here learn and see in the Trespass Offering, and the Laws and Ordinances thereof, how much there is of the will of God in the matters of his worship: for there are divers things in this, as well as in the other Offerings and Sacrifices, whereof there can no account be given, but the divine will and good pleasure of the Almighty.

As that the Trespass Offering, which mentions greater sins, such as stealing, lying, perjury, should have a lesser Sacrifice to

expiate the guilt thereof, than was appointed in the Sin-Offering for a Ram is the higheſt Sacrifice here required.

But the Sin-Offering, which is for ignorances and infirmities, requires no leſs than a young Bullock for ſome kind of perſons. And why a young Bullock for the Prieſt, and no more but a Goat, a Male for the Civil Ruler?

Reaſon would ſay, this ſhould be as great, if not greater then the Prieſts; Magiſtracy being as great, and as high a power as Miniſtry. Who is able to give any neceſſary reaſon for theſe things? One Reaſon indeed might be to lead them from the ſhadow to the ſubſtance, that they might not dwell and reſt in the outward Type and Ceremony, but look further to what was figured by them.

For if the atonement had lain in the Type, there muſt have been other proportions ſet down between ſin and ſin: but the will of the Lawgiver is enough, and this we muſt acquieſce in, where no other reaſon doth appear.

You have formerly heard, how the Lord ſaith upon the Meat-Offering, I will have no Leaven nor Honey; but in the Peace-Offering he ſaith, I will have Leaven. In all the Fire-Offerings he ſaith, I will not have Honey; but in the Firſt Fruits he will have Honey.

His Will is our Rule, his Will as revealed in his Word.

Uſe 2. See the ſovereign virtue of the blood of Chriſt: for he is our Treſpaſs-Offering, as well as our Sin Offering.

Therefore *Iſai.* 53. 10. its ſaid, *When thou ſhalt make his Soul an Offering for ſin.* The word is the ſame with this, *Aſham napheſho* his Soul a Treſpaſs-Offering.

Here are ſins againſt knowledg mentioned: thieving, lying, perjury; ſins which do amount to a very ſtupendious guilt.

Uſe 3. Hence thirdly here is encouragement to the greateſt ſinners, to have recourſe to him and to his blood, and to make uſe of him for atonement. There is atonement in the blood of Chriſt our Treſpaſs-Offering, even for Thieves, Oppreſſors, Lyars, and perjured perſons.

Let me ſpeak particularly to theſe ſins mentioned in the Text, and that in this method. 1. To

1. To ſhew the greatneſs of theſe ſins. And then,

2. That yet there is atonement for them in the blood of Jeſus Chriſt.

1. Theft and unjuſt dealing. That this is a very grievous ſin appears by this, becauſe it is ſo contrary to the very light of nature, and to that golden Rule of equity, to do as you would be done to, and is deſtructive to humane Society.

That it is againſt light appears, becauſe they labour to hide it, and are aſhamed of it, if it come to be known. Jer. 2. 26. *As a Thief is aſhamed when he is found.*

And this further ſhews the greatneſs of it, That God inſiſts upon reſtitution and ſatisfaction to the party injured. Conſider this all you that are Tradeſmen, and have much dealing in the world, and you that are Apprentices and Servants. If you ſteal and pilfer from your Maſters, though it be but a Groat or Sixpence, if you do not reſtore it, God will never pardon you.

But what if a man be not able, and have not wherewith to reſtore? That is a ſad caſe; but in ſuch a caſe God may accept the will for the deed.

But ſuppoſe the perſons may be dead and gone?

The anſwer that Caſuiſts give in ſuch a caſe is, that then you muſt reſtore it to God, by giving it to the poor, or to ſome good uſe; reſtore you muſt, one way or other.

For without reſtitution there is no remiſſion; and the Reaſon is clear. Becauſe the detaining of unjuſt gotten Goods, is a continuation of the ſin: the taking poſſeſſion of them was theft, the keeping that unjuſt poſſeſſion, is a continuation of that theft. Zach. 5. 4. *The curſe of God ſhall enter into the houſe of the Thief, and remain in it, and conſume it, with the timber and ſtones of it.* The curſe of God will be upon thee in all thy comforts, in all thy concernments.

But yet there is atonement. We have two Inſtances in the Scripture, of Thieves that were converted and ſaved.

Zacheus, Luk. 19. 8, 9, 10. but he made reſtitution, *verſ.* 8. And the Thief on the Croſs.

2. Violence; here is a ſin againſt the ſixth Commandment added

ded to a ſin againſt the eighth: for Violence belongs to the ſixth Commandment. *Thou ſhalt not murther*: they are beginnings of blood, they have a tendency to it, and blood is a ſin that crys.

There are many threatnings againſt this ſin. Pſal. 104. 11. *Evil ſhall hunt the violent man to overthrow him.*

This is againſt light, for no man would be ſo uſed himſelf.

Yet there is atonement for this; you have Inſtance in violence of the worſt ſort, proceeding even unto blood, and that in a way of perſecution for Righteouſneſs ſake, in *Manaſſeh* and *Paul*, who had been men of much violence, and yet were converted and ſaved. *Manaſſeh* 2 *King.* 21. with 2 *Chron.* 33.12,13. And *Paul* 1 *Tim.* 1.13, 14.

It is like the Thief on the Croſs was ſuch a one; an Highway man, a violent thief, or elſe by their Law they could not have put him to death; but yet the Lord ſhewed mercy to his Soul.

3. Lying; a grievous ſin, and againſt a double light and knowledg; both knowledg of the Rule, and of the Fact, which riſeth up in the mind againſt a Lyar when he ſpeaks a lye.

It is uſually one of the firſt actual ſins that breaks forth in Children. Pſal. 58. 3. *The wicked are eſtranged from the womb, they go aſtray as ſoon as they be born, ſpeaking lyes.* And there be dreadful threatnings againſt it, ſee *Rev.* 21. 8. you that are Parents may do well to teach your Children that Scripture.

Yet there is atonement for this ſin alſo.

David ſometimes told lyes to ſave his life: but yet he was deeply humbled for it, *his Soul cleaved to the duſt about it, and melted for heavineſs*, Pſal. 119. 25, 28, 29.

4. Perjury and falſe ſwearing; a moſt horrible ſin, for a man to invoke the God of Truth to joyn with him in a lye, and to co-atteſt and bear witneſs with him to a lye: and this ſin ſeldom eſcapes unpuniſhed, even in this life.

God uſually ſets ſome viſible mark and token of his vengeance and wrath upon them, even in this life. *Jer.* 34. 15— 18. *Ezek.* 17. 15— 18, 19.

Yet we have an Inſtance, and but one that I remember in all the

the Bible, of a man that found mercy for this ſin, and that is *Peter*, who denyed Chriſt with ſwearing and curſing: but he went out and wept bitterly, and when his broken bones were ſet again, as in nature they grow ſtronger there than in another place: ſo *Peter* grew very bold in preaching and confeſſing Chriſt, whom before he had ſo fearfully denyed.

Obj. 1. But there be divers ſins which are not here ſpecified.

Anſ. Yet they are included, and underſtood by a parity of reaſon: and there might be ſome reaſons given, why it might not be convenient to mention ſome ſins particularly, which yet were included, and for which there was atonement.

As if a man be overtaken in drink, or luſt, or paſſion, raſh anger, *&c.* theſe and all other pardonable ſins, are included either in the Treſpaſs-Offering by a parity of reaſon, with the Inſtances mentioned in the Text, or elſe under the Sin-Offering, or the Burnt Offering.

Obj. 2. But ſome ſins were not intended to be included in any of the Sacrifices of the Law: but they had no atonement, no Sacrifice provided for them, as Murther and Whoredom.

Anſ. This was for a ſpecial reaſon, becauſe there was a civil penalty appointed in ſuch Caſes, and for ſuch ſins extending even unto death. And it had been incongruous to that legal and external diſpenſation they were under, to appoint a Sacrifice to make atonement for Capital ſins, for which the ſinner was to be cut off.

This made *David* cry, *Sacrifice thou wouldſt not*, Pſal. 51. *elſe would I give it*, he was at a loſs what to do. There was no proviſion made by the Law for atonement in that caſe of his: but as God by prerogative and ſpecial diſpenſation ſpared his life, ſo he did alſo forgive his ſin, and taught him upon this occaſion the imperfection of all the legal Sacrifices: but yet there is an atonement and a Treſpaſs Offering provided under the Goſpel, even for ſuch ſins. There is a ſpiritual Sacrifice, Jeſus Chriſt and his blood: therefore ſuch notorious ſinners ſhould not deſpair: ſee 1 Cor. 6. 11. *Such were ſome of you*, foul enough and bad enough, *but ye are waſhed, but ye are juſtified.*

Obj. 3.

Obj. 3. But there be ſome ſins even under the Goſpel, for which the Apoſtle ſaith, *there remaineth no more Sacrifice for ſin,* Heb. 10. *but fiery indignation and fearful looking for of Judgment.*

Anſ. This is only the ſin againſt the Holy Ghoſt, which, becauſe many when in trouble of Conſcience, are apt to fear they have committed this ſin; I ſhall therefore open a little to you the nature of it, to prevent miſtakes and diſcouragements: I ſhall endeavour to ſhew you both wherein it doth not, and wherein it doth conſiſt.

And firſt wherein it doth not conſiſt.

1. It is not every error in fundamentals that amounts to this ſin: for ſome Hereticks have been renewed by repentance, have been converted and reclaimed from the error of their way, which they that ſin againſt the Holy Ghoſt cannot be.

Yea 2. ſuppoſe a man do not only err in fundamental truths, but ſpeak reproachful piercing words againſt it, as the Quakers uſe to do when they ſcoff againſt a Chriſt without us, and againſt the Bible, calling it a dead letter.

This is blaſphemy; but yet it is not impoſſible even for ſuch a one, to repent and be forgiven: for Mat. 12. 30, 32. *every Blaſphemy againſt the Son,* that is, every kind or ſort of Blaſphemy, *may be forgiven.*

3. Yet further, that ſin which of all other doth in ſome reſpects come neareſt to the ſin againſt the Holy Ghoſt, is Perſecution. For here is malice; yet ſome, even of theſe alſo, have obtained mercy; as *Paul* the Apoſtle, who before his Converſion was a Perſecutor, he was both a fundamental Heretick, and a Blaſphemer, and a Perſecutor.

4. Some have thought it doth conſiſt in univerſal Apoſtacy; but theſe are rather Circumſtances that may accompany it, but are not of the eſſence of it.

Apoſtaſie is not eſſential to it, much leſs univerſal Apoſtaſie. It is true, thoſe in *Heb.* 10. and *Heb.* 6. were Apoſtates that fell away from their former profeſſion: therefore Apoſtaſie is ſometimes found in this ſin, but not always. For the Phariſees had never profeſſed Chriſt; yet they did ſin againſt the Holy Ghoſt. *Mat.* 12. 32, 33.

Moreover

Moreover Apostates in some cases may be recovered. *Hos.* 14. 4. *Rev.* 2. 5. and 3. 18.

And as to that of universal apostacy, the Pharisees did not cast off all profession of God and of the truth, they were not universal Apostates. Therefore a man may pretend to Religion and be a Professor of it in some degree, and yet a Pharisee, *doing despite unto the Spirit of Grace.*

Thus you see negatively, concerning this impardonable sin, what it is not. There may be fundamental error, yea Blasphemy, Persecution, yet not unpardonable: moreover a man may sin this sin, and yet not be an universal Apostate, as the Pharisees. But if all this be not the sin against the Holy Ghost, what is it, and wherein doth it consist?

Ans. There be two Ingredients that do concur to this sin.

1. Inward conviction by the Holy Ghost.

2. Malice; This is that the Apostle intends by ἑκουσίως *if we sin wilfully.* Heb. 10. Hence our Saviour calls it *Blasphemy against the Spirit.* Mat. 12. That is, against the inward illumination and conviction of the Spirit in a mans Conscience.

If there be not a conjunction of both these, both inward conviction and malicious opposition, if there be only one of these, without the other, it is not the sin against the Holy Ghost.

Peter in his denying Christ, and swearing falsly about it, he sinned against Light and inward Conviction; but this was not the sin against the Holy Ghost, because he did it not in malice, but only out of fear to save his life.

Paul before his Conversion, did sin and persecute out of malice; but yet he did not commit this sin, because he wanted Light and inward Conviction: himself gives us this account of it, 1 Tim. 1. 13. *but I obtained mercy because I did it ignorantly.*

But can this be known concerning others?

Yes it may be known; therefore 1 Joh. 5. 16. *pray not for such.*

It will further clear up the nature of the sin, to name some Instances of such as have committed it.

There be some Instances and Examples of it in the Scripture: and there have been some since the Scriptures were written.

The Scripture mentions the Phariſees, *Mat.* 12.

The Apoſtle *Paul* inſtanceth in the Convicted, and yet apoſtate *Jews* in his Epiſtle to the *Hebrews*.

Since the Scriptures were written.

Julian the Apoſtate is thought to have ſinned this ſin: for he had Light enough, he was a Chriſtian, and an high Profeſſor of Chriſtianity, before his Apoſtaſie.

He did profeſs Religion to ſuch a degree, that he was wont to read in the Church in the publick Aſſemblies; he did not diſdain to read the Bible to them in the Church Aſſemblies, though he was of the blood Royal: but after he was ſetled in the Empire, he fell away to Paganiſm; and not only ſo, but to moſt malicious and crafty Perſecution.

Some have obſerved of him, that he did not put forth ſuch Edicts for the putting Chriſtians to death, as ſome former Perſecutors had been wont to do. He did forbear to do it out of craft and malice, becauſe he had obſerved the truth of that Speech, *ſanguis Martyrum ſemen Eccleſiæ*, the blood of Martyrs is the Seed of the Church: he ſaw that ſuch a courſe would propagate Chriſtianity the more, and increaſe the Church rather than diminiſh it.

Therefore he choſe rather to lay ſnares for their Conſciences, by way of ſubtilty to draw them from the Truth, and ſo to waſh his hands in the blood of their Souls (a ſweeter victory to him) then of their bodies; and to triumph over them in their falls, rather then in their deaths, denying them the uſe of Books or Schools to get Learning, ſuffering none to bear Office in War or Peace: and when he dyed, being ſhot with an Arrow in a Battle, and feeling himſelf mortally wounded, he pluckt out the Arrow and threw it up with his own Bowels, with theſe words, *viciſti, Galilæe viciſti.*

In theſe latter times, of all the Perſecutors in Queen *Marys* time, there is none that ſeems to have ſinned and ſhed the blood of Saints againſt Light, more than *Stephen Gardner*; of whom there is this Story in the Book of Martyrs and others, that write of thoſe times: That having invited ſundry perſons of Quality, the

the Duke of *Norfolk* and others to dine with him at his houſe, he would not ſit down to Dinner, till he had news brought him by his ſervant, of the death of two Martyrs *Ridley* and *Latimer*, who ſuffered at *Oxford*, and ſo made his Friends and Gueſts ſtay, and wait upon his cruelty and blood thirſtineſs till four a clock in the Afternoon: and then being informed, that fire was moſt certainly ſet to them, he ſaid, now let us go to Dinner; and he began to eat, but was taken ill and carried ſick from his Table, and ſo lay fifteen days in moſt intollerable torments, having no eaſe or voidance of any thing in his body by Urine or otherwiſe, his body being miſerably inflamed thereby, and thruſting his tongue out of his mouth ſwollen and black: and while he lay in this condition, uttering ſometimes words of deſpair and blaſphemy, when Dr. *Day* Biſhop of *Chicheſter* came to him, and began to comfort him with the Promiſes of the Goſpel, and free Juſtification in the blood of Chriſt; what, my Lord (ſaith he) will you open that Gap now? Nay then farewell all together: ſuch words may be fit for one in my condition; but if once you open that Gap to the people, then farewel altogether. And when he was put in remembrance of *Peters* denying his Maſter, he ſaid, that he had denyed with *Peter*, but had never repented with *Peter*.

Acts and Monuments vol. 3. *pag.* 527. and *pag.* 997.

Here was Light and inward Conviction, that this was indeed the right way; and yet malice even unto blood.

Open that Gap to the people, and then farewel all together: juſt as the Phariſees ſaid, they feared the people would go after Chriſt.

Some have Inſtanced alſo in ſome of the laſt killers of the Witneſſes of Chriſt: *Rev.* 11. of whom it is ſaid, *fire proceedeth out of their mouths and devours their Adverſaries.* verſ. 5. which they parallel with that expreſſion of the Apoſtle, Heb. 10. 27. *a certain fearful looking for of Judgment, and fiery indignation that ſhall devour the Adverſaries.* ἐκδοχὴ κρίσεως A receiving of Judgment, that is, in their own Conſciences, God ſealing up with ſome flaſhes of his Wrath, their eternal damnation: they have ſome ſparks of Hell-fire ſpit into their Conſciences, from the lives

and doctrine of the Witneſſes. It is ſpoken in *Rev.* 11. in alluſion to *Moſes*, by whom thoſe Rebels (*Corah* and his Company, as alſo *Nadab* and *Abihu*) were burnt with fire.

There be two things which are ſure ſignes a man hath not committed it.

1. When the Soul is afraid of it, leaſt they have committed this ſin; here is no malice againſt the Spirit of Grace: for on the contrary, here is a fear leaſt they have ſinned againſt him this great ſin.

2. If there be but common meltings and relentings of heart, yea though without any true and ſaving brokenneſs and ſoftneſs of heart; yet even this common work is evidence enough, that this ſin hath not been committed: for the ſin againſt the Holy Ghoſt, is the higheſt degree of wickedneſs and hardneſs of heart: but where there are any common meltings, there is not the higheſt degree of hardneſs; therefore there is not the ſin againſt the Holy Ghoſt. In ſuch there is a perfect fixation of the will in evil, like the very Devils and the damned in Hell.

Therefore let the greateſt ſinners know, if God hath but kept them from this unpardonable ſin, that there is hope and help in the Goſpel for them: there is atonement in the blood of Chriſt for all that come unto God by him, God hath not excluded thee, do not thou exclude thy ſelf.

'Tis true, there is atonement; but how are we to apply this atonement? How may we ſo improve and apply that precious blood of Chriſt, as to get peace by it, and ſenſe of pardon and reconciliation with God?

1. Turn your eyes and thoughts from all other things but the blood of Jeſus Chriſt alone for reconciliation: a man may ſet his mark upon his Sheep, but it is his money that bought them.

Other things may be Evidences of Juſtification; but it is the Redemption that is in Jeſus Chriſt that purchaſes it, *Phil.* 3. 7, 8. Never think to make God amends, or content his Juſtice, or appeaſe his Wrath by any thing that you can do.

2. Get a thorough conviction in thy Conſcience, of the fulneſs of the atonement, and the Soul-redeeming virtue that is in the

the blood of Jesus Christ, that *it cleanseth from all sin.* 1 Joh. 1. 7. The redeeming power of the blood of Christ, is greater then the condemning power of sin. This excellency it hath from the excellency and dignity of his person, (*for it is the blood of God* Act. 20. 28.) which makes his obedience and suffering give more glory to God, then our sufferings in Hell would have done. Desire the Lord to make a clear discovery of this mystery to thy soul.

3. Consider how freely this blood is held forth and offered in the Gospel, to be rested on by sinners, *Rom.* 3. 25. and 16. 26. God has revealed it, that it may be rested on.

4. Be not afraid of receiving the Atonement, *Rom.* 5. 11. 17. but rather be afraid to reject it, *Heb.* 4. 1. We should not be afraid of believing, but of not believing: for the Gospel is not tendred unto men, that they should have notions in their heads, but that they should believe, *Rom.* 4. 23, 24.

5. Let your acting of Faith upon Jesus Christ, be always accompanied with repentance, *Ezek.* 16. last. This obviates that Objection about fear of presuming: if thy Faith be accompanied with repentance, thou dost not presume.

THE

THE GOSPEL OF THE OFFERINGS and SACRIFICES.

September 10. 1668.

Lev. 7. 37.

INtending at this time (my brethren) to wind up this Subject of the Legal Offerings and Sacrifices; I have therefore now resumed this Text, from which you may remember two Doctrins have been formerly observed.

1. That there was a divine Institution and command of God, for the Offerings and Sacrifices that were under the Law.

2. That there were six kinds or sorts of propitiatory Sacrifices under the Law, namely, the Burnt Offering, the Meat Offering, the Peace Offering, the Sin Offering, the Trespass-Offering, and the Offering of Consecrations, in *Serm.* 1. of *Doct.* 1. on this Text *pag.* 232, 233.

Doct. 2. That the propitiatory Sacrifices under the Law, may be referred to these six kinds or sorts, *viz.* &c—

In the prosecution of this Doctrine, we have gone through many of the Offerings and Sacrifices of the old Law, in the way of Exposition upon the former Chapters of this Book, to *vers.* 7. of *Cap.* 6.

The five first sort of Sacrifices have been spoken to at large.

As to the sixth, *the Offering of Consecrations*, there will be occasion to speak something of it, when we come to the Priesthood: neither is it handled at large in these first Chapters of *Leviticus*, but

but only ſome of the Laws of it briefly toucht upon; therefore I ſhall refer what I ſhall ſpeak of it, to that other place.

As to what remains of the 6. and 7. Chapters of this Book, they containing ſome additional Laws to the Offerings before treated of, they were ſpoken to under the Offerings to which they belong.

I ſhall therefore now proceed unto two or three Queſtions that remain to be conſidered, before we leave this point.

Queſt. 1. The firſt is, whether the legal Sacrifices may not be otherwiſe diſtributed, and what other diſtributions there be of them?

Anſ. The anſwer is, That the Scripture gives other diſtributions alſo, as well as this in the Text; but I choſe to handle them in this, as the plaineſt for weak memories.

They are ſometimes thus divided into *Zebach* and *Mincha*; that is, ſlaughtered Offerings and Meat-Offerings. Dan. 9. 27. *He ſhall cauſe the Sacrifice and Oblation to ceaſe.* The word is, the Slaughter Offering and the Meat Offering to ceaſe; *Zebach* and *Mincha*, and in many other Scriptures.

The Meat Offerings, were of Inanimate things offered up to God by fire upon the Altar.

But the Slaughtered Offerings were of living Creatures, and theſe were offered up both by fire and blood, the Beaſt being firſt ſlain, and then burnt with fire.

Some have diſtinguiſhed theſe two, in reſpect of their ends and uſes, thus; That the ſlain Sacrifices reſpected chiefly the ſufferings, and paſſive obedience of Chriſt, as making ſatisfaction for our ſins, by his death and blood: and that the Meat-Offering related chiefly to his active obedience, whereby he fulfilled the Law for us, by his holy and bleſſed life, good works being as it were meat and drink to an holy heart.

In the Meat-Offering therefore (ſay they) was ſhadowed by the burning and aſcending of Inanimate things, the obedience and merits of Chriſt to come: but it is not to be reſtrained to his active obedience only; for the burning and deſtroying the Meat-Offering by fire, did plainly repreſent the ſufferings of Chriſt for the

the ſatisfaction of divine Juſtice, as was formerly ſhewed more fully in the Expoſition of the Meat Offering.

Moreover the ſlaughtered Offerings may be ſubdivided from their ends and uſes, thus: That they were either ſimply for atonement and pardon of ſin, or for other occaſions alſo.

Thoſe for atonement of ſin, were either for all ſins in general, or with ſpecial reſpect to ſome particulars.

For all ſins in general, was the Burnt-Offering, which therefore was offered every day. There was *holocauſtum juge*, for thoſe *peccata jugia*, a dayly Burnt-Offering for thoſe continual dayly ſins, and ſinfulneſs of our hearts and natures. Numb. 28. 10. *This is the Burnt-Offering of every Sabbath, beſides the continual Burnt-Offering, and its Drink Offering: which was offered every day at morning and at evening*, ſaith the *Geneva* Note: of which *Daniel* ſaith of *Antiochus*, that *by him the dayly Sacrifice was taken away*. Dan. 8. 11.

As to particular ſins, they being of two ſorts either leſſer or greater; there were two ſorts of Sacrifices provided for them. For ſins committed through ignorance and infirmity, the Sin-Offering: but the Treſpaſs-Offering, extended even to ſins committed againſt light and knowledg. Theſe were the Sacrifices meerly for atonement and expiation of ſin.

As to other occaſions alſo, there were two Sacrifices appointed and ordained of old.

1. As to aſſurance of peace, and of the love of God; the Peace-Offering, which was a Sacrifice both of atonement and of thankſgiving.

2. As to acceptance and entrance into Office in the Church, the *Milluim*, or the Offering of Conſecration, wherein, beſides atonement of ſin, this was ſuperadded, the Inveſtiture of the perſon into truſt and office in the houſe of God.

Queſt. 2. A ſecond Enquiry may be this; whether there were not other Sacrifices, beſides what are comprehended under theſe diſtributions.

Anſ. There were ſome others, but they were peculiar Sacrifices; theſe were the ordinary ſort of them.

As

As for the reſt, either they may be ſome way reduced and referred to ſome of theſe, or elſe they will come in and may be fitly handled in other places. As for Inſtance; *the two Sparrows in the cleanſing of the Leper*, were a peculiar kind of Sacrifice, *Lev.* 14. And they will come in among the Laws and Ceremonies of Purification, when we ſpeak of ceremonial cleanneſs and uncleanneſs: ſo will alſo *the Sacrifice of the red Heifer, and the holy Water, or water of Purification made of the Aſhes of that Sacrifice.* Numb. 19. *The Paſchal Lamb* alſo was a peculiar Sacrifice, but it will fitly come in to be handled in the Feaſt of the Paſſover, when we come to the Feſtivals: and there alſo *the Sacrifices of the yearly Feaſt of Expiation, on the tenth day of the ſeventh month* will come to be conſidered; one part whereof is *the Scape Goat.* Levit. 16. But the ordinary Sacrifices, were theſe that have been handled.

Queſt. 3. The third *Quære* may be this: Theſe ſix here enumerated in the Text, being the ordinary ſorts of propitiatory Sacrifices; what other Sacrifices had they, beſides theſe of propitiation or atonement?

I anſwer as to that; when I entred firſt upon the Subject, you may remember I diſtributed the Offerings at the Brazen Altar into two ſorts: Holineſs of Holineſs, and Holineſs of Praiſes; or Sacrifices of Atonement, and of Thankſgiving.

You find this diſtinction of double Holineſs and ſingle Holineſs, in Lev. 21. 22. *he ſhall eat the Bread of his God*, that is, of the Sacrifices, both of *the moſt Holy*, and of *the Holy*: ſo the Fruit of the Land after it was Circumciſed, is ſaid to be Holineſs of Praiſes to the Lord, Lev. 19. 24. *Quodeſh Hillulim*, is contradiſtinguiſhed unto *Quodeſh quodeſhim.*

The former ſort of Sacrifices, namely thoſe that were Holy of Holineſſes for atonement, were made by fire: but the latter ſort, *viz.* ſuch as were meerly Sacrifices of Thankſgiving, or Holineſs of Praiſes, were not offered up to God in the fire, but by other Ceremonies.

Of theſe there were two ſorts, the Heave-Offering, and the Wave Offering; of both which we ſhall ſpeak a word briefly,

both concerning the matter, the manner, and the signification of them.

The first mention we have of them, is in *Exod.* 29. 24, 26, 27. in the Offering of Consecration.

The Shoulder is an Heave Offering, and the Breast a Wave-Offering. Again in *Lev.* 7. the right Shoulder and the Breast, is reserved out of all the Peace-Offerings for a Wave Offering, and an Heave Offering to the Lord for the Priests, see *vers.* 34.

Again in *Lev.* 23. 10, 11. we read of a Wave-Sheaf of the First Fruits of your Harvest unto the Priest. *And ye shall wave the Sheaf before the Lord, to be accepted for you.* This was to be done the morrow after the Sabbath of the Passover, and fifty days after, at the Feast of Pentecost, they were to offer two Wave-Loaves, *vers.* 17, 20.

Thus you see the matter of these Offerings.

The Rite and Ceremony with which they were offered, was *Waveing* and *Heaveing*, from whence they have their names of Wave-Offering and Heave-Offering.

Waveing, that is, moving it to and fro round about towards the East, West, South, and North. *Tenuphah agitatio*, from the Verb *Nuph*, which in *Hiphil* is *agitavit, ventilavit.*

Heaveing, that is, lifting it up towards Heaven. *Terumah*, from *Rum elevari, extolli.*

These were Gestures (some may think) somewhat strange, and hardly grave enough in the Worship of God.

But what was the mystery and meaning of them?

You will find that clearly expressed, in *Numb.* 8. 11. *And Aaron shall offer the Levites before the Lord, for an Offering of the Children of* Israel, *that they may execute the service of the Lord.*

The Hebrew reads it (as your Margin tells you) thus, and *Aaron* shall wave the Levites before the Lord for a Wave Offering of the Children of *Israel.*

This then was the end and the meaning of these Gestures, to present and dedicate the thing to the Lord, who, if he will have it done by such or such a Gesture, who, or what is vain man, that he should controle or find fault with the unsearchable Wis-

dom

dom and Soveraign Authority of the Lord God Almighty.

These words are used generally concerning all things given or dedicated to God; as Exod. 35. 22. *And every one that offered, offered an Offering of Gold unto the Lord. Henjah Tenuphath, agitavit agitationem*: he waved a Wave-Offering of Gold unto the Lord: even Land it self, *Ezek.* 48. 8, 9, 10, 20.

Persons also are said to be waved as a Wave-Offering, when dedicated to the Lord. *Numb.* 8. 11.

For *Wave*, the Greek translateth separate; which word *Paul* useth, speaking of his Designation to the Ministry, *Rom.* 1. 1.

Some have observed something more in these Gestures, especially that of waveing to and fro round about.

The original word is sometimes used for sifting in a Sieve, *Isai.* 30. 28. That signifies Tryals and Afflictions, *Luk.* 22. 31. And so the Prophets apply this word unto Troubles, *Isai.* 10. 32. and 13. 2. and 30. 28.

The sense then will amount to thus much, That the Saints and Ministers are spiritual Priests, are consecrated to the Lord through sufferings. As it is said of Christ the Captain of our Salvation, *Heb.* 2. 10. so the Saints 2 *Cor.* 6. 4. 10. As the Wave-Offering was tost and waved to and fro, and thereby dedicated to the Lord.

There is some Controversy upon these, started by a learned man, and one of much Light in other things, however he mist it in this, there being *aliquid humanum* in the best of men: and *humanum est errare*, no man but is subject to error and mistakes. *Mede Disc.* 49. *pag.* 384.

The Question is, whether they were Ceremonial and ceased, or Moral and Perpetual.

But the case is clear and easy concerning them both; both the Heave-Offerings and the Wave-Offerings, they were Ceremonial, and they are abolished.

Object. They were not Types of Christ.

Ans. If they were Types or legal adumbrations of Christian duties, or of any of the Benefits of Christ, this sufficeth, and is enough to make them Ceremonial, and consequently abolished. For the Types (as hath been often said and proved, and must be

now again repeated) do not relate only to the person of Christ, but to all Gospel Truths and Mysteries.

Object. They might be eaten by others besides the Priests, and in other places, not in the holy place only: therefore could not be typical, unless all the people and every Corner of the Land were typical.

Ans. So might the Peace-Offerings in this Chapter, *Lev.* 7. 15, 16. The Offerer had a share in them, and yet they were Ceremonial, and not Moral.

Moreover, not only the Temple and the Priests there, but the whole Land of *Canaan* and the people of *Israel*, were a typical Land, and a typical people: and (as hath been formerly and shall be further shewed) all the Fruits of the Land had a typical Holiness; the First Fruits being virtually the whole, they were a typical dedication of the whole.

Object. The Scripture expressly rejects other Sacrifices and Offerings, and doth not mention these.

Ans. Yet these are included by a parity of reason; if the chief be rejected, much more the lesser and inferior.

Object. But Christians under the New Testament, are bound to give part of their substance to the Lord, and to his use and service: therefore these are Moral.

Ans. I answer, it follows not; for this is a moral duty to give part of our substance to the Lord: but yet the Heave-Offerings and Wave Offerings are ceased, that is, the Ceremony is ceased: but the substance or thing signified remains.

The *formalis ratio* of these Offerings, did not consist (as some have thought) in prayer and thanksgiving: for there was prayer and thanksgiving in other Offerings also, as well as these, yea in all their Offerings.

Are they not commanded to lay their hands upon the Sacrifice of Atonement, by way of prayer and confession? *Cap.* 1. 4.

But the *formalis ratio* of this and other Offerings, doth consist chiefly in the Ceremonies ordained to be used about them, which is a great part of that which distinguisheth one Offering from another, as you have formerly heard: therefore if Waveing and Heaveing

Heaving be not to be uſed under the Goſpel, as ſacred and ſignificant Ceremonies in the preſenting and dedicating of our ſubſtance to the Lord, the Wave, and the Heave Offering are ceaſed.

But the Geſtures of waving and heaving are not to be uſed, as ſacred and ſignificant Ceremonies under the Goſpel: therefore the Wave and Heave Offering are ceaſed.

Uſe 1. Remember thoſe great Goſpel Myſteries which are the ſcope of all Sacrifices, which (as you have heard) are chiefly theſe two, Atonement and Thankſgiving.

1. Atonement and Reconciliation; this was the great Myſtery taught and held forth in all the propitiatory Sacrifices, that we are reconciled unto God, by the death and ſufferings of his Son: and that they had ſo great a multitude and variety of Sacrifices, plainly taught them two things.

1. The imperfection of all thoſe legal Sacrifices; it taught them to look beyond theſe, for a more perfect Sacrifice then any of theſe, which might ſerve once for all.

The Apoſtle expreſly ſpells out this Leſſon to us, from the multitude and iteration of the Sacrifices, *Heb.* 10. 1, 2.

2. This great variety of Sacrifices, taught them alſo the various and manifold Benefits of Chriſt, and of his death and blood. Though Chriſt be one, and dyed once for all; yet the Benefits that come by him are many: no one thing alone was ſufficient to repreſent the fulneſs that is in Chriſt.

2. The ſecond great thing held forth by their legal Offerings, is Praiſe and Thankfulneſs: This was the intent of the holy Offerings, as Atonement was of the moſt Holy.

This was the meaning of the Heave-Offering and the Wave-Offering; a thankful frame of ſpirit, to dedicate and give up our ſelves unto the Lord, to be owning God, acknowledging and admiring God in every thing, receiving it as from his hand, and returning it to him again, by uſing it to his Glory.

Uſe 2. We ſee here the riſe, and withal the ſinfulneſs of divers of the Popiſh Superſtitions; they borrow many of them from the *Jews*, and from the Ceremonial Law.

As when they talk of a Sacrifice, a propitiatory Sacrifice in the Maſs

Maſs for Quick and Dead: and ſo to call the Communion-Table an Altar.

It is true, we have an Altar and a Sacrifice under the Goſpel: but this Altar is the Deity of Jeſus Chriſt: this Sacrifice is the blood of Chriſt: this is the true Atonement between God and ſinners, whereof the blood of Bulls and Goats, was but a weak and low and ſhady repreſentation.

So the Prieſt his liſting up the Hoſt over his head, as if it were an Heave-Offering: and that late Abomination, that they muſt do it on the north ſide of the Communion Table or Altar, as they love to have it called.

To reintroduce theſe old legal Ceremonies, and to talk of literal Sacrifices under the Goſpel, is to dig *Moſes* out of his Grave, and to deny Jeſus Chriſt: there is more evil in ſuch things, then many do imagine or will believe.

Uſe 3. Exhortation to keep cloſe to the Command of God, in all the matters of his Worſhip. Conſider the 38 Verſe of this Chapter: *This is the Law of the Burnt-Offering, and of the Meat-Offering,* (and ſo of all the reſt of their Offerings) *which the Lord commanded* Moſes *in Mount* Sinai, *in the day that he commanded the Children of* Iſrael *to offer their Oblations to the Lord, in the Wilderneſs of* Sinai.

The manner of Worſhip is under a Command, as well as the matter: the Mode of Worſhip hath *a Law*, which muſt be attended and obſerved and kept cloſe unto.

Let me preſs this Exhortation, that you would in all your Worſhip keep cloſe unto the Rule of the Word, with theſe four Motives.

1. It hath been the great deſign of Satan in all times and Ages, to defile and corrupt the Worſhip of God: if he cannot perſwade men to be downright Atheiſts, and to ſay, there is no God; he labours then to drive them into the other extream of Idolatry and Superſtition, and to impoſe upon them with an Image, with an Idol, inſtead of God; and the hearts of men are like Tinder, to the fire of theſe temptations.

The Stratagem hath been I think, as ſucceſsful and as advantageous

rageous to the Devils Kingdom, as any that ever came into that Old Serpents head.

When, or how soon this delusion came into the world, I need not here dispute. Certain it is, it was very early; for we have express mention made of it amongst *Abraham*'s Ancestors, *Josh.* 24. 2. Now the Call of *Abraham*, was but four hundred twenty-seven years after the Flood, or thereabout; as you will find, if you compute and put together the Ages of those ten Patriarchs, recorded *Gen.* 11, with *Gen.* 12. 5. So that mankind having been cut down with a Flood but a little before, for Atheistical profaneness and wickedness; they were lost again, and the whole world in a manner overwhelmed, and drowned (as it were) with another and worser Deluge of Idolatry, within that short space of four hundred years or thereabouts: for unto that Period as I conceive, the Rise of Idolatry must be referred. And what was the great sin amongst the *Jews*? Was it not this? And amongst the old Heathens and Pagans, and amongst the Papists, and other superstitious Christians at this day? What is the great Design and Work of Christ in this Age, the work of this Generation, but to bring forth his Worship into purity, that the new *Jerusalem* may come down from Heaven? This therefore Satan studies chiefly to oppose, and so to countermine the Lord Jesus in his great Work. And will you take part with him, and be on his side against the Lord?

2. It will be varnished over with fair colours and plausible pretenses; departing from the Will of God, revealed in his Word, in the matter of his Worship, hath ever been so. The Image that fell down from *Jupiter*, (cryed they *Act.* 19. 35.) this was given out for that *Ephesian Diana*: so the Whore of *Babylon*, gives the Wine of her Fornication in a golden Cup. *Rev.* 17. 4. And as the Light increaseth: so the Crafts and Methods of Satan are more refined, and more subtile and spiritual. In the first times of the New Testament, he did appear almost like himself in the shape of a great Red Dragon in the *Roman Pagan* Emperors: but when *Michael* and his Angels overcame and overthrew him in this appearance, *Rev.* 12. Then he puts on a new Vizard, and appears

pears in another ſhape of two wild Beaſts, *Rev.* 13. but ſtill purſues the ſame deſign, though under new pretences, and by other Inſtruments, *viz.* by the Church and Pope of *Rome*. For he hath made it his buſineſs ever ſince the time of *Conſtantine the Great*, to revive the old Heathenish Idolatry under other names, that the world might not be ſaid *Idola relinquere*, but *ſimulacra mutaſſe*; that whereas before they worſhipped the Devil under the names of *Jupiter*, *Diana* and *Apollo*, &c. now they commit the ſame Idolatry, and worſhip the ſame Devil ſtill; but under the names of *popiſh Saints*. Now it is not *Jupiter* and *Diana* any more, but St. *Francis*, and St. *Becket*, and *the Vicar of Chriſt*, and *the holy Catholick Church of* Rome; thus doth that Harlot paint her face: ſo the prelatick Superſtitions at this day, thoſe Reliques of Popery are painted over with thoſe glozing pretences of *Antiquity*, *Fathers*, *Councils*, *Order*, *Decency*, *Edification*, *the Peace of the Church*, and ſuch like.

3. If once you leave the Rule of the Word, the will of God revealed there, and begin in a way of Superſtition, you will never know where to ſtop or ſtay, nor where to make an end; but you will multiply your Idols, and increaſe your Idolatries, and grow worſe and worſe.

As in thoſe ſenſual luſts of drunkenneſs and uncleanneſs, the poor Creature ſaith, *I will ſeek it yet again*: ſo in theſe ſpiritual luſts they are *unſatiable*, Ezek. 16. 28. *becauſe thou waſt unſatiable*. It is an endleſs ſin.

If you do but wear a *Surplice* for peace ſake, why not as well admit the Sign of the Croſs in Baptiſme, or bow to an Altar? And then within a little while, the ſame reaſon is as ſtrong for bowing to an *Image*, to a *Crucifix*; and why not as well ſay *Maſs* too, for the peace of the Church? And then at laſt, ſwallow down every thing, ſubmit your Conſciences to the Pope, worſhip the Beaſt, and ſo be damned and go to Hell, and all for the peace of the Church. O there is no end here, but like a man that is tumbling down a ſteep Hill, that cannot ſtop till he come to the bottom.

Popery came in by degrees; the firſt four Trumpets made way

way for the perfection of that Apoſtaſie that came in by the fifth.

Among the Idolatrous Kings of *Iſrael*, thoſe in ſucceeding times were worſe then their wicked Predeceſſors.

Jeroboam was bad enough; but he only ſets up the two Calves at *Dan* and *Bethel*: but *Omri* went beyond him, for it is ſaid, *he did worſe then all that went before him.* 1 King. 16. 25. We read of *the Statutes of* Omri. *Mic.* 6. 16. Idolatrous and perſecuting Laws. But his Son *Ahab* was worſe then he. *For, as if it had been a light thing for him to walk in the ſins of* Jeroboam, *he did ſet up the Worſhip of* Baal, *and did more to provoke the God of* Iſrael *to anger, then all the Kings of* Iſrael *that went before him.* 1 King. 16. 31, 32, 33. So that you ſee it is an increaſing and an endleſs ſin.

4. All the honour men do, or think they do to God by worſhip of their own invention, doth redound indeed, and in truth to the honour of the Devil, which is a fearful thing to conſider.

Superſtition is a ſin directly againſt the means of worſhip; but it is ultimately againſt the Object of worſhip. Strange worſhip ſets up a ſtrange God: for it neceſſarily ſuppoſeth and feigneth to it ſelf, ſuch an Object of worſhip as is well pleaſed with ſuch manner of worſhip, as Superſtition offers up: and to whoſe will ſoever we ſubmit our Conſciences, as the Rule of our religious worſhip, him we ſet up as our God. Though it be not ſo in mens intentions; yet it is ſo indeed, and in Gods Interpretation. The Lord ſo interprets falſe worſhip, that a new God is deviſed for the Object of it: ſo of the Heatheniſh Idolatry, *the things which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God.* 1 Cor. 10. 20. And ſo the Lord interprets the Jewiſh Idolatry; *Jeroboam ordained Prieſts for the Devils which he had made.* 2 Chron. 11. 15. Lev. 17. 7. Deut. 32. 17.

Ames *Med. Theol.* *lib.* 2. *cap.* 13. *Theſ.* 14, 15, 42.

And he puts the ſame conſtruction upon the Popiſh Idolatry, *they repented not of worſhipping Devils.* Rev. 9. 20. And their Factors and Emiſſaries are called *Spirits of Devils.* Rev. 16. 14. they think they worſhip St. *Peter* and the *Virgin Mary*, yea God himſelf and Jeſus Chriſt; but it is indeed and in Gods account, the Devil whom they worſhip.

It is true, you cannot honour God too much, his Name is above and beyond all praise; but you may mistake and honour the Devil, when you think you honour God. A fearful mistake indeed it is; but yet it is that which all those fall into, who in their worship, depart from the will of God revealed in his Word, and turn aside to any of the Inventions of men.

THE GOSPEL OF THE CEREMONIAL UNCLEANNESSES and CLEANSINGS.

September 13, 20. 1668.

Heb. 9. 13, 14.

For if the blood of Bulls and of Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, &c.

IN the distribution I formerly gave of the Ceremonial Law, you may remember, I did put the Legal Sacrifices and Purifications together under one Head, as partaking in the same general nature; both of them tending to the purging away of sin, and of uncleanness; Moral uncleanness being taken away by Sacrifice; Ceremonial uncleanness by Ceremonial Purifications, whereof we are now to speak as the Lord shall enable us, from this Text, which speaks very fully and most divinely to this Point.

There be two things in the Text.

1. The

1. The Type, viz. 13. *For if the blood of Bulls & of Goats, &c.*

The Antitype, viz. *How much more shall the blood of Christ, &c.*

Under each of which, there lie three particulars which are here set by the Apostle, in a way of opposite correspondency, the one to the other.

1. He speaks of *uncleanness* in the Type. To which answers *dead works*, as the thing figured by it.

He mentions Ceremonial *cleansing to the purifying of the flesh*. To which answers *the purging of the Conscience from dead Works, to serve the living God*.

3. The Means of the one, answers to the Means of the other. *The blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean*, which is the Means of legal cleansing. To this answers *the blood of Christ, who by the eternal Spirit, offered up himself without spot unto God*, which is the Means of spiritual cleansing.

Though withall the Apostle shews, that these two answer not each other in a way of equal Analogy, there being indeed a preeminent excellency of the one above the other, of the Antitype above the Type: therefore he expresseth it with an *how much more*.

If those legal Purifications, attain the end of legal cleansing for which they were appointed, how much more shall the blood of Christ cleanse the Conscience? It hath a greater efficacy, and is a Truth of clearer and higher Evidence.

These particulars of the Analogy between the Type and the Antitype, we may cast them into three doctrinal Propositions thus.

1. That they had a Ceremonial uncleanness under the Law, which figured the Moral uncleanness of dead works.

2. That they had also Ceremonial cleansings or purifyings of the flesh, which signified the purging out Consciences from dead works, to serve the living God.

3. That the Means of Ceremonial purification by the blood of Bulls and Goats, and by the ashes of an Heifer sprinkling the unclean, signified the blood of Christ, who by the eternal Spirit, offered up himself without spot unto God.

1. For the first, namely, that they had a Ceremonial uncleanness under the Law, which did figure out the Moral uncleanness of dead works: therefore he sets them one against the other: so that those uncleannesses did signify dead works: and what is meant by dead works, we may see *Heb.* 6. 1. *not laying again the foundation of Repentance from dead works.*

What do we repent of? We repent of our sins. These are therefore the dead works here spoken of, and sin is called a dead work, because it proceeds from death, and is a part of spiritual death, and tends to eternal death. As good Actions tend to life, so sin tends to death: so then Ceremonial uncleanness, signifies Moral uncleanness of sin and dead works.

There were two or three sorts of Ceremonial uncleanness. 1. Unclean Touchings. 2. Unclean Issues. 3. That unclean Disease of the Leprosy.

1. They had unclean Touchings and Tastings: here was uncleanness from without.

2. They had unclean Issues: here was uncleanness from within a mans self.

3. That Disease of the Leprosy, was a Disease of Ceremonial uncleanness: and here was both an inward and an outward uncleanness.

1. There was a Ceremonial uncleanness by eating or touching any unclean thing, *Lev.* 11. In that Chapter it is treated of: which Chapter, shews what Beasts, what Fishes, what Fowls, and what creeping things might, and what might not be eaten. And it is said of those that might not be eaten, *Whosoever toucheth the Carcase of them, shall be unclean.* Vers. 24.

And this was a thing of so great weight, that the Lord uses those vehement expressions about it. *Ye shall not make your selves abominable with any of those unclean things and creeping things,* &c. 43. verse of that Chapter. *For I am the Lord your God; you shall therefore sanctify your selves.* It did make the person abominable, who did defile himself with those things.

We read of two kinds of uncleanness of Beasts under the Law.

1. There was an Uncleanness of Beasts for Sacrifice, and an Uncleanness of Beasts for Food.

That

That distinction of Clean and Unclean referred to Sacrifices, that was from the first entrance of Sin into the World. Therefore in *Noah's* time, there were so many Clean and so many Unclean Beasts with him in the Ark.

2. The uncleanness of the Beasts for Meat seems now to be appointed by God, there having been a more general liberty in the time of *Noah*, and ever since, to eat of any wholesom living Creature; God now laid a restraint upon it by *Moses*.

Quest. But why such a difference? Is not every Creature of God good?

Answ. They are good in themselves. It is not any natural Uncleanness, but an instituted Uncleanness; that Uncleanness that is in them by virtue of the Ceremonial Law.

And the Reason is, The absolute supream authority and dominion of God over all his Creatures.

He would have all men know, That whatsoever they eat it is by his allowance, and they must forbear so far as he restrains them.

And this further account may be given of it: That it did make up and strengthen that Partition Wall between *Jew* and *Gentile*, which the Lord thought good to set up in those times. The *Gentiles* being unconvinced of any such things, and the *Jews* being strictly trained up to it.

Quest. What Creatures be they that were Clean? and what were Unclean?

Answ. They be set down at large in *Levit.* 11.

And there be three Rules observable about the Beasts which were Clean and which were Unclean; which might be eaten and touched and which might not; and they were known thus.

1. By the parting the Hoof.
2. By chewing the Cud.
3. By the properties and dispositions of them.

1. Such as parted the Hoof were Clean. *Levit.* 11. 3 *Whatsoever parteth the Hoof, and is cloven footed among the Beasts, that shall ye eat.* And they that did not were Unclean.

This plainly notes a right distinguishment of things that God requires of his people. That

That we should walk in them with a right foot, distinguishing of things that differ. *Phil.* 1. 9, 10. *And this I pray, that your love may abound more and more in knowledge and in all judgment, that ye may approve things that are excellent.* The Margin renders it thus. That you may discern of things that differ. For many things there are of a different nature which a Christian should distinguish; as the difference between the Law and the Gospel; between our general and particular Callings; that there be not an intrenching of the one upon the other. This is one property, the parting of the Hoof.

2. The second is the chewing of the Cud, which intimates Meditation, ruminating on the things of God, digesting Spiritual Food; for the Word is compared to Food. *Amos* 8. 11. *I will send a Famin in the Land; not a Famin of Bread, nor a thirst for Water, but of hearing the Words of the Lord.* The Word of God is Spiritual, and it must be chewed and ruminated upon by deep and serious Meditation. *Psal.* 1. *Blessed is the Man that meditateth in Gods Law day and night.* *Luk.* 2. 19. It is spoken in the praise of *Mary*, that *she pondered in those things, and laid them up in her heart.* It is the misery of Sinners and unclean Creatures, that they cannot ponder the path of Life. Prov. 5. 6. *Her feet go down to death, her steps take hold on hell, lest thou shouldst ponder the path of life.*

The want of a meditating considering frame of heart undoes poor sinners, they cannot consider what they do, they are not serious in meditating and ruminating on the word of God.

3. There is a third difference and character between the Clean and the Unclean, and that is, in the properties of each. Some had good properties, and some bad. As the Swine, which wicked men are compared unto, for that fowl and dirty disposition and property of wallowing in the Mire. 2 *Pet.* 2. 22. *The Dog is turned to his vomit, and the Sow that is washed, to her wallowing in the mire.*

So that as the Dog licks up his vomit again; so many a poor Sinner that hath been washed and made clean, and hath confessed his sins, and vomited up his filthiness, he licks it up again, and

and returns to the same sin he had vomited up by confession, like the Dog and Swine.

This uncleanness of the Beasts did intimate two things.

1. A distinction of persons.

2. The necessity of forbearing Communion with some kind of persons.

1. That there is a difference of persons, clean and unclean Men, which is intimated by clean and unclean Beasts.

It is common in Scripture to speak of men under such resemblances, and especially wicked men, to compare them to unclean Beasts. We see it in *Peters* Vision. *Acts* 10. *He saw all manner of four footed Beasts and creeping things, &c. vers.* 15. *What God hath cleansed, call not thou common nor unclean.* And so hereupon when *Peter* was meditating on this Vision, the Spirit said unto him, *go down with these men, doubting nothing, for I have sent thee.* And he had incouragement to go and preach to the Gentiles by that Vision.

This Sheet let down with unclean Beasts signifies the *Gentile people.*

There is a great distinction in the Godly themselves, and much more in Wicked and Ungodly Men.

Daniel represented the four Monarchies by four Beasts. The Lyon of *Babylon*, the Bear of *Persia*, the Leopard of *Greece*, and the *Roman Monster.*

This speaks thus much: That some persons are clean, and some are unclean, godly and ungodly, clean and unclean.

2. It bespeaks a restraint of Communion with wicked men.

Eating is an action of Communion, and not eating implies a restraint of Communion. Therefore when it is said to *Peter*, kill and eat, the meaning is, go and communicate with the *Gentiles.*

Our Communion with Christ is set forth by eating and drinking; *eating his flesh, and drinking his blood*, having inward Communion with him thereby.

So to eat, or not to eat of such and such Beasts is to have Communion, or not to have Communion with such or such Persons.

ſons. Some men muſt be abſtained from as unclean, that is wicked and ungodly men, the neglect whereof God often reproves. *Ezek.* 44. 7. *He reproves them, that they had let in ſtrangers into his Sanctuary.* And verſ. 23. *They ſhall teach my people the difference between the Holy and Profane, and cauſe them to diſcern between the unclean and the clean.* Men of unclean and corrupt Lives, are unclean as to ſpiritual Communion: but men of ſound Judgments and good Lives, are perſons fit to converſe with.

Under the Law they had unclean and clean Meats, and they contracted uncleanneſs or not, by touching or not touching.

2. The ſecond ſort of Uncleanneſs, was the unclean Iſſues.

3. There was alſo the unclean Diſeaſe of Leproſy; as in *Lev.* 13. and the cleanſing of it, *Cap* 14.

See the Advertiſement to the Reader, before the next following Text.

This indeed of the Leproſy, was the worſt of all the Ceremonial uncleanneſſes, and it hath been ſpoken to, from *Lev.* 13. concerning the Leper, and the ſigns of a leprous Soul.

All that we ſhall do now, is to conclude with ſome general Uſes by way of Inference from all that hath been ſaid, referring the further explication and proſecution thereof, until the next opportunity: and now for the Improvement of theſe things.

Uſe 1. Here is a further diſcovery of ſome of the popiſh Superſtitions: you may here obſerve both the Riſe and the evil of them.

Three things there be that are ſtill retained amongſt them, and other ſuperſtitious Chriſtians that retain ſome remnants of *Baal*, popiſh Superſtitions in the worſhip of God.

1. The difference of Meats: not to eat ſuch and ſuch Meats, at leaſt not at ſuch or ſuch times. They borrowed this from the Ceremonial Law: ſome things might be eaten, ſome not.

2. They have their Holy Water: and this they had from the Water of Separation ſpoken of here, the aſhes of an Heifer ſprinkling the Unclean, mentioned *Numb.* 19. which Water, was a Water of ſeparation made of the aſhes of an Heifer, and with this they ſprinkled the Unclean, which ſanctified them when they had eaten or touched any unclean thing, which the Scripture calls Holy Water. *Numb.* 5. 17. Now

Now this device of Holy Water they had from thence, a foolish and ridiculous device it is in them, being wholly without any warrant from the word of God in New Testament-times.

3. The third is the *Purification*, or *Churching of Women* after Child birth. An apish imitation of that old legal Ordinance of God, in *Lev.* 12. for the Purification of Women.

In the Book of *Common Prayer*, they have omitted some grosse things, but retain the Title, Churching of Women, and order the Woman to speak in the Church, and say the 116, or 127. *Psalm*, wherein too they leave the good and sound Translation which we have in our Bibles, and follow a corrupt one, wherein they make the Woman talk of giving a reward unto the Lord; and moreover they appoint absurd broken Responds and tossings of their Prayers like Tennis Balls, as is common with them also in other of their *Offices*.

The Rise of these Superstitions is, they are borrowed from those things which were once Ordinances, but now are Superstitions, because the Stamp of God is taken from them.

That Command is not now in force, but is abrogated by sending the Substance Jesus Christ which is now come.

And as you see the Rise of them: so also the abolishment of them under the Gospel. For if they were Types and Shadows of spiritual uncleannesse, and spiritual cleansing by the blood of Christ (as you see the Apostle here interprets them) they must needs be ceased, now that Christ is come: therefore our Saviour saith, *that which entreth into a man, cannot defile a man.* Mat. 15. 11, 17, 18, 19, 20. *Whatsoever entreth in at the mouth goeth into the belly, and is cast out unto the draught; but those things which proceed out of the mouth, come forth from the heart, and they defile the man.*

How contrary are such words, to the retaining of this difference of Meats? *Every Creature of God is good, if it be received with thanksgiving; for it is sanctified by the word of God and Prayer.* 1 Tim. 4. 4. *It is good that the heart be established with Grace, and not with Meats, which have not profited them that have been occupied therein.* Heb. 13. 9.

A man may eat any thing that is wholesome, if it be not upon the account, that there is some hurtfulness in it.

But these Popish Superstitions are borrowed from *Moses*, and in the practice of them, men implicitely deny that Christ is come, and hath cleansed our Consciences by his own blood, from dead works.

Use 2. See here the miserable pollution of our hearts by nature. This was the thing intended and aimed at in all these legal Uncleannesses.

If the water of separation sprinkling the unclean, sanctifie to the purifying of the flesh: how much more shall the blood of Christ purge your Consciences from dead works.

There is a spiritual defilement on the hearts of sinners by nature, and this was exhibited and shown by these legal Shadows.

Take notice then what unclean Creatures you are by nature. There is a threefold degree of spiritual uncleanness upon us, in an unregenerate estate.

1. There is external infection and defilement from without: every thing we touch defiles, and is defiled by us in our natural condition; *the very ploughing of the wicked is sin, his prayer is abomination to the Lord.*

If carnal men touch any Ordinance, they defile it; if they come into the house of God, they poliute his Sanctuary. There is a fearful defilement on the Souls and Consciences of men, in this respect. Every thing that a wicked man hath to do withal, it defiles him; and he defiles it. *To the pure, every thing is pure,* (saith the Apostle) *but to the unclean, every thing is unclean.* That is, a wicked man, every thing infects and hurts him, he receives a secret spiritual impression as it were, of hurt and defilement from it: and doth also defile whatever he meddles with, especially the persons they converse with.

A wicked man leaves a defilement on those he converses with, and he is defiled by them. One wicked man corrupts and infects another; we see it in bad Company how they infect, and are infected by one another mutually.

Therefore *take heed lest there be any Fornicator, or any profane person*

person among you, any root of bitterness springing up and so many be defiled. Heb. 12.

2. There be unclean Issues, running Sores. *Isaia* 1. 5, 6. putrifying Sores, no sound part.

And what is this but the out-breaking of Corruption in actual sins. Original sin is like a corrupt Fountain, and actual sins are unclean, and evil, and bitter streams that issue from it.

3. There is an unclean Leprosie in the heart of every carnal man, which *Solomon* speaks of and deplores in 1 *Kings* 8. *Knowing every one the plague of his own heart*, or the leprosie of his own heart: The same word that is used in *Levit.* 13.

And hence it follows (4.) that they are unworthy and uncapable to converse in holy things, and to draw near to God in his Ordinances. For the unclean person was to be separated during the time of his uncleanness till purified and made clean again.

Use 3. See Christ in the Gospel in the Law of *Moses*; labor to see Jesus Christ and the Gospel in the Ceremonial Law.

How excellently doth the Apostle put them together?

The sprinkling of the Unclean sanctifieth to the purifying of the flesh: The blood of Christ purgeth the Conscience from dead works to serve the living God.

If we cannot see these divine mysteries in the Text; if we cannot see Gospel-Truths in these legal Ceremonies, and how admirably they are adapted and fitted the one to the other; the Type to instruct and teach us, and inform us about the Anti-type, it is because of our own darkness and dimsightedness in spiritual things.

Use 4. Behold also the pre-eminence and excellency of Christ above *Moses*, and the Gospel above the Law. *How much more shall the blood of Christ purge your Consciences from dead works?* [How much more?] It hath a greater and an irresistible efficacy, to cleanse the Soul & Conscience. And this is a Truth of clearer and higher evidence than the Ceremonial cleanness by those legal washings and purifications, which were the means of that Ceremonial Cleanness.

The Apostle uses the like note of pre-eminence when he com-

places *Adam* and *Christ*. *Adam* was a personal Type, as this was a real Type. *Rom.* 5. 15,—17. *For if by one mans offence death reigned by one, much more they which receive abundance of Grace, and of the gift of Righteousness shall reign in life by Christ Jesus.* So here Gods design is, that in all things *Christ* might have the pre-eminence, and be preferred above *Moses*.

Use 5. Labor to see and find in your selves the experience of this spiritual cleansing whereof the Apostle speaks; this cleansing by the blood of Christ, and go thou thither, have recourse to that blood for it.

Thou that hast an unclean heart, and hast lived it may be an unclean life (at least in secret) though perhaps men have not seen it, get thy Heart, and Life, and Conscience purified from dead works to serve the living God. There is healing cleansing vertue enough in the blood of Christ. And would you be cleansed indeed? you see the way of it. Hath the Lord discovered to thee thy defilement, and convinced thee of thy own uncleanness? then get this blood of Christ applied. And as the Water of Purification was sprinkled on the Unclean under the Law; so get this blood of Christ sprinkled on thy Soul and Conscience by the Gospel.

It is often called the Blood of sprinkling. The reason is, because that as they did apply it by sprinkling, as a means of cleansing, so is the blood of Christ applied to the Conscience. It is applied by the Spirit in the Promise. Under the Promise held forth, we receive it by Faith; and the Promise so received, the blood of Christ is brought home and sprinkled on the Soul; and this will cleanse thee, though thou have been never so unclean, there is healing purifying vertue in that blood, though thy uncleanness be never so great, and thy Conscience never so defiled; yet there is cleansing by the blood of Christ.

Thy Case is not desperate; there is vertue enough in the blood of Christ. How much more will the blood of Christ cleanse thy Soul, if the blood of Bulls and of Goats, and the ashes of an Heyfer sprinkling the unclean could cleanse the body.

And remember this blood is offered to all that thou hast to do is to receive it by Faith, to beg a part in Christ, and desire him to make it effectual to thee.

The reason of all the defilement that appears in men, and that continues under the use of Ordinances, is because they see not the blood of Christ sprinkled on their Consciences, they do not receive it. And two things keep them off: either there is a Spirit of security, that they never seek after it, neither pray, nor endeavour, or mourn after it.

Or 2. There is a Spirit of discouragement, they never fly to Christ and his blood, they seek not to him: but since he is offered, do not refuse him: thou canst not displease him more, then by so doing; but fly for refuge thither, as a poor unclean guilty Creature, venture all on the infinite cleansing power and virtue, that is in the blood of Jesus Christ.

Use 6. See the bondage and burdensomness of the legal Administration, they could scarce be sick, but they became unclean: they could not touch so many Creatures, but they were forthwith unclean; and being unclean, might not come into the Temple, or publick society; and in some cases were shut up. They had Porters to keep them that were unclean in any thing, 2 *Chron.* 23. 19. *that they should not enter in at the Gates of the house of the Lord.* Let us bless God that we are delivered from this Yoke of bondage.

An

An Advertisement to the READER.

The attentive Reader will quickly observe, that here is nothing upon that Head of Uncleanness by Issues, which according to the Authors proposed method should have been here treated of. But there is not any thing therein to be found amongst his Papers, nor to be recovered by the help of any that took in writing these Discourses from his mouth. It is therefore not improbable, that the Author did purposely pass over in silence that Head, for reasons to him satisfactory; which now can be but conjectured at.

Moreover the Reader is desired to bear in mind, that the following Sermon on Levit. 13. *concerning uncleanness by the Leprosy, was not preached in the Authors course as it fell in his way in going over the Types, but sundry years before, on occasion of dispensing the Censure of Excommunication in that Church, whereof the Author had the Oversight. This it was thought needful to advertise the Reader of, partly because of the different method of this Sermon, from his other discourses on the Types; and partly because some Passages therein, evidently refer to the Dispensation of that Ordinance, on occasion whereof it was preached: and partly to account for the date of this Sermon, which the Reader will see is some years before those that go before it. The like is to be observed also concerning the foregoing Sermon on Circumcision, which in this Book is at* Pag. 218. *It was preached on occasion of the Administration of Baptism, as appears by a Passage in it,* Pag. 219. *And more then two years before it fell in the Authors way in his going over the Types; yea sundry Months before he entred on this course and subject in his Ministry.*

THE

THE GOSPEL OF THE LEPROSIE.

Levit. 13.

BRethren and Beloved in the Lord: If this Chapter seem to us at the first reading to be a dark and abstruse place, and to have little edifying matter in it, we must impute it to our own ignorance and unskilfulness in Scripture Truths and Mysteries. It is true: there is a dark shadow upon the words. But there is much light, and many useful Truths intended and held forth under these dark legal shadows.

The subject both of this and of sundry foregoing and following Chapters is concerning Ceremonial Uncleanness, of which there be several kinds, whereof this of Leprosie is one.

The general scope of this Chapter is to give Rules of tryal whereby to discern it.

The next, *viz.* the 14. Chapter, gives the Rules for cleansing the Leper. Concerning both which God gives them afterwards a strict and solemn charge that they should take heed and observe diligently and do according to these commands of his concerning the Leprosie. *Deut.* 24. 8.

The

The Leprosie, and the legal uncleanness thereof, was typical. It signified and held forth three things.

1. Sin; which is fitly compared to a Leprosie for the loathsomness, and painfulness. and infectiousness of it.

Yet this is not all. For Sin may be compared to any other disease as well as to the Leprosie. Any sore, or sickness, or disease whatsoever may signifie and hold forth sin. As *Isai.* 1. 5, 6. *full of sores* — the meaning is Spiritual sickness. They were *a sinful people*— Mat. 9. 12. *The whole need not a Physician, but they that are sick*, that is, sick of sin.

2. Therefore secondly it signified Original sin. For the Leprosie overspreads all. Actual sins are the Boils and Sores that break forth, but Original sin is as the Leprosie overspreading the whole nature.

Yet this is not all. For this is in the best: and therefore if this were all, the people of God might be accounted Lepers. For all have Original sin; but yet there be some that be not Lepers.

3. Therefore thirdly the Leprosie signified a state of sin and unregeneracy. For the Leper must be shut out of the Camp, from among the people of God, as being none of them, as having such a spot, as is not the spot of his people. Therefore it seems also to hold forth a state of sin, a sinful or unregenerate condition.

Now for the exposition of this Chapter; to let you see a little further into some of the Truths and Mysteries contained in it, I shall only give you some general Observations, under which we shall explain some part of the Chapter.

Obs. 1. That it is a work both difficult and weighty for people to discern and judge aright of their own spiritual condition.

This appears by all these Rules and Directions. Were it not necessary, what need of any Rule? were it not difficult, what need of so many Rules of tryal about the Leprosie?

This condemns the slightness of many that are slight and careless about this great work; bestow few thoughts and cares about it, about searching into their Spiritual Condition, as if it were an easie or a slight matter. It is the exhortation of the Apostle

2 *Pet.*

2 *Pet.* 1. 10. that we should *give diligence to make our Calling and Election sure.*

Obs. 2. That it is the Priests Office to judge of the Leprosie. It is the Office of the Ministers of God to help his people, in discerning their own spiritual estates and conditions towards God: therefore it runs so much upon the Priest throughout the Chapter. *Bring him to the Priest, and the Priest shall make him unclean. Defile him, pollute him*— that is, Ministerially declare him so to be. As *Ezek.* 43. 3, 4. *destroy the City*— that is, prophesie its destruction.

God hath given his Ministers power to retain and remit sins, *Joh.* 20. 23. which is the thing intended in this typical work of the Priests.

How should I understand without an Interpreter? Act. 8. 31. How could men know the meaning of the Scripture, or apply it aright, without this means which God hath appointed for their help? Ordinarily they cannot.

Use. It reproves that reservedness of many, who know not their own condition, whether they be Lepers or no, and yet will not disclose their case; whereas it may be the Priest might declare and evidence it to them, that they are clean.

To complain to every one, and to make Table talk of their Corruptions, and so to fish out praises, favours of Hypocrisie. But to make known their condition to some able faithful friend or Minister, especially if in the use of other means you cannot attain to a comfortable discerning of it, is a duty, through the neglect whereof, some are kept long in the dark about their own estates. It is often times out of shame, their sins and sores and spiritual Leprosies are loathsome and shameful.

But were it not better to make it known, then to let the sores of thy Conscience fester inwardly? Their Wounds stink and are corrupt, because of their foolishness in this particular.

Obs. 3. Note here (which will carry us through many particulars in the Chapter) the Rules of Tryal, whereby the Priest is to judge of the Leprosie.

There be five Rules especially, which be clear and safe to judg of the spiritual Leprosie by.

1. *If it be but skin deep, it is not the Leprosie, he is clean: but if deeper, he is unclean. Vers.* 3, 4— and again *Vers.* 20, 25, 30. if it be but skin deep, it is some sin, some sore of a lesser nature: but if deeper then the skin, in the Vitals, blood, and spirits, he is unclean: it is the Leprosie.

So if there be sins and corruptions appearing like spots in the skin, in a mans outward walkings; yet if the heart be not tainted, it is a good sign.

A Child of God may have spots in his Skin, frailties in his life; but his heart is sound, his heart is perfect with God, found in his Statutes.

But there be some sins that go deep, not only in the Skin, but the sin is deeply rooted in the heart, and spirits and affections of a sinner; so that the Vitals are infected.

This is a sign he is a Leper.

2. Tryal. Doth it stand at a stay? Or doth it spread further and further? *Vers.* 5, 6, 7, 8. And again *vers* 23, 27, 28, 34, 36, 37. *If it stand at a stay, he is clean. If it spread, he is a Leper.*

So a leprous sinner that is in a sinful state and condition, the Leprosy will spread in him. *Evil men and Deceivers, will grow worse and worse.* 2 Tim. 3. 13. Their Corruptions gain ground upon them.

But it is a sign there is some beginning of healing, if it stand at a stay. If the Lord be healing a sinner, mortifying his Lusts, he is clean.

There is sinful Corruption in a Child of God; but it doth not grow, spread, and gather strength from day to day: but on the contrary, it is decaying, it is on the losing hand. *The house of* Saul *grows weaker and weaker; but the house of* David *grows stronger and stronger.* This is a sign God intends good to him.

3. Tryal is this. *If there be proud raw flesh in the Rising*, vers. 9, 10, 11— and 14, 15. *he is not to be shut up in suspense, the thing is evident.*

But how shall we apply this to the spiritual Leprosy?

Thus. Is there proud raw flesh of pride and presumption and impatience of reproof? This is an evil sign the sin is grown to some strength. There

There may be scurf and spots in a Child of God; but they are not so sore, as that they will not be toucht; they will bear reproof. As *David* when *Abigail* reproved him, 1 *Sam.* 25. 32, 33. *Blessed be the Lord God of Israel which sent thee, and blessed be thy advice, and blessed be thou.* And so Psal. 141. 5. *Let the Righteous smite me, it shall be a kindness.*

Others you cannot touch them, but you must be fenced with Iron, and the Staff of a Spear; *Mic.* 2. 6. and 2 *Sam.* 23. 6, 7. Such are the Sons of *Belial*, that shall all of them as Thorns be thrust away, and utterly burned with fire.

When a man cannot bear to be told of it, but his quick raw flesh appears; it is an ill sign, he is a Leper indeed.

Such an one it seems *Nabal* was, 1 *Sam.* 25. 17.

But where this froward touchiness is wanting, if a man will take a reproof well, it is a good sign, it is not the Plague of unregeneracy.

4. *If all be turned white, a man is clean.* Vers. 12, 17, and 34. This seems to be the strangest Rule of all, and the darkest Passage in all this Chapter: there is some difficulty, both concerning the natural reason, and concerning the spiritual meaning of it.

The natural reason seems to be this; because it is a sign of some inward strength of nature, that it expells the Disease, and sends it forth to the outward parts.

Whereas if there be raw spots among it; it argues it is more inward, and the Vitals not so strong as to drive it forth.

The spiritual meaning is by some thought to be this; if all become white by true repentance and mortification, then it is not deadly.

But this is too general: therefore it seems to intend this further, that if we think there be any sound part in our corrupt nature, it is a sign of a Leprous sinner: so *Ainsw. in loc.*

If men have any confidence in themselves, if they seek any life by the deeds of the Law, then shall they be pronounced unclean. But an humble acknowledgment of the overspreading corruption of our natures, and flying to Christ for help under a thorough conviction and sense of our own total uncleanness and pol-

lutedness; this is a sign the Plague is healed, and the Leper made clean.

The language of a Child of God is, *There is no soundness in my flesh.* Psal. 38. 7. And *in me, that is in my flesh, there dwelleth no good thing.* Rom. 7. 18.

The Opinion of Free will is a very dangerous Opinion. But if a man be throughly convinced of his own Corruption, and soundly humbled under it, it will make him look up earnestly, and cleave firmly to Jesus Christ to make him clean. It is the most dangerous thing in the world to take up high conceits of a mans self, and of the power of corrupt nature. This is a sure Rule, if people think themselves clean, and any part in them sound, they are in a sad condition.

3. *In case the Leprosie be in the Head he is doubly unclean* vers. 44. The Head is the principal part of the body, and the seat of Reason. Therefore a Leprosie there must needs be very dangerous.

So in case men be corrupt in their Minds and Judgments, they are *unclean, unclean.* Corrupt Opinions are a sign of a sinful condition; such are *far from the Kingdom of God.* Where sin has prevailed so far, as to blind the very Mind and Understanding, they are more uncapable of Conversion than others, because so far from Conviction: For Conversion begins in Illumination.

There may be failings in the lives of the people of God: But they disown them; they are not so corrupt in their Minds and Principles as to justifie themselves in them.

There be several other Rules in the Chapter; some relating to the bodily Disease, and so not necessary to seek out a Spiritual meaning of each particular expression. And the same Rules in the first 17 Verses are repeated again in other cases of the Leprosie, in Clothes, in Skins, &c.

Let us therefore proceed to a fourth Observation.

Obs. 4. Note the duties imposed upon the Leper, when thus detected, they are five. *vers.* 45, 46, 47.

1. *To rend his Clothes:* a sign of sorrow and lamentation: so 2 *Kings* 6. 30. The Kings Clothes were rent in that Famine.

His

2. *His Head must be bare:* For the same end, this being another outward expression of sorrow, usual in those times.

3. *He must cover his Lip:* Thus they were wont so to express their shame, see *Mica.* 7. 7 — *Ezek.* 24. 17.

He must keep silence before God, as being under shame and confusion.

4. *He must cry unclean, unclean:* He must give warning to others to shun him. He may speak of his own Leprosie, but otherwise he must be silent.

So a scandalous Sinner may speak in confession of his sin, he must tell others he is unclean. He must not charge others with their failings, but load his own Conscience, and take his guiltiness home to himself.

5. *He shall dwell alone:* They were to be put out of the Camp, and excluded from the fellowship of Gods People. The Priest must shut him out and he must submit. So King *Uzziah* did. 2 *Chron.* 26. 20.

This was a Type of Excommunication, that great Gospel Ordinance, which is, the shutting of a sinner out of the Camp.

This brings me to speak of Excommunication, which is suitable to the present Providence. For this shutting out the Leper from the Camp of *Israel*, signified shutting out of the Church.

This therefore I shall speak a little to, both the Text and the present Providence of God leading and calling to it, under these five heads:

1. The nature of it
2. The cases wherein it must be done
3. The ends and uses of it.
4. The manner of proceeding.
5. To whom this work and power belongs.

1. For the nature of Excommunication. It is the putting of a Man out of the Church, and delivering him unto Satan. *Put away from among you that wicked Person* 1 Cor. 5. *ult.* So *Diotrephes*, 3 Joh. 10. *cast the Brethren out of the Church.* There is a going out of the Church, when men rend themselves off by Apostasie, Heresie, or Schism. 1 *Joh.* 2. 19. *they went out from us* —— In which

which they are active, and cut off themſelves, that is their own act; but in this they are ſufferers, this is the Churches act by the power of Chriſt.

For as perſons are united by conſent into ſpiritual fellowſhip: ſo by the Churches diſſent, to have him be of them any longer, he is cut off, or caſt out; upon which he falls into the hand of Satan unavoidably. *Delivering him unto Satan.* 1 Cor. 5. 5.

For the Church is the viſible Kingdom of Chriſt in this World: therefore when caſt out of that, they fall into the hand of Satan who is the God of this World; if put out of Chriſts Kingdom, and from under his gracious Scepter, they muſt needs fall under the Kingdom and power of Satan.

Queſt. What power of Satan is this?

Anſ. Not a bodily Poſſeſſion; becauſe the Apoſtle writes to the whole Church of *Corinth* to do it.

But it cannot be ſuppoſed, that the whole Church had the giſt of Miracles: neither indeed is the Lord wonted to work Miracles for that end. We do not find it in Scripture, that the Lord doth put men by Miracle into Satans hand, but he rather works miraculouſly to deliver them from it.

But a ſpiritual power of Satan over them is hereby meant, namely, either to terrifie or ſtupefie them.

1. Sometimes he gives Satan a terrifying power in order to their humbling.

But, 2. If they be not terrified by Satan, when under this Ordinance, there is a ſtupefying hardning power: and there never was any man juſtly Excommunicated, but fell under one of theſe two.

Queſt. 2. What are the Caſes wherein Excommunication ought to be adminiſtred?

Anſ. It being the higheſt Cenſure, and the ſevereſt part of that ſpiritual vengeance which the Lord hath intruſted his Miniſters and Churches with; it ſhould never be uſed but in Caſes of great extremity, when no other means in the ordinary courſe of Gods diſpenſation, will attain the end.

But when the ſinners Caſe is ſuch, that it is beyond the reach of

of other means to help. *Inmedicabile vulnus esse reridendum est.*

Hence it is not to be used for meer failings, and infirmities, and sins of weakness, which a Godly man may fall into, and yet walk with God uprightly.

But for such sins and evils as are inconsistent with Grace here, or Glory hereafter: such, as if a man lives and dyes and goes on in; it is not possible he should have any Grace in his heart, or any grounded comfort or hope of Salvation.

Hence also it is not to be used for things doubtful and disputeable, *Rom.* 14. 1. much less for things indifferent; for they neither commend us, nor discommend us unto God, 1 *Cor.* 8. 8. and therefore should not to the Church. For in such things, we are not either the better or the worse for practising or forbearing: as the Apostle there expresly asserts.

But for things clear and certain, and universally acknowledged amongst all that deserve the name of Christians: the Scripture speaks clearly to two Cases.

1. *Fundamental errors of Judgment.* So the Apostle 1 *Tim.* 1. *ult.* dealt with *Hymenaeus* and *Philetus*. And what they held, is more particularly expressed in 2 *Tim.* 2. 17, 18. viz. *that the Resurrection is past already.*

So Titus 3. 10. *An Heretick after his being twice admonished reject*: so here Lev. 13. 44. *if the Leprosie be in the head, he is utterly unclean.*

Hence therefore, if any man deny one God and three Persons, deny the Scriptures, the Deity of Christ, the Immortality of the Soul, the Resurrection of the body, or such like fundamental points; it is the duty of the Church to cast him out from among them; he is unclean.

2. *For scandalous practises in a mans life and conversation.* The Rule is plain, 2 Thess. 3. 6. *Withdraw your selves from every brother that walketh disorderly*: so in the case of the incestuous *Corinthian*, 1 *Cor.* 5. 13. *put away from among your selves that wicked person.* So Mat. 18. 17. So of old, 2 Chron. 23. 19. Jehoiada *set Porters at the Gates of the house of the Lord, that none which was unclean in any thing should enter in.*

This

This includes Moral as well as Ceremonial uncleanneſs.

Queſt. 3. The ends of this Ordinance.

Anſw. They are many: The principal are theſe three.

1. *To vindicate the name of God from the diſhonor done to it by wicked men creeping in among his people.* This vindicates the holineſs of God, that though he loves ſinners, yet he ſhews his love in ſanctifying and turning them from their ſins, not in ſheltering and encouraging them in their wickedneſs. This end is intimated in 1 *Cor.* 5. 1. *It is commonly reported that there is Fornication among you, and that ſuch Fornication as is not ſo much as named among the Gentiles.* q. d. The name of God ſuffers by it: The *Gentiles* take offence againſt Religion becauſe of this; they are ready to ſay as *Ezek.* 36. 20. *theſe are the Lords people.* And ſo the holy name of God is profaned by ſuch ſinners, as the Prophet there ſpeaks.

So again, 2 *Cor.* 7. 11. *what clearing of your ſelves?* In clearing themſelves they clear the name of God.

I mention this firſt, becauſe this is the great and chief end of this Ordinance. And it never fails of attaining this end, though it have little ſucceſs in other reſpects: Though the ſinner be never ſo obſtinate, yet however the name of God is cleared.

2. *For the Churches good,* to take away infectious perſons from amongſt them, and ſo to preſerve and warn the reſt; to keep the Church pure and free from infection. 1 *Cor.* 5, 6. *A little leaven leaveneth the whole lump. One root of bitterneſs may defile many. Heb.* 12. 15.

And to warn others, *that others may fear.* 1 Tim. 5. 20. *That all* Iſrael *may hear and fear, and do no more preſumptuouſly.* Deut. 17. 13.

3. *For the good of the ſinner himſelf,* to bring him to Repentance. *For the deſtruction of the fleſh,* 1 *Cor.* 5. 5. the inceſtuous *Corinthian* muſt be delivered unto Satan, *for the deſtruction of the fleſh.* And God did ſo bleſs this Ordinance to him, that he was humbled, and brought to deep and thorough repentance thereby.

I confeſs this end is not always attained: But yet the Ordinance is not in vain. For this is not the only end of it, nor yet the chief

chief end. For Gods glory is the chief end, the vindicating his great name, the manifesting his justice, and holiness, and hatred of sin, and this end is attainded, though the sinner is not converted by it.

Quest. 4. What is the manner of proceeding in Excommunication?

Ans. Some things herein are left to Christian prudence, and must be judged of by the particular circumstances of every case.

But there be some general Rules to guide us in each particular. There is chiefly this general Rule wherein all agree, all the godly learned that have written upon this subject do agree thus far.

That in some cases there ought to be a more gradual and delatory kind of proceeding by certain steps and degrees: But in other cases the proceedings of the Church may be more speedy and summary.

Rule 1. *In some cases there ought to be a more gradual and delatory way of proceeding by certain steps and degrees.*

These steps and degrees are two. First *Suspension*, and then *Excommunication.*

The first degree is called by some the *lesser Excommunication.* And the second they call the *greater Excommunication.*

Suspension is a temporary debarring of a person from the present enjoyment and participation of Church priviledges. As the Sacraments and power of Voting, till such time as his Case be fully determined.

Some call it *Suspension*, others call it *Admonition*, others the *lesser Excommunication.*

But he is a Member still.

For Excommunication cuts him off; Suspension only debars him of present communion with the Body for a time: But Excommunication cuts off and dissolves his union with the Body.

The Rule for Suspension is in *Levit.* 13. 4, 5. *from the Priests shutting up the Leper seven days*— And *Mat.* 5. 24. *Leave thy gift before the Altar*— And *Mat.* 18. The Church must be told of his sin, and of his obstinacy under the former steps of proceeding

with him, and it must appear that he doth not hear the Church before he may be made an Heathen and a Publican.

Quest. But how long must they delay the sentence of Excommunication?

Answ. There cannot be a particular time limited, because of the infinite variety of particular Cases & Circumstances: Therefore whether an Offender should be under suspension a week, or a month, or a longer, or shorter time, God hath left it to Christian wisdom.

It is dangerous to limit and make particular Rules, when God hath made none.

The general Rule, which is sufficient to guide and give light in all particular cases, is this. That till it do appear that the Offender sins presumptuously, the Church should not proceed to Excommunication.

If the Case be dubious and uncertain, whether he be a leprous, a presumptuous sinner or no, as *Levit.* 13. *then shut him up seven days more*, till it do appear that he is a Leper, and a Presumptuous sinner.

The same Rule is given concerning lesser & private offences, in *Mat.* 18. 15, 16, 17. *If thy Brother offend thee, tell him between him and thee: If he will not hear thee, take with thee one or two more: And if he shall neglect to hear them, then tell it to the Church.* Tell it. What is meant by the word [*it*?] It must needs relate to the private offence before mentioned.

This Text therefore speaks not of publick Scandals; but of such Offenses as are private, till the Offenders impenitency necessitate the making of them publick.

The same Rule is given in case of corrupt Opinions. *Titus* 3. 10. There must be a first and a second Admonition before Rejection. The Reason is because it may be hoped in these Cases, that the mans sin may have been for want of Conviction, and therefore not of Presumption; unless he resist light, when means and matter of Conviction is held forth. And in private Offences the matter may possibly be healed privately.

Rule 2. *In other cases there is no need of such delatory proceeding.*

If

If it be evident and apparent, that the Sinner doth not sin for want of Light, but presumptuously against Light.

And if the thing be already publick, so that it cannot be hid nor healed privately, as in the case of publick scandals. When the Offense is so hainous, that it cryes to heaven for vengeance, wasteth the Conscience, and is generally scandalous; the Censures of the Church may proceed with more expedition. Thus ordained that great *reforming Parliament* by the advice of that *Assembly of Divines* that sate at *Westminster* upon their Call.

See Scobels *Collect of Acts and Ordinances, an.* 48. *cap.* 118. *pag.* 119.

The Reasons to prove this, *viz.* that the proceedings with Offenders, ought to be more speedy and summary in Cases of atrocious wickedness, are such as these.

Reas. 1. From *Lev.* 13. The Priest is directed to suspend or shut him up seven days, if the Case be doubtful.

But if it be evident that the man is a Leper, (and presumptuous sinners may well be accounted Lepers) the Rule is to shut him out of the Camp, not to suspend him seven days, but shut him out immediatly. See *vers.* 3, and 46.

Reas. 2. From the Case of the Incestuous person in 1 *Cor.* 5. The Apostle doth not warn them to take heed of Excommunicating him, and to suspend him first, and then to wait meekly and mercifully for him, till he repent. No, but he declares he had already determined the Case, that he should be delivered to Satan, *vers.* 3, 4.

And indeed there is a general silence throughout the Scripture, concerning such gradations and delays in case of publick flagrant scandals. There is no Caution, no direction given for such previous Admonitions to be given to such persons, in order to the preventing of Excommunication.

Reas. 3. From the strange impenitency and hardness of heart that is in scandalous sinners.

To instance in the sin of Uncleanness, which is the Case that now lyes before us, it is a very blinding hardning sin. *Prov* 9. 18. *But he knows not that the dead are there: and that her Guests are in the depths of Hell.*

It is the fruit of a seared Conscience, a Conscience past feeling.

Epheſ. 4. 19. *Who being paſt feeling, have given themſelves over unto laſciviouſneſs to work uncleanneſs.*

This meets with that Objection: ſhould the Church cenſure a repenting ſinner?

I will not now diſpute that queſtion, whether Repentance be always enough to prevent Church Cenſures.

Some think it is not: for doubtleſs *Aaron* and *Miriam* repented. *Numb.* 12. 11, 12. See how *Aaron* there confeſſeth and bewails the ſin; and he ſpeaks in the plural Number for them both.

But here was a very ſcandalous ſin, inſolent and ſeditious ſpeeches againſt the chief Magiſtrate and Prophet of God, who was exceeding faithful in his place, for which God ſmites her with Leproſie; and notwithſtanding their own confeſſions, and *Moſes* his Interceſſions for them, the Lord would have her ſhut out. Verſ. 14. *And the Lord ſaid unto* Moſes, *if her Father had ſpit in her face, ſhould ſhe not be aſhamed ſeven days? Let her be ſhut out from the Camp ſeven days.*

So we may ſay of Fornicators, or of any other flagitious ſinner: if his Father had but ſpit in his face, ſhould he not be aſhamed ſeven days? And ſhall he not be ſhut out of the Church at all for Fornication?

But there is no need to debate that: for all ſcandalous ſinners are impenitent perſons, and are ſo to be accounted by all that fear God, till full proof and evidence do appear, that they have forſaken thoſe ſcandalous and wicked ways. And this neither doth, nor can appear ordinarily, till after there hath been a ſufficient ſpace and time, and tryal and experience how they walk.

Confeſſion of a publick Scandal when the Evidence of the Fact is undeniable, is no ſufficient Evidence of repentance: for *Pharaoh* and *Saul* and *Judas* did this.

And no man that hath the uſe of his Reaſon, can or will do otherwiſe: for to what purpoſe is it to deny that which all men know? Or to ſeek to conceal that which cannot be hid?

In the Confeſſions of ſuch perſons it is obſerveable, That they are either meerely forced and extorted by the hand of God upon them, as *Pharaohs* was when he confeſſed *the Lord is righte-*

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eus, but I and my people are wicked: and *Judas* his, by the horror of his Conscience, *Matth.* 27. 3, 4, 5. Or else their Confession is extorted by the undeniable Evidence of the Fact, and mingled with manifest discoveries of Pride, even when they seem to be taking shame to themselves; as *Saul*, 1 *Sam.* 15. Or (which is worst of all,) their Confessions are mingled sometimes with Invectives against those which reprove them. As *Matth.* 7. 6. *They turn again and rent you.*

Instead of an humble broken-hearted Confession, you shall sometimes have a venomous virulent Confession from them, wherein their Confessions against themselves are mingled with slanderous reflections and invectives against their Reprovers. Yet when Excommunication is most speedy, it should not be without admonition, both before, and in the Ordinance, and after. But shut out they must be.

Hence continual suspension is an abuse; for scandalous sinners to stand suspended from year to year, but never fully cast out.

Quest. 5. To whom doth the power of Excommunication belong?

Answ. This hath been matter of much controversy; there have been several claims set on foot, and many pretenders to this power. The *Pope* and *Prelates* have been sufficiently detected to be meer Thieves, and Robbers, and Usurpers upon the inheritance of the Lord.

All the Question that remains, is about the power of the Elders and the People. But I shall wave that which is controversal among the godly learned.

I would endeavour so to state the Case as to prevent and cut off Disputes and Janglings. Therefore note only thus much: That it is a general Rule in all Church Administrations, that the Officers are to guide, and go before the Flock, and the People are to obey them in the Lord. Hence they are called *Guides* and *Rulers. Obey them that have the Rule over you.* Heb. 13. See Rev. 4. *When the four living Wights*, that is the Elders of the Church, *give glory to God, then the four and twenty Elders*, that is, the Members of the visible Church *fall down before him and worship him.*

So

So in this busines of Excommunication, both the Elders and People have something to do in it. To speak to them severally.

1. The Duty of the Elders or Ministers: This lies in two things.

1. It is the Ministers part to enquire of the Lord for his People, and to declare the mind of God unto them, what the Lord would have them to do. It is the Ministers duty to enquire of the Lord for them. *They must* Deut. 17. 9, 10, 11. *come to the Priest for judgment:* So *Abiathar* inquires of the Lord for *David.*

It is their part also to declare the Answer of God to his People. To hold forth the mind of God, and their duty to them. *Deut.* 17. 9. *They shall shew thee the sentence of Judgment.* There is the like Rule for Gospel times. *Ezek.* 44. 23, 24.

2. To pronounce the Leper unclean: To make him unclean, that is authoritatively to declare him so. This belongs to the Elders of the Church. *Levit.* 13. 3. Some body must do it, and who fitter than the Officers, who have the Government of the Church in their hands? Whose sins ye retain, they are retained. *Whose sins ye retain,* that is, in a Ministerial way, in Christs name, *they are retained.*

Now when the Minister hath done his part; what is the Peoples part in this work?

As I said before: I shall not wade into controversies.

There be two things which are clear. There is a double act of obedience on the peoples part.

1. To give an actual consent of heart, and mind, and affections to what the Officers do in the name of Christ, supposing the Officers to have done their part aright. *Deut.* 27. 15. *&c. all the people shall say, Amen.* So the Apostle to the *Corinthians, 1 Cor.* 5. 12. *do not you judge them that are within?* their judgments should concur in it.

As at the Great Day the Saints shall judge the world, *1 Cor.* 6. 2. how? by approving the righteous judgment and sentence of Christ upon them: so here, the people are to approve and consent unto the judgment declared by the Elders from the Word of God.

2. It is the peoples duty to forbear keeping company with such

such a person. 1 Cor. 5. *Keep no company with Fornicators.* Vers. 9. *With such an one not to eat.* Vers. 11. *Withdraw from every brother that walketh disorderly, that he may be ashamed.* 2 Thess. 3. 6.

The Reason hereof is plain.

Either the people must thus concur, or else dissent, or else stand by as idle Spectators, and persons unconcerned: but they may not dissent: for remember how the Case was stated concerning Officers that are faithful in the discharge of their trust. In such a Case for the people to dissent, is, not so much to disobey them, as to disobey the Lord Christ.

They have not rejected thee, but me. 1 Sam. 8. 7.

Neither are the people to stand by as Newters, and persons meerly unconcerned: for this were to frustrate the sentence of Excommunication, and to make it void, for the sentence doth exclude him from the fellowship of Gods people: and therefore unless they make Conscience of it, to forbear keeping company with him, the sentence is vain. It remains therefore that there is, and ought to be a concurrence of the people in Church Censures.

Object. But all this that hath been said, goes upon this supposition; that the Officers are faithful in the discharge and execution of their Office.

But suppose the Officers be unfaithful, and will not exclude ignorant and prophane people, or will receive them, and shut out better then they.

Or suppose the people be froward, and will not withdraw from the looser sort, or will not consent to have them cast out; what is to be done in such a Case? What is the Remedy there?

Ans. This is a Case that seldom or never falls out in reformed Churches, in Churches rightly constituted, and Officers rightly qualified, it cannot often fall out: because the Lord hath promised his presence to be in the midst of them; and therefore he will manifest and make known his mind, and their duty to them.

But if it do: After all other means used, Light held forth, and patient waiting and seeking to the Lord, and to the Godly-wise for advice and counsel, &c.

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The last Remedy that Ministers have, is, to reform the matter of the Church, by withdrawing from such a corrupt Majority, as will not be perswaded to obey them in the Lord, and to close with the lesser, but sounder part of the people. And this is the Remedy that all the Godly Ministers generally have taken: they have left out the ignorant and profane part of the Parish from the Sacraments, especially from the Lords Supper.

So in like manner, if Ministers be so large in their Principles, that they will needs pollute the Ordinances; what can the people do in such a Case to help themselves: but, after all other means used, to betake themselves to some better Minister and purer Church? This is the last Remedy in such a Case: and so I have done with the fourth Observation concerning the Lepers duty, or punishment. Beside other things, *he must dwell alone, and be shut out.*

Obs. 5. We may here note the marvellous defiling, infecting nature of sin, in that the Leprosie infecteth Cloaths, and Skins, and Garments, *vers.* 47, 48. And sometimes houses also, see *Cap.* 14. It gets into the Walls and Timber: so that sin reacheth other things beside the person.

Sin may spoil a mans business, infect all his Comforts, it may ruine his house.

We see of what an infectious nature it is: therefore keep off at the greatest distance, have nothing to do with it. We should *hate the very Garments spotted with the flesh.*

Obs. 6. Note from the whole, what an intricate and cumbersome Dispensation the people of God were then under in those Legal times, in regard of the Law of Ceremonies.

Here was (beside the bodily Disease) a Ceremonial uncleanness in it, which was very burthensome and difficult to judge of, and to keep themselves from it, and to cleanse it. And it was such a burthen, as might light upon a Child of God, a Godly man might possibly be a Leper.

As it is not improbable by some expressions, but that might be *Hemans* Case *Psal.* 88. he saith, *he was shut up, an abomination to them, and that Lover and Friend were gone.*

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They had this burthen of Ceremonial uncleanness, besides all their other burthens. That, as *Peter* speaks *Act. 15. were a Yoke which neither we, nor our Fathers are able to bear.* We are free from all this: we have no further care or burthen lying on us, but to look to the health of our bodies, and the moral uncleanness of sin: but the Ceremonial uncleanness is vanisht away.

Use. It should stir us up to thankfulness, and (as the best expression of it) to love and prize and keep close to the Ordinances and Institutions of the Gospel, which are but two, which are plain and easy and spiritual, *viz.* Baptism and the Lords Supper, with some few other things for the order and way of enjoying these, as a Church-Estate and Ministry to dispense them.

As he said to Naaman: if the Prophet had required some great thing, wouldst thou not have done it? How much rather, when he saith to thee, wash and be clean?

So if the Lord had put that old Yoke upon our Necks and Consciences, which he hath been pleased to remove, should we not have taken it upon us? How much more, when he requires only so few, such plain, easy, simple, spiritual things: We should love and prize them, and the Lord in them, and bring forth the fruit of Gospel-Dispensations.

THE GOSPEL OF THE LEGAL PURIFICATIONS.

September 20. 1668. Hebr. 9. 13, 14.

HAving ſpoken of the Ceremonial Uncleanneſſes, and the Moral Uncleanneſs figured thereby: It follows in the next place to ſpeak of the Ceremonial Purifications, and the Spiritual Cleanſing ſignified thereby, together with the means thereof. *If the blood of Bulls and Goats ſanctified to the purifying of the fleſh*— Theſe general expreſſions include all: But the Apoſtle ſpecifies one particular, *viz. The aſhes of an Heyfer ſprinkling the unclean.* The Law for it is in the 19. Chapter of *Numbers.*

There be two things chiefly to be conſidered in it, as in other Sacrifices.

1. The matter of it.
2. The Ceremonies, or actions about it for Purification.

1. The Matter; and under this there be four things obſervable.
1. That it was an Heyfer.
2. A Red Heyfer.
3. Without ſpot or blemiſh.
4. On which never came Yoak.

1. It muſt be an *Heyfer*: So in the Text, ſo in *Numb.* 19. *verſ.* 12. *The Lord ſpake unto* Moſes *and unto* Aaron, *ſaying, this is the Ordinance of the Law which the Lord hath commanded, ſaying, ſpeak*

ſpeak unto the Children of Iſrael, that they may bring thee a red Heifer without ſpot, wherein is no blemiſh, and upon which never Yoke came.

Here is Gods Authority, ſo appointing that it ſhould be an Heifer, though ordinarily they were to offer Males, yet here the Law you ſee, is expreſly otherwiſe; it muſt not be a Bullock, but an Heifer: therefore this was a peculiar kind of Sacrifice. God by his ſovereign Authority did, and might appoint what he pleaſed to be offered in his Sacrifices.

2. It is particularly required, that it be a *red Heifer*: a colour often and fitly applied to Chriſt in a myſtical ſenſe. *My Beloved is white and ruddy. Cant.* 5. 10. ſo *Iſai.* 63. 1. *Who is this that cometh from* Edom, *with red Garments from* Bozrah? Red with his own blood, and with the blood of his conquered Enemies. And *Rev.* 19. 13. *his Veſture dipt in blood.*

The redneſs of the Heifer did alſo point at the humane nature of Chriſt, which he had from *Adam, who was made out of red Earth.* Gen. 2. 7. from which alſo he took his name *Adam.*

Thus Chriſt is red, and that in regard of his ſufferings, and in regard of his victories, and of the blood of his conquered Enemies, and alſo in regard of his beauty; and laſtly, in regard that he took part of fleſh and blood, was really and truly man.

3. It is further required in this Sacrifice, that it muſt be *without ſpot and blemiſh.* Numb. 19. 2.

This was required in all the Sacrifices, as *Lev.* 1. 3, 10. *without blemiſh.* And it ſpeaks forth the purity and perfection of Jeſus Chriſt: therefore it is ſaid, 1 *Pet.* 1. 19. *We are redeemed by his blood, as of a Lamb without ſpot and blemiſh.* And *him that knew no ſin, hath God made ſin for us, that we might become the righteouſneſs of God by him.* 2 Cor. 5. 21. So he is both white and ruddy— Ruddy in regard of his bloody Sufferings: but white in regard of his pure and perfect Righteouſneſs.

4. It muſt be ſuch an Heifer, on which *never came Yoke.* Numb. 19. 2. So Chriſt was free from the bondage of ſin, and did never come under the yoke of mens Inventions and Commands: nor did he ſuffer by compulſion, but freely and willingly when he died for us,

Sin, and the punishment of it, is compared in Scripture to a Yoke. *Lament.* 1. 14. *The Yoke of my Transgressions is bound by his hand: they are wreathed, and come up upon my neck.* And so *Joh.* 8. 34. *He that lives in sin, and commits, and makes a Trade of it, he is the servant of sin.*

They boasted that they were free, and never in bondage to any man; but he tells them of a spiritual servitude, which they understood not. This was Christ free from.

And yet further, as there was not this Yoke of sin upon him: so neither was there any Yoke of constraint or compulsion on his Sufferings, in any thing he underwent for us: all he did and suffered, was spontaneous and voluntary. *Joh.* 10. 17, 18. *I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my self. I have power to lay it down, and I have power to take it again.* So here is a Heifer, a red Heifer, a Heifer without spot, and one upon which never came Yoke.

2. Consider the Actions and Ceremonies about the Heifer, which were also very significant, and full of spiritual mystery. Not to insist upon the bringing of her to the Priest, which was common to all the Sacrifices, there were four especially remarkable.

1. That she must be slain without the Camp.
2. The blood sprinkled seven times towards the Tabernacle.
3. The body burnt with Cedar, Scarlet, and Hyssop, cast into the fire.
4. The Ashes reserved to make an holy Water to sprinkle the unclean.

1. This Heifer must be *slain without the Camp.* This is required *Numb.* 19. 3. This Ceremony was required also in the Sin-Offering. *Cap.* 4. 12.

This is expounded at large by the Apostle. *Heb.* 13. 10, 11, 12, 13, 14. *We have an Altar whereof they have no right to eat, which serve the Tabernacle. For the bodies of those Beasts, whose blood is brought into the Sanctuary by the High Priest for sin, are burnt without the Camp. Wherefore Jesus also that he might sanctify*

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the people with his own blood, ſuffered without the Gate. Let us go forth therefore unto him without the Camp, bearing his reproach. For here have we no continuing City, but we ſeek one to come.

Some Sacrifices were to be eaten; but other Sacrifices, the Sin Offering, and this of the Heyfer for Purifications, they were not to eat them, but to kill them, and burn them out of the Camp. This ſhews that they which ſerve the Temple, which adhere to old legal carnal ways, they have no right to eat of the Altar, ſaith the Apoſtle; they that ſerve the Tabernacle, that adhere to *Moſes*, and to thoſe things that are of mens wiſdom and invention (as all *Moſes* his Ceremonies now are, being aboliſhed by God. And therefore now to adhere to them, and to ſerve the Tabernacle, is to follow our own wiſdom, and worſhip God according to our own pleaſure) ſuch have no right to eat of the Altar; they have no right to Jeſus Chriſt, in that they keep not to the purity of his own Inſtitutions.

Again, Jeſus Chriſt did ſuffer without the Gate, which was prefigured by this their carrying this Heyfer out, there to be ſlain.

So they carried Jeſus Chriſt out to *Golgotha*, there they Crucified him, ſo that it was fulfilled in Chriſt in a very manifeſt way. For that he ſuffered without the City, as this Heyfer was to be ſlain without the Camp.

Jeſus Chriſt therefore being a reputed Sinner and Malefactor, and under that reproach and ſhame did therefore ſuffer without the Gate. We muſt therefore be content to ſuffer with him in the ſame diſgrace and diſhonor. If ye cannot be content to bear the reproaches and diſgraces of the world, ye cannot bear his reproach.

The Apoſtles were accounted the very filth of the World, ſuch as by ſweeping is gathered together (as in the Margent) the ſwepings and refuſe of all things. *Wo unto you when all men ſhall ſpeak well of you.* Luk. 6 26. We ſee the myſtery then of this Ceremony, that the Heyfer muſt be ſlain without the Camp.

4. The Blood muſt be ſprinkled ſeven times directly towards the Tabernacle. For the Prieſt is ſpoken of as ſtanding without

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the Camp where the Heyfer was ſlain, who was to ſprinkle the blood towards the Camp, and ſo towards the Tabernacle.

The Tabernacle was a Type of Heaven; therefore the ſprinkling the Blood towards Heaven, taught us, That our acceſs into Heaven is only by the perfect merit of the blood of Chriſt. *Heb.* 10. 19, 20.

The ſprinkling ſeven times notes the perfect efficacy of the blood of Chriſt; for ſeven is a number of perfection; therefore often uſed in thoſe myſtical Diſpenſations of old. It ſhews the perfection of his blood, and that there muſt be frequent and renewed application of it from time to time; It muſt be ſprinkled again and again, and ſeven times over upon our Conſciences.

3. The body of the Heyfer muſt be burnt with Cedar, Hyſſop and Scarlet, caſt into the fire, and the Prieſts that do it are unclean until the Even *verſ.* 5, 6, 7, 8.

Of the Burning you have heard upon other Sacrifices.

The caſting in of Cedar, Hyſſop and Scarlet, is peculiar to this Sacrifice; and ſomething of Inſtruction we may pick out of it by looking into other Scriptures.

Cedar is noted for an excellent kind of Timber, the chief of Trees; and the Scripture doth ſometimes apply it unto Chriſt in a Metaphorical way. *Cant.* 5. 15. It is ſaid of Chriſt, *his countenance is as* Lebanon, *excellent as the Cedars.* It is a ſtately and durable Tree, not ſubject to putrefaction. Therefore ſome interpret this Law as a ſhadow of the perpetual efficacy of the death of Chriſt, *who by one offering perfected for ever them that are ſanctified.* Heb. 10. 14.

As for Hyſſop, it is ſaid *verſ.* 18. there muſt be a bunch of it to ſprinkle with. Hence *David* prays, *Purge me with Hyſſop.* Pſal. 51. 7. Some apply it thus: That the Bunch of Hyſſop wherein they ſprinkled the blood, is the Word of Promiſe, by which Chriſt is applied to the Soul.

Or thus. The Bunch of Hyſſop ſignifies the Inſtrument of the application of Chriſts blood. And what is the Inſtrument by which we apply the blood of Chriſt, but Faith, and this Faith lays hold on the promiſe. It is the word of promiſe that brings Chriſt

Christ and his blood into the Soul, and the Soul receives it by Faith. This must be cast into the burning.

It is by the death and sufferings of Jesus Christ, that the promises are made effectual, and that they have the virtue of cleansing us from our sins. And they were also to cast Scarlet into the burning.

Scarlet is of a red colour, and we read in Scripture of Scarlet sins. *Isai.* 1. 18. *Though your sins be as Scarlet, they shall be made as Snow.* The death and blood of Jesus Christ saith the Apostle, cleanseth us from all sin. 1 *Joh.* 1. 7.

And further, he that doth all this, must yet be unclean until the Evening: so before in the Sin Offering, *Lev.* 4. with *Lev.* 16. 27, 28. which plainly holds forth the imperfection of all Legal Sacrifices, and the Iniquity that cleaves to our holy Offerings, as was there shewed.

4. The fourth thing is, the ashes must be gathered and reserved to make an holy Water of, to sprinkle the unclean. *Numb.* 19. 9— 17, 18.

This Water which was made by means of this sacred Relick, is called in another place of Scripture, *Numb.* 5. 17. *holy Water.*

It is called *holy*, because it was appointed by God for a holy use. He can set his Stamp upon, and hallow this Water, as he did on the Bread and Wine, appointing it for a holy use: and so this, it must be kept for an holy use, and every unclean person must be sprinkled with it.

Now the meaning of this sanctifying to the purifying of the flesh, is this, it plainly signifies the sprinkling of the blood and spirit of Jesus Christ upon us, for Justification and Sanctification. 1 *Joh.* 5. 8. *There are three that bear witness in the Earth, the Spirit and the Water and the Blood, and these three agree in one.*

There is the Spirit of Faith in Vocation.

The Water of Sanctification.

And the blood of Jesus Christ for Justification.

These three concur in their Evidence and Testimony, that there is virtue and life in Christ for them that believe: so you see the mystery of it. When persons were sprinkled with this Water, they became clean; others might converse with them,

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they might come into the Tabernacle, and have Communion with God in his Ordinances.

This holds forth Souls being ſprinkled with the blood of Chriſt, and with the Spirit, which is often compared to Water, as when it is ſaid, *I will pour water on the dry ground, and my Spirit on your Off ſpring.* Iſai. 44. 3. ſee alſo *Ezek.* 36. 25. and *Joh.* 7. 38, 39.

So they that have this ſprinkling by the blood of Chriſt, they have acceſs to, and fellowſhip with God by the blood of Chriſt. And ſo much for the meaning of the Ceremonial actions relating to this Heyfer.

Now for Uſe and Application a little, and ſo we ſhall conclude.

Uſe. Learn this Inſtruction: See the Sovereign vertue & tranſcendent excellency of the blood of Chriſt; and it gives direction and incouragement to unclean ſouls to have recourſe to Jeſus Chriſt for cleanſing. If theſe things did ſo avail to the purifying of the fleſh, *how much more ſhall the blood of Chriſt cleanſe your Conſciences from dead works to ſerve the living God?*

The vertue and excellency of his blood appears, as to the purging of our Souls and Conſciences in a fourfold reſpect.

1. If compared with Ceremonial blood, of which the Text ſpeaks. The Sacrifices were but ſhadowy cleanſings, but a ſhadowy purification: But the blood of Chriſt cleanſing the Conſcience is the thing aimed at. Theſe were the means to ſhadow out this ſpiritual cleanſing. This is the end, the ſubſtance aimed at.

They gave an outward holineſs, no inward holineſs. When they were made Ceremonially clean, they did not change the mind, they removed but the ſhadow of Moral uncleanneſs, for Ceremonial uncleanneſs was no ſin, but only a ſhadow of it: But the blood of Chriſt removes the ſin it ſelf; the guilt of ſin in Juſtification, and the power of ſin in Sanctification. So the blood of Chriſt hath a ſurpaſſing excellency, being compared with the blood of Bulls and Goats, *&c.*

2. Compare it to the blood of Souls and Sinners.

The blood of Jeſus Chriſt brings more glory to God, than if all the Elect themſelves had ſuffered to all eternity, more glory

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to God: And it is more efficacious for the good of Souls.

If the Elect had suffered, and their blood had been shed for their own sins, God had wanted much of that glory, which he hath by the blood of Jesus Christ. And more efficacious for good to them: For they could never have been saved by their own sufferings.

The worth of the blood of Christ appears

1. In regard of the worth of the Person.
2. In regard of the speedy satisfaction.
3. In regard of the full satisfaction.

1. The worth of the Person: This is often taken notice of in Scripture, as belonging to the efficacy of the blood of Jesus Christ, that it is *the blood of God:* As *Acts* 20. 28. and *Zach.* 13. 7. He is the Man that is *the fellow of the Lord of Hosts:* Therefore the Apostle having spoken in *Col.* 1. *how that we have redemption through his blood, even the forgiveness of sin.* In vers. 14. he falls into a description of the glory of the person of Christ. *Who is the Image of the invisible God, by him were all things made.* The dignity of his Person puts an infinite value on his blood and sufferings, mounting the blood of Christ to a higher satisfaction of Divine Justice, than the blood of all the Elect.

The Righteousness of Jesus Christ, is a more glorious Righteousness than if all the Elect had suffered for themselves; that had been but the blood of Sinners, this the blood of God.

2. The speedy satisfaction that is made to Divine Justice. Christ paid all the Debt at once, which Sinners must have been paying for ever: And this is more satisfactory to the Creditor, than to have the Debt long a paying.

If a man owe an hundred pounds, and must lie in Prison till the Debt be paid, paying ten pounds every year; this Debt will be long in paying, and it will not be so satisfactory to the Creditor, as if a Rich Man should come and set the Prisoner free by paying the Debt presently.

3. He satisfied fully, and paid the whole Debt. *Joh.* 19. 30. Our Saviour saith, *Now it is finished.* He hath made full and perfect satisfaction to Divine Justice. So that the Law of God

hath more honor, and the Justice of God more glory, by the sufferings of Christ, than if all the Elect had suffered.

3. Compare the blood of Christ with the Righteousness of Saints and Angels, his Righteousness, and their Righteousness. There is a greater Glory of Jesus Christ, his obedience Active and Passive; then in the Righteousness of all the Angels in Heaven, though they had never sinned. For theirs is but the Righteousness of Creatures, in whom is a negative imperfection. *Job.* 4. 18. *He chargeth the Angels with folly, and the Heavens are impure in his sight.* Christs Righteousness is more worth, then all the Righteousness of all the Creatures.

4. If compared with the power of sin in its kind, to defile and damn souls; there is a far greater power in the blood of Christ to cleanse and save, then in sin to defile and destroy. *Rom.* 8. 3. The Law became weak to do good, but it hath power to condemn. *The strength of sin is the Law.* 1 Cor. 15. 56.

The Law gives a strength to sin, because by virtue of the curse of the Law, sin reigns and defiles the souls of men through that righteous Curse. *The Soul that sins shall dye.*

But the blood of Jesus Christ hath greater power to save, then sin (together with the Law) hath to condemn: for the blood of Christ takes away and abolishes it utterly. Where this blood is applied and brought home, sin it self cannot ruine that Soul. The Soul is poysoned and corrupted by sin; but the blood of Christ takes away that poyson, and makes the Soul pure and holy, as if it never had sinned: therefore as to those discouragements, I shall never get power against these sins, against these Corruptions, they will be my ruine. These are deep reflectings on Jesus Christ, as if sin were stronger then he, as if thy sin were more powerful to damn thee, then Christ is to save thee.

Therefore be encouraged, how unclean soever thy heart and life have been, make use of this Atonement which hath been made to God by the blood of Jesus Christ.

What is the preaching of the Gospel, but the sprinkling of this blood? It holds forth Christ, and if men will refuse this blood, their destruction is of themselves; they perish not under the Gospel,

spel, because there is no means of Salvation, no means to help, no means to cleanse and purifie them; but because they will not make use of it.

And what a woful thing is this, when light is come into the world, and help brought by Jesus Christ, for sinners to refuse it. For sinners to stand on their own Objections, this is to bid defiance to the Gospel, and to say, that Jesus Christ is no sufficient Saviour. But apply it, and make use of it, and it will cleanse thy Soul for ever.

Hebr. 9. 13, 14.

September 27. 1668.

THe Apostle in these expressions, [*the blood of Bulls and Goats*] includes, by a parity of reason, all the other Ceremonial Cleansings which are not particularly mentioned.

As they had three sorts of Ceremonial Uncleanness; so they had three ways of Purification.

1. For the uncleanness by touching any unclean Meat or thing. The purification for this was by the Red Heyfer, which the Holy Ghost mentions in the Text particularly, whereof we spake the last time.

2. For unclean Issues: Two Turtle Doves or two young Pigeons, the one for a Sin Offering, the other for a Burnt Offering. *Lev.* 15. 14, 15. and *Lev.* 12. 8. Or a Lamb and a young Pigeon, *ver.* 6. The rites whereof being the same with the Burnt Offering and the Sin Offering, were there handled, and so need not be spoken to here again.

3. The third sort of Ceremonial uncleanness, was that unclean disease of Leprosie, which is treated of at large in *Lev.* 13. and the Cleansing of it in Chap. 14.

Of the Disease we have formerly spoken in the exposition of the 13. Chapter, and shall therefore now proceed to the cleansing of it; which was done by several Sacrifices and Ceremonies appointed and directed in that 14. Chapter of *Leviticus*, wherein the method the Holy Ghost is pleased to use is this. He gives direction first concerning the cleansing of a Leprous person to

ver. 33. and then of a Leprous houſe, from *ver.* 33. to the end of the Chapter.

The Rules and Directions about the cleanſing of a leprous perſon are of two ſorts: Preparative and Executive.

The preparatory directions are theſe three.

1. *He muſt be brought unto the Prieſt.* Lev. 14. ver. 2.

This was an Ordinance of God, and therefore Chriſt himſelf requires the obſervation of it; of that Leper whom he himſelf had cured miraculouſly. *Matth.* 8. 4. *Go ſhew thy ſelf unto the Prieſt, and offer the Gift that* Moſes *commanded.*

The Leper was to dwell alone without the Camp, and without the City; but he was to be brought to the outmoſt part of the Camp, or to the Gates of the City, to the Prieſt.

Now the true Prieſt is Jeſus Chriſt: Therefore the meaning of this Ordinance was plainly and clearly this.

That Leprous ſouls muſt come to Jeſus Chriſt by Faith for ſpiritual healing. *He is ſaid to ariſe with healing in his wings.* Mal. 4. 2.

You know how many Lepers he did heal in the days of his fleſh. And all the Miracles of Chriſt had a ſymbolical uſe to inſtruct us in what he does for Souls in a ſpiritual way, by what he did for mens bodies in a miraculous way.

2. *The Prieſt muſt go forth out of the Camp to the Leper.* ver. 3.

This plainly ſpeaks thus much: That Jeſus Chriſt goes forth unto poor ſinners when in their diſtance, in their back ſlidings and ſeparations from the Lord: he ſeeks them and finds them out, whoſe bleſſed Office it is, *to ſeek and to ſave loſt ſinners.* Luk. 19. 10.

We are by nature far from God, ſhut out and caſt forth *aliens from the Common-wealth of* Iſrael. Epheſ. 1. 12. *When thou waſt in thy blood, I paſſed by and pittied thee.* Ezek. 16. 6. He goes to meet the returning Prodigal. *Luk.* 15. 20. As the Prieſt here to meet the Leper, when ſhut out of the Camp of *Iſrael.*

3. The Prieſt ſhall ſee and behold if the plague of Leproſie be healed in the Leper. *ver.* 3. The Judgment of it is committed to the Prieſt, and he muſt judge as the thing is.

It

It is Christ himself that is the Judge of Souls, and he will judge true and righteous Judgment. *Isai.* 11. 3. he shall not judge according to the seeing of his eyes.

Though men judge thou art a Leper, a Schismatick, a Sanctick, be not troubled, if the Priest pronounce thee clean, if the Lord hath said it to thee by the witness of his Spirit in his Word. It is the Priest must judge, and it is this Word which cannot err nor lye, that shall judge of thee at that day.

It belongs also to Ministers in an inferior way to judge of men, to discern between the Clean and the Unclean, and to retain or remit sins Ministerially. *Joh.* 20. 23. These are the preparatory directions for the purification of the Leper.

Now, 2. The Executive part follows from *vers.* 3. &c. and it consists mainly in two things.

1. The Sacrifice of two Birds and their Ceremonies, to *vers.* 10.

2. A Sacrifice of three Lambs with their Appurtenances and Ceremonies, from *vers.* 10. to 21.

1. The first part of the Purification of the Leper, is by two Birds and the Ceremonies belonging to them, from *vers.* 3. to *vers.* 10. The Materials here required are *two living clean Birds, together with Cedar Scarlet and Hyssop*, vers. 4.

The Birds are thought to be *Sparrows*.

The Hebrew word *Zipher* signifies a Bird in general, any winged Fowl. *Deut.* 4. 17. *They are forbidden to make the likeness of any winged Fowl that flyeth in the Air.* Psal. 8. 8. *The Fowls of the Air.* And is sometimes used particularly concerning a *Sparrow*, *Psal.* 84. 3. and 102. 7.

We may understand it here in the largest sense for any clean Birds. These two Birds and the Herbs, are the Ingredients that must all concur to make up the matter of this cleansing Sacrifice.

The two Birds were not two Sacrifices; for one of them was not slain, but dismissed; but they did both make up one Sacrifice, some of the Mysteries whereof, could not be represented by one Bird; and therefore two were appointed, the one to dye, and the other to live.

They had another Ordinance of the like nature, and of the same

same importance with this, of the two Goats on the yearly Feast of Expiation, *Lev.* 16. whereof the one was slain, the other did escape, being sent away into the Wilderness: therefore called the Scape Goat.

But why were there two Birds, and what was the Mystery of this?

Ans. It shadowed forth both the natures and estates of our Lord Jesus Christ.

1. Both his natures, his eternal Deity and his mortal Humanity, are here prefigured and represented.

The slain Bird, represents his humane nature capable of death and suffering.

The other Bird his divine nature, which was and is immortal and impassible.

As both these Birds were necessary, and must be used in this Sacrifice: so Christ our Sacrifice must be both God and man. We are not cleansed and saved either by his Deity or Humanity alone: but both his natures do concur in his mediatorial Actions for our Salvation.

2. Here is a shadow of the twofold state that Jesus Christ passed thorough: first a state of death and humiliation, and then a state of life and glory. 1 *Pet.* 3. 18. *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

Put to death in the flesh, that is, in his humane nature; *but quickened by the Spirit*, that is, by his Deity raising him up again from death to life; he must both dye and live again for us.

As to the Cedar Hyssop and Scarlet, they were used in the Purification by the Red Heifer, of which we spoke before, and shall now add thereunto only thus much further.

That of these three, it is conceived, that there was a sprinkling Brush made, namely the Brush of Hyssop, the Handle of Cedar Wood, and the binding of a thred of Scarlet dy.

The Apostle calls it Scarlet Wooll in *Heb.* 9. 19. And as there seems to be a general respect had to the properties of these Plants, as was formerly shewed: so some do observe a particular suitableness

nesse between the Leprous Contagion, and these means of Purification, thus.

That as the Leprosie did corrupt and putrifie the body; opposite to this was the Cedar-Wood, which is commended for firmness and soundness against putrefaction.

And as the Leprosie was of a foul colour: contrary to this was the fresh and fair colour of Scarlet.

And as the Leprosie had a very ill and unsavoury scent: the sweetness of Hyssop was a Remedy against that. So our Annotators on *Lev.* 14. 6.

Thus for the Materials of this purifying Sacrifice.

Now the purifying Ceremonies and Actions were of three sorts, and all full of mystery: some relating to the slain Bird, some to the living Bird, and some to the Leper himself.

Let me briefly open them unto you.

1. The Ceremonies of the slain Bird, were chiefly these three.

1. *It must be killed*, vers. 5. You know the mystery of this in all the Sacrifices; it was a prefiguration of the death of Jesus Christ the true Sacrifice. *Almost all things in the Law were purged by blood, and without shedding of blood there is no remission.* Heb. 9. 22.

2. *It must be killed over running Water, or living Water.* That is, Spring Water called Living, because of the continual motion resembling life thereby: that is, it must be taken out of a Spring or a River, not out of a Pond, or Rain-Water.

What this means, our Saviour himself interprets *Joh.* 4. 10, 14. where he speaks of *Spiritual Living Water.*

And the blood thus falling into, and being mingled with the Water; points us clearly to him, *who came to cleanse us and save us by water and blood.* 1 Joh. 5. 6. For as water and blood here meet: so there were Streams of both issuing out of his Side, when he was slain for us. *Joh.* 19.

But this water and blood, is the blood of Justification, and the water of Sanctification, both plentifully flowing from Christ our Purification.

There is an ever flowing Fountain of these Waters of life in and from

from the Lord Jeſus Chriſt, for the cleanſing of ſinful and leprous Souls.

3. *This muſt be in an earthen Veſſel.* The like, *Numb.* 5. 17. The ſenſe of this part of the Allegory, may be eaſily gathered from the former. That Soul-cleanſing blood and water iſſued out of his bleſſed body: therefore his body was this earthen Veſſel, which was frail and brittle, and accordingly broken by death at laſt; and mean and contemptible amongſt men, as earthen Veſſels uſe to be.

The Miniſters of the Goſpel alſo are compared to earthen Veſſels, 2 *Cor.* 4. 7. God uſeth contemptible Inſtruments many times, for the effecting of great things.

Theſe are the Ceremonies relating to the ſlain Bird; it muſt be killed, and it muſt be killed over Living Water, and this is in an earthen Veſſel.

Now, 2. The Ceremonies belonging to the living Bird, they are alſo three.

1. *The living Bird muſt be dipt in the blood of the ſlain Bird,* verſ. 6. A moſt evident and excellent repreſentation of the union of the divine and humane nature of Jeſus Chriſt, and the influence of that union into the concernments of our peace. Had not the Deity ſupported and influenced the humane nature in its ſufferings, they could not have been available with God for us.

Upon the account of this divine union and dipping of the living Bird in the blood of the ſlain, the Apoſtle calls the ſufferings of the humane nature, *the blood of God.* Act. 20. 28.

2. *The Cedar Scarlet and Hyſſop, muſt be dipped alſo with it.* verſ. 6. That is, all the concernments of our Salvation, they do all receive a tincture, an influence from the blood of Chriſt.

Whether we refer the myſtery of theſe Plants to the Graces and Excellencies that are in him as our Saviour, or to the Graces we receive from him: all muſt be conſidered with relation to his blood. Take it in the latter, all the Graces, Virtues, Excellencies we receive from him, muſt be dipped in his blood to cleanſe them, and make them and us accepted of God.

3. *The living Bird muſt be let looſe into the open field,* verſ. 7.

This

This clearly repreſents, not only Jeſus Chriſt his eſcaping and deliverance from death to life: after he had ſuffered and humbled himſelf unto death, he did eſcape and live again, and lives for ever. But alſo the open publication and preaching hereof, as it were in the open Firmament, in the view of all men: ſo that Phraſe imports, *Rev.* 14. 6. *flying in the midſt of Heaven,* preaching the everlaſting Goſpel.

This reſpects alſo the ſetting of the Leper free from his reſtraint that was upon him before, by reaſon of his uncleanneſs, as appears by the Connexion. *He ſhall pronounce him clean, and let the Bird looſe into the open field.*

Theſe are the Ceremonial Actions relating to the living Bird.

3. The Ceremonial Actions in reference to the Leper himſelf, theſe alſo are three.

1. *The Prieſt ſhall ſprinkle upon him ſeven times, and pronounce him clean.* Verſ. 7.

This ſprinkling of that typical blood and water upon him, is nothing elſe but the application of the blood of Jeſus Chriſt.

There muſt be a particular application of it to the Soul: it muſt be ſprinkled upon the Leper, and then he is pronounced clean. All the other Ceremonies would not make him clean without this: though the Bird were killed, and other Ordinances obſerved; yet it muſt be alſo ſprinkled.

The death and blood of Chriſt is not enough to the cleanſing of our Souls, unleſs the blood be ſprinkled, the death of Chriſt applied to us. There muſt be a work of Application, as well as of Redemption.

All the precious blood that Chriſt hath ſhed, will not ſave a ſinner; unleſs this blood be effectually applied and ſprinkled on the Soul.

Application is a great and neceſſary part of our Recovery and Salvation, as well as the blood of Chriſt it ſelf.

And it muſt be applied *ſeven times,* both frequently and perfectly, over and over again; once is not enough, ſuppoſe thou haſt believed and laid hold upon Chriſt already, and applied him by Faith to thy ſelf in particular, (the blood muſt be ſprinkled

seven times over) thou must apply Christ, and lay hold upon Christ again.

And lastly, the number seven is a number of perfection: so it holds forth perfect cleansing, as well as frequent application of the blood of Christ for that end.

2. *The Leper must wash his Cloaths and himself, and shave his Hair, and then come into the Camp; but not yet into his Tent.* vers. 8. The like Ceremony is required in other Cleansings.

As at the Consecration of the *Levites.* Numb. 8. 7. *they were to cause a Razor to pass over all their flesh.* And *Deut.* 21. 12. Of the Captive Woman it is said, *she shall shave her head, and pare her nails.* Some allegorize this in a plain and a good way, thus: That it was a figure of casting away all remainders of malice and filthiness, *James* 1.21. Those excrescencies and superfluities of sinful Corruption, it shadows out and teacheth the work of Mortification, or paring away of sinful superfluities of Lusts and Corruptions, as fast as they grow, which we cannot be quite rid of, but must be paring and cutting them off continually.

This Expression is used *Isai.* 7. 20. in a metaphorical way, to signifie the Lords consuming and weakning their strength: for much hair argueth strength of nature. Hence in age when there is a decay of strength, the hair falls off, and baldness comes in stead of hair. Therefore in a leprous person, it seems to argue strength of the Disease: therefore the shaving it off, is thought to signifie the cutting off and taking away the strength of the Disease, and plague of the heart.

And as to washing, this was often required: therefore the Apostle speaks of *divers washings*, Heb 9. 10. And the Holy Ghost refers them to the *blood of Christ.* Rev. 1. 5. And they respect also the *Spirit of Christ*, often compared to *water*, Isai. 44. 3. This is that *Fountain set open* Zach. 13. 1. *for the house of* Judah, *and the Inhabitants of* Jerusalem *to wash in, for sin and for uncleanness.*

A sinner must wash and bath himself in this Fountain, if ever he will be made clean.

We read of *the washing of Regeneration*, Titus 3. 5. which is an allusion to these Ceremonial washings, rather than to Baptism.

And

And the Leper was *to waſh his whole body*, not ſome part only, becauſe Sanctification is *a cleanſing of the whole man.* 1 Theſ. 5. 23. And he muſt *waſh his clothes* as well as himſelf.

To teach us that we muſt purge our ſelves from all manner of filthineſs, and every thing that defileth, *hating the very garment that is ſpotted with the fleſh.* Any thing of uncleanneſs, the leaſt degree of it, *Jude ver* 23. *hating even the garments ſpotted by the fleſh:* An amplification, ſaith the Margin, taken from the forbidden things in the Old Law, that did defile, that is, all appearances, occaſions, any thing that hath the leaſt touch of ſin. It is a worſe ſign of a leprous graceleſs heart, for a man to dally with his luſt, and to allow himſelf therein, than one particular fall into a groſſer act of uncleanneſs if it be abhorred and repented of.

Thus the Leper muſt be waſhed: He and his Clothes, and his Hair ſhorn; and yet after all this, he is not to return to his Tent. The reaſon is, Leſt there ſhould be any thing of infection in his Tent. For the very Houſes and Garments ſometimes were infected with Leproſie.

3. The third Ceremony, or his after-duty is this. *After ſeven days he muſt uſe the ſame Ceremony of ſhaving and waſhing over again.* ver. 9. This plainly teacheth us, that cleanſing work muſt be renewed from time to time. The mortifying and purging out of Corruption, it is a gradual work, and a frequent work. For the Leper is not made clean at once, in the firſt moment, nay after all his former obſervations, he is not perfectly clean, though he be begun to be made clean, but here are *ſeven days* muſt intervene, and then he muſt waſh and ſhave again. So that it is a gradual work. We ſhould do ſo in Spiritual Cleanſing, eſpecially upon the Sabbath day, which is the ſeventh in this ſenſe; that is, it is one of ſeven; and it is, and ſhould be a day of Spiritual waſhing and cleanſing.

Thus you have ſeen the firſt part of this purifying Sacrifice for the Leper, *viz.* The two Birds with the ſeveral Ceremonies and Ceremonial actions and performances appertaining to them, both to the ſlain Bird, and to the living Bird, and to the Leper himſelf.

2. The second part of the purifying Sacrifice appointed for him is that of *three Lambs*, with the Ceremonies thereunto belonging: and this is declared at large from ver. 10. to 32. of that 14. Chapter of *Leviticus*.

The Materials of this are *two He Lambs, the one for a Burnt-Offering, the other for a Trespass Offering; and an Ew-Lamb for a Sin Offering; and fine Flower for a Meat Offering; and a log of Oyl.* These are the Materials. Now what must be done with them?

The Ceremonies about them are chiefly these three.

1. *The Sacrifices must be slain and offered according to the manner and institution*, ver. 12, 13. But this having been opened formerly, we shall not insist upon it.

2. *The Priest must put some of the blood of them upon the tip of the right ear of him that is to be cleansed*, ver. 14. *and some part on the thumb of his right hand, and on the great toe of his right foot.* You have the like Ceremony, *Exod.* 29. 20. injoined in the Consecration of *Aaron* and his Sons.

The sprinkling these parts did represent, and was instead of sprinkling the whole body. The sprinkling of a part of the body was appointed by God, as significative of universal cleansing of the whole man.

Our Annotators have this Note upon it. The Ear was to be sanctified for holy hearing, and against the hearing of any corrupt communication: And the Hand for working; and the Foot for walking, that his Conversation might be holy, and his Person sanctified from head to foot. So in *Baptism*, there is no necessity of plunging the whole body in water; but the sprinkling of it on the Forehead may suffice to signifie the mystical meaning intended by it, where by a Sacramental Synechdoche, though but a part be sprinkled, the whole is washed and cleansed.

Engl. Annot. on Exod. 29. 20.

This is the second Ceremony some of the blood in these Sacrifices of the three Lambs must be put upon the Leper.

The 3d. is, That *the Priest is to take the Oyl, and sprinkle part of it before the Lord, and with part to anoint the Leper; his Ear, Thumb and Foot, in the place where he had put the blood before, and pour the rest upon his head.* ver. 15, 16, 17, 18.

This.

This mystical Oyl whereof they had such continual use under the Law, we have often heard, that it typifies the Holy Ghost: and therefore the Son of God is said to be anointed with the Spirit. *Isai.* 61. 1. And *Act.* 10. 38. *God anointed Jesus of* Nazareth *with the Holy Ghost, and with power.*

Therefore the putting of the Oyl upon these parts, signifies the saving Graces of the Spirit of Christ, whereby they are cleansed and sanctified and comforted, who have been justified and reconciled by his blood.

As to the putting it upon these parts for the whole, this teacheth us the same that was noted before out of the same Ceremony concerning the blood.

And whereas he must put the Oyl upon the blood, that is, upon the same place where he had put the blood before, as it is explained more fully *vers.* 28. This teacheth us, that our Sanctification flows from our Justification: the blood must be applied first, and then the Oyl upon it: the Spirit of Christ is the purchase of the death of Christ: and therefore the Spirit of Sanctification, is the fruit of the Blood of Justification. Look not to have thy Soul cleansed from the power of sin by Sanctification, unless it be cleansed from the guilt of sin by the blood of Christ applied for Justification. We are first justified and reconciled by his blood, and then sanctified and anointed by his Spirit. *He forgiveth all thine Iniquities, and healeth all thy Diseases.* Psal. 103. Justification is in order before Sanctification: first the blood, and then the Oyl upon the blood.

These are the Laws and Ordinances for the purifying of the Leper.

But now a Case of Conscience may arise: what if the Leper be not able to get all these Sacrifices and Requisites for his cleansing, what shall be done in such a Case?

The Answer is, That the Lord hath made a gracious provision for the necessities of his people: therefore lesser Sacrifices are provided and appointed in such a Case, *from vers.* 21. *to vers.* 33. where this Case is fully spoken to, viz. *in stead of three Lambs,* he requires here *but one Lamb, and two Turtle Doves, or else two*

young

young Pigeons, whichſoever he could beſt get. And *inſtead of three Omers of fine flower for a Meat Offering,* he requires in this Caſe *but one Omer,* that is, about a Pottle of our meaſure; *and a Log of Oyl,* that is, about half a Pint. This is the ſame that was before; and theſe leſſer Sacrifices are as effectual for the cleanſing of a poor Leper, as the greater Sacrifices were for richer perſons. *God accepting a man according to that he hath, and not according to that he hath not.* 2 Cor. 8. 12. The Rites and Ceremonies of theſe, are the ſame with the former: ſo I ſhall paſs from this, obſerving only the gracious Condeſcenſion of God to the ſeveral capacities and neceſſities of his people.

The latter part of the Chapter, is concerning the cleanſing of *a leprous houſe,* from *verſ.* 33, to the end. Some ſay it was a peculiar thing in that Land, a ſtrange infection that ſeized the Land in ſome Caſes, the whole Land being a typical Land, as we have heard.

I ſhall only note two or three general Obſervations from it, and from the whole Chapter, and ſo conclude.

Obſ. 1. The marvellous infectious and defiling nature of ſin, in that it infects and defiles other things, *the very houſe and the Garments. To the unclean all things are unclean, as to the pure all things are pure* Tit. 1. 15. It poyſons and corrupts all the concernments and enjoyments of a ſinner. The Apoſtle ſpeaks how *the whole Creation groaneth and travelleth in pain together until now.* Rom. 8. 22. *For the Creature was made ſubject to vanity,* &c. *The Stones out of the Walls, and the Timber out of the houſes,* are troubled with a wicked man, and *cry out againſt him,* as *Habakkuk* hath it, Chap. 2. 11. That's the firſt Obſervation. Learn the wonderful defilement, and infectious nature of ſin, that it corrupts all the concernments that a ſinner is concerned in.

Obſ. 2. Whereas *the leprous houſe,* if it were incurably infected, *muſt be pulled down, and all the Materials of it caſt away.* verſ. 40, 45. This teacheth us, that all the Monuments and remainders of leprous and corrupted things, muſt be deſtroyed.

Idolatry and Superſtition, is a Leproſie that hath overſpread the whole Chriſtian World, during Popery. And as the Prophet ſaith

ſaith concerning *Babylon*, Jer. 51. 26. *They ſhall not take of* Babylon *a ſtone for a Corner, nor a ſtone for Foundations; but thou ſhalt be deſolate for ever, ſaith the Lord.* It holds true of myſtical *Babylon* that leprous Church, whoſe Idolatry and Superſtition is a ſpiritual Leproſie, which did overſpread the whole Church of God in the time of Popery: therefore away with all the Monuments and Remainders of it.

Dwalphintramis applies this not impertinently to the Popes *Maſs-Book*. The Popes *Maſs Book* was a leprous houſe, the ſtones and timber whereof ſhould have been caſt aſide as polluted and an abomination: therefore it was an unhappy and a fatal error in the firſt Reformation, to take Materials out of that to reform with; to take the ſtones and timber of that leprous houſe to uſe in the Worſhip of God, which muſt be therefore framed to comport with thoſe leprous polluted things. It hath been the occaſion of a new Conflict to the people of God in this Age, and of manifold ſufferings to the ſervants of Chriſt, becauſe they contended, that theſe leprous polluted things ſhould be caſt aſide. This might have been prevented, if there had been a thorough Reformation at firſt, and the ſtones and timber of *thoſe leprous houſes, the Popes* Maſs-Book, *Ritual, Pontifical, and Breviary*, had been at our firſt Reformation caſt forth as pollutted and abominable.

Obſ. 3. How difficult, and yet withal how neceſſary a work, the purifying and cleanſing of the Leproſie is.

The Leproſie was a Type of ſin and ſinful Corruption, eſpecially that original and univerſal pollution and defilement of our natures: the Purification of the Leproſie therefore, is nothing elſe but the work of Mortification, or purging out of ſinful Corruption.

This is a difficult work: ſee how many Ingredients muſt concur to it in the *Type*: there muſt be *two Birds, with Cedar, Scarlet and Hyſſop*, and a great many Ceremonies about theſe Materials. There muſt be *Spring Water, and an earthen Veſſel, and killing, dipping, ſprinkling, waſhing, ſhaving*, &c. And when all this is done, there is but half the work done: for there muſt be alſo *three Lambs for a Burnt-Offering, a Treſpaſs Offering, a Sin Offering.*

And

And three Omers of fine Flower with Oyl for a Meat Offering, and a Log of Oyl: and a multitude of sacred Rites and Ceremonies about these materials. O how much ado there is to get a Leprous person purified and made clean! And all these things instruct and shew you all along the method of the Lords proceeding in purifying the hearts of sinners.

There must be a great deal of pains taken with thy own heart, in the use of all the means and Ordinances that God hath appointed. And though there be all this pains and difficulty in the work, yet it must be done, there is a necessity of it.

This Disease is very troublesom and loathsom, and it may be mortal at last, if a Cure be not provided in time. Therefore the Leper must use means, and take pains: And so should sinful Leprous souls.

Obs. 4. That as there is a Leprosie of the heart, as we are defiled and unclean by nature; so there is a remedy and purification by Jesus Christ. And as there is an Ordinance of Ejection of scandalous Sinners and Lepers out of the house of *Israel*: So there is for re-admission of healed Lepers into the Church again. This confutes the *Novatians*.

The 13. Chapter of *Leviticus* reproves promiscuous Communions.

This 14. reproves that *Novatian* Error of them who would not re admit and receive repenting Sinners into the Church again.

The Scripture is clear for both Binding and Loosing. Binding Impenitent sinners, and loosing and restoring the Penitent.

THE

THE GOSPEL OF THE HOLY PLACES.

Deut. 12. 5, 6. October 11. & 18. 1668.

But unto the place which the Lord your God shall chuse out of all your Tribes, to put his Name there, even unto his habitation shall you seek, and thither thou shalt come: And thither ye shall bring your Burnt Offerings, and your Sacrifices, &c.

WE have been endeavouring (beloved) to take off the Veyl from *Moses* face, and to unfold and open to you the *Types* and *Shadows* of the *Ceremonial Law*; they are dark Shadows, but there are glorious Mysteries adumbrated and shadowed forth by them. They are hard Shells, but there are sweet Kernels within, if the Lord help us to break the shell, and to understand the mystery and meaning of them. You have seen divers of these Shells broken, and what precious Kernels of Gospel-truths are contained in them.

You may remember we did refer this Law of Ceremonies to five general heads.

1. The Initiating Seal of Circumcision.
2. The Legal Sacrifices and Purifications.

3. The Tabernacle and Temple and other Holy places.
4. The Prieſthood, with all the reſt of the legal Miniſtry.
5. Their Feſtivals, or holy Times and Seaſons.

We have formerly ſpoken to the two firſt of theſe, to wit, the Initiating Seal of Circumciſion, and their Legal Sacrifices and Purifications.

We are now to proceed in the help of Chriſt unto the third, namely,

3. Their Tabernacle and Temple and other Holy places; of which this Text gives you this Doctrinal Aſſertion.

Doctrine. That God was pleaſed to chuſe out certain places to ſtand in a ſpecial relation of Holineſs unto himſelf under the Old Teſtament.

See again in this Chapter, *ver.* 11, 14, 18— *Pſal.* 68. 35. *Thou art terrible, oh God, out of thine holy places.* And *ver.* 17. *As in Sinai, in the holy place.*

But it is needleſs, and would be eaſie to multiply quotations: For this phraſe, *holy place*, and *holy places*, doth occur in the Scripture above threeſcore times.

Let me explain and open a little to you the nature of this holineſs of places that was under the Law.

You all know there is a two fold Holineſs; Inherent, and Relative Holineſs.

Inherent Holineſs is nothing elſe, but thoſe ſaving Graces of Sanctification in the Souls of men.

Now this is only in perſons, it is a thing which places are no way capable of. But the Holineſs that is in places is a Relative holineſs, and it doth conſiſt in a ſeparation or ſetting them apart for God to be peculiarly his.

That this is the Scripture notion of Holineſs, and that particularly in reference to Holy places, you may ſee in *Deut.* 19. 2, 7. compared with *Joſhua* 20. 7. That which in the one place is called Separation, in the other is called Sanctification: *Thou ſhalt ſeparate three Cities for Cities of Refuge*, ſaith the Lord by *Moſes*. *And they ſanctified* Kedeſh *and* Sechem, ſaith the Text in *Joſhuah*.

The contrary to Holineſs, is that which is Common or Unclean, *Acts* 10. 14. God

God hath a ſpecial propriety in that which is holy, it belongs to God as his peculiar, *Exod.* 13. 2. *Sanctifie unto me all the firſt-born, it is mine.*

Hence the neerer to God any place or thing is, the more of *Separation* to his uſe, the more *holy*.

Thus you ſee the general notion of it.

Now to deſcend to ſome particulars.

This Holineſs of places was twofold, either *tranſient* and meerly for the preſent time, or elſe more *permanent* and abiding.

1. The *tranſient Holineſs* of places was where the Lord gave viſible appearances of himſelf in his glorious Majeſty to the eyes of his Servants; ſuch places were holy during the time of ſuch divine appearances. So when the Lord appeared to *Moſes* in the burning Buſh, *Exod.* 3. 5. *the place wherein thou ſtandeſt is holy ground*, and he ſaith the like to *Joſhuah*, cap. 5. 15. So Mount *Sinai* was holy, and therefore might not be touched, *Exod.* 19.

Upon the ſame account the Mount where Chriſt was transfigured is called the *Holy Mount*, 2 *Pet.* 1. 18.

I call this a tranſient kind of Holineſs, becauſe it continued no longer, but while that extraordinary Preſence continued. There is no more Holineſs in Mount *Sinai* or Mount *Tabor* now, than in any other place.

The Apoſtle calls it the holy Mount from what it was, not that it is ſo ſtill: Therefore it is but a ſuperſtitious thing in the *Papiſts* to go on pilgrimage to *Jeruſalem*, and to viſit the *holy Sepulchre*, and the like, there is no Holineſs in them now.

2. But ſecondly, there was alſo a more permanent and abiding Holineſs of places under the Law, during that whole legal Diſpenſation.

Queſt. What were theſe Places?

Anſw. I ſhall inſtance chiefly in four particulars.

1. The *Land of Canaan* was an holy Land, ſo called *Zach.* 2. 12. *the Lord ſhall inherit* Judah *his portion in the holy Land.* It was a Type of Heaven, *Heb.* 11. 14, 16. *they ſought another Country, a better Country, that is, an heavenly*; *thine eyes ſhall ſee the Land that is very far off*, Iſai. 32. 17. glimpſes of Heaven and Glory.

And some special places in the Land were holy, as

2. The *Cities of Refuge*, whereof there were six, three on this side, and three on the other side *Jordan*.

The Institution and Ordinance for it you have in *Deut.* 19. the performance in *Josh.* 20. where these Cities are said to be sanctified.

And that there was a Gospel Mystery in this Ordinance, and what it was the Apostle insinuates *Heb.* 6. 18. *who have fled for refuge, to lay hold upon the hope set before us.*

The Souls flying to Jesus Christ, and finding safety and shelter there, when pursued by the Law, as the avenger of Blood, is the Gospel mystery of that Ordinance.

3. The *Tabernacle*, the *Temple*, the *Ark* and all the places where they came, 2 *Chron.* 8. 11. *The places are holy whereunto the Ark of the Lord hath come.* The Ark did as it were consecrate them, and so there was a reverence due to them.

The *Tabernacle*, you know, was made in the Wilderness by *Moses*, and so was the *Ark*; it marched before them to seek rest for them, till they came into the Land of *Canaan*.

The first place where it was pitched there, was at *Gilgal*, *Josh.* cap. 4. 19. there it continued about six or seven years, till *Joshuah* had conquered the Land, and then it was set up at *Shilo*, *Josh.* 18. 1. there it continued (as some compute) 300 years from *Joshuah*'s time to *Eli*'s; and then the people in a carnal confidence carrying the Ark before them to battel, it was taken captive by the *Philistines*; and *Shilo* was rejected of God, and laid desolate for the wickedness of his people *Israel*. The Story whereof you have recorded in 1 *Sam.* 4.—

A very instructing Providence, to teach them to take heed of carnal resting in external Ordinances. Yea, Gospel Ordinances, Baptism and the Lords Supper, if thou art a wicked man, will stand thee in no more stead, than the Ark did them; *Jer.* 7. 12. *But go ye now unto my place which was in* Shilo, *where I set my Name at first, and see what I did to it for the wickedness of my people* Israel.

And after this, it is observable, that the Ark and the Tabernacle,

nacle, ſo far as it appears out of the ſacred Hiſtory, never met again after this parting.

Which ſhould teach ſuch as pretend to be the Tabernacles of God, in whom he dwells, as every Chriſtian is, to take heed of decays and backſlidings in your Chriſtian courſe. For it may be God and thou may part, never to meet more. We ſee ſad examples of it in many Profeſſors, that after backſlidings never recover their former Glory, they never enjoy the Ark of his Preſence any more as formerly.

What became of the Tabernacle after the Deſolation of *Shilo*, and after this departure of the Ark from it, the Scripture is in a great meaſure ſilent. Only this we find, that it was at *Nob* in *Sauls* time, 1 *Sam.* 21. 1. and that it was afterwards at *Gibeon* in *Davids* time, 1 *Chron.* 16. 39.

And finally, that the Veſſels of it were removed to the Temple after the building of that by *Solomon*. Not, as the *Jews* ſuppoſe, to be laid by there; but rather to be uſed as occaſion was, together with the other Veſſels of the Temple.

Some think the Tabernacle had a ſtation once at *Mizpeh*, which they gather from that phraſe, 1 *Sam.* 10. 17. *and* Samuel *called the people together unto the Lord to* Mizpeh. But this is not certain, becauſe they might be ſaid to appear before the Lord elſewhere, and not only where the Tabernacle was.

The places where the Ark came are more particularly recorded in the Scripture.

Firſt, it was carried from *Shilo* into the Field of *Aphek*, againſt the *Philiſtines*, 1 *Sam.* 4. 2. where the *Philiſtines* took it captive, and carried it from place to place, to *Aſhdod*, to *Ekron*, to *Gath*, 1 *Sam.* 5.

At laſt they ſent it home into the Land of *Judah*.

Firſt to *Bethſhemeſh*, cap. 6.

Thence it went to *Kirjath Jearim*.

Thence to the Houſe of *Abinadab*, cap. 7.

Thence to the Houſe of *Obed-Edom*, 2 *Sam.* 6.

Thence to the City of *David*, *ibid.* ver. 12.

And finally, it was placed in the *Oracle* in the Temple by *Solomon*,

mon. 1 *King.* 8. 6, 7. where it continued till the Captivity of *Babylon*; at which time it was either deſtroyed in the burning of the Temple, or elſe carried away to *Babylon*, and reſtored amongſt the reſt of the Veſſels of the Lords Houſe by *Cyrus*.

Some indeed think it was never returned, and that the ſecond Temple wanted the Ark.

But this to others ſeems improbable; becauſe the High-prieſt was annually to miniſter in the moſt holy place, and that in reference to the Ark: for he was to ſprinkle the Mercy-ſeat with Blood, of which hereafter.

But theſe various removals and travels of the Ark to and fro from place to place, may teach us this leſſon, that God hath not tyed himſelf and his Ordinances, and the tokens of his Preſence ſo to any people, but that if they prove unworthy, he may remove them, and ſeek unto himſelf another habitation, *Matth.* 21. 43. *Rev.* 2. 5. *I will remove the Candleſtick.*

4. Hence fourthly, among the holy places *Jeruſalem* was very eminent, as being the place of the Temple and Ark, and all the publick Worſhip thereunto belonging, *Pſal.* 76. 2. *In* Salem *alſo is his Tabernacle, and his dwelling place in* Sion. *Pſal.* 87. 2. *The Lord loveth the Gates of* Sion, *more than all the dwellings of* Jacob.

Jeruſalem therefore is made in Scripture a Type of the Church both militant and triumphant, *Gal.* 4. 26. *for* Jeruſalem *which is above is free, which is the Mother of us all.*

Therefore in that magnificent Deſcription of the Church Catholick myſtical, *Heb.* 12. 22, 23. amongſt other Elogies, it is called heavenly *Jeruſalem*: So *Rev.* 21. 2. the new *Jeruſalem* that comes down from God out of Heaven, as a Bride adorned for her Husband, is the Church throughly reformed in the latter times both in Doctrine, and Order, and Worſhip. Which Purity is begun here, and perfected in another and an higher Glory in Heaven.

And throughout the Scripture the Elogies given to *Jeruſalem* are very high and excellent.

It is called the *City of God*, Pſal. 46. 4.

The *Eleſt City*, or the City which God hath choſen, 1 *Kings* 11. 32. *but he ſhall have one Tribe for my Servant* Davids *ſake, and for*

for Jerusalems *sake, the City which I have chosen out of all the Tribes of* Israel.

It is called the *beloved City*, *Gog* and *Magog* compass the beloved City, *Rev.* 20. 9.

The *holy City*, Matth. 27. 53. *many bodies of Saints which slept arose and went into the holy City*. Rev. 22. 19. *God shall take his part out of the holy City*.

The *City of the living God*, the heavenly *Jerusalem*, Heb. 12. 22.

It is called the *Throne of the Lord*, Jer. 3. 17. *at that time they shall call* Jerusalem *the Throne of the Lord, and all Nations shall be gathered unto it, to the Name of the Lord, to* Jerusalem.

Quest. What is the ground of this Holiness of these places, and how are we to conceive of it?

Answ. You heard in general before, that it consists in this, in the Lords separating of them for himself in a special and peculiar manner.

But there be four expressions in the Text, the explication whereof will a little further clear it.

1. The Lord is said to set his Name there.
2. Thither shalt thou seek.
3. Thither shalt thou come.
4. Thither shalt thou bring thy holy things.

1. The Lord is said to *chuse these places to set his Name there*, and therefore they are called his Habitation, *even to his Habitation shall ye seek*; the meaning is, his Name dwell there.

What is Gods Name? and how is it set in such a place?

Gods Name is any thing by which he is known, the discoveries or manifestations of himself by which he is known amongst his people, as a man is known by his Name.

He sets his Name in such or such a place, when he constitutes or appoints it to be the place wherein he will give forth the discoveries and manifestations of himself unto his people.

There be five things here included.

1. *That here were the standing Symbols and tokens of his Presence.* The Ark, the Mercy-seat, the Altar, the Sacrifices, here they had their abode and residence, even in the places that God chose for that end.

2. *In*

2. *In these places were visible appearances of his Glory upon special occasions.*

As when *Moses* had erected and reared up the Tabernacle, *Exod.* 40. 34. *then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle*; so *Numb.* 12. 5. *the Lord came down in the Pillar of Cloud, and stood in the door of the Tabernacle.*

So when *Solomon* had finished the Temple, and placed the Ark in the holy place, the Cloud filled the House of the Lord, so that the Priests could not stand to minister, because of the Cloud. *For the Glory of the Lord filled the House of the Lord*, 1 King. 8. 10, 11. *Isaiah* likewise saw his Glory in the Temple, *Isai.* 6. 1. *I saw the Lord sitting upon a Throne high and lifted up, and his Train filled the Temple.*

3. *These places had their typical significations of Christ and Gospel Mysteries:* Therefore much of the Name of God was in them.

There were chiefly two great Mysteries in them, Christ and the Church.

1. *The Temple was a Type of Christ*, Joh. 2. 19. *destroy this Temple, and within three days I will raise it up. But he spake of the Temple of his Body*, v. 21. Therefore the Apostle saith, that *in him dwelleth all the fulness of the Godhead bodily*, Col. 2. 9. *He was a Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man*, Heb. 9. 11.

2. *It was a Type of the Church*, 1 Tim. 3. 15. *how thou oughtest to behave thy self in the House of God, which is the Church of the living God*, Ephes. 2. 20, 21, 22. And it was a Type not only of the whole Church in general, but of every Believer in particular, 1 *Cor.* 6. 19. *what, know you not that your Body is the Temple of the Holy Ghost?* He dwells in their very Bodies, much more in their Souls.

The manner how the Deity dwells in these Temples is very mysterious and glorious.

4. *These places were appointed of God to be parts, yea principal and eminent parts of his Worship.* I say, they were parts of his Worship or Ordinances; they were such eminent parts of his

Wor-

Worſhip, that they did ſanctifie both the Worſhipers, and all the Worſhip performed in them.

The Altar ſanctified the Gift, the Temple ſanctified the Gold, *Matth.* 23. 18, 19. The Places did bring acceptance to the Worſhip; ſo that the Places were principal, and the Duties leſs principal, as ſome expreſs it. *There will I accept them,* Ezek. 20. 40. Exod. 20. 24. *In all places where I record my Name, I will come unto thee, and I will bleſs thee.*

5. *They were by Gods appointment the ſeat of all the publick Church-worſhip of thoſe times.* They did perform the moral Worſhip of Prayer, and reading and hearing the Law in all their Synagogues; but their publick Church-worſhip was annexed and affixed to the Temple only.

There be three things in the Text as to this.

1. *Thither ſhalt thou ſeek*; that is, for Anſwers and Oracles from the holy Place, and from the Prieſt by *Urim* and *Thummim*. For ſo the Lord had appointed, *Exod.* 25. 22. *there will I meet with thee, and I will commune with thee from above the Mercy-ſeat, from between the two Cherubims which are upon the Ark of the Teſtimony.* And accordingly ſo they did, *Numb.* 7. 8, 9. And they were to enquire by *Urim* and *Thummim*. Therefore it is ſaid of *Joſhuah*, when he was to be chief Magiſtrate, *Numb* 27. 21. *and he ſhall ſtand before* Eleazar *the Prieſt, who ſhall ask counſel for him after the Judgment of* Urim *before the Lord: at his Word ſhall they go out, and at his Word*, that is, at *Eleazar* the Prieſt anſwering from God, *ſhall they come in, both he*, that is *Joſhuah, and all the Children of* Iſrael with him, *even all the Congregation.*

All other places were forbidden for this uſe; *ſeek not* Bethel, *enter not into* Gilgal, *Amos* 5. 5.

And the Lord ſeverely puniſh'd it in *Ahaziah* the Son of *Ahab*, 2 *Kings* 1. 16. Elijah *ſaid unto him, for as much as thou haſt ſent Meſſengers to inquire of* Baal-zebub *the God of* Ekron, (*is it not becauſe there is no God in* Iſrael *to inquire of his Word?*) *therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely dye.*

The Devil, in imitation and abuſe of this Ordinance of God,

had his Oracles, and gave Anſwers in the old Pagan times: but his Anſwers were uſually ſophiſtical and ambiguous. And after the Death of Chriſt God was pleaſed to chain him up: therefore *Plutarch* an Heathen Philoſopher, in his Morals, hath a Diſcourſe upon it, why the Oracles are ceaſed; and he hath an expreſſion for the reſolving of it, which hath more of truth in it than himſelf underſtood.

Amongſt other things he gives this account of it, that it was becauſe the great God *Pan* was dead

It was indeed becauſe *Jeſus Chriſt*, who is the great God and the great Shepherd of the Sheep, had ſuffered Death, and thereby conquered *Satan*, and hath therefore ſtopt Devils mouth from giving anſwers in that way ever ſince.

2. *Thither ſhalt thou come*; that is, at all their appointed Feſtivals, three times a year, *Exod.* 23. 14, 17. and whenſoever they offered Sacrifice, as afterwards, ver. 6.

3. *Thither ſhall ye bring your Burnt-offerings and your Sacrifices, &c.* ver. 6. ſo *Levit.* 17. 8, 9. here is a particular induction and enumeration of their holy things.

Your Burnt-offerings] mentioned firſt, as being the firſt ſort, and all the reſt depending much upon that.

Your Sacrifices] this is a general word including all that belonged unto the Altar.

And your Tithes] theſe were for the Maintenance of the Prieſts, whereof *Levit.* 27. 30, 32.

They had two ſorts of Tithes, the firſt went to the Prieſts and Levites; then of that which remained they were to ſeparate a ſecond Tithe, and this the Owners were to eat before the Lord in the place that he ſhould chuſe, as *infra* ver. 17, 18.

The Heave-offerings of thine Hand] that is, the Firſt fruits which they were to bring in their hands before the Lord, *Deut.* 26. 2. *thou ſhalt take of the firſt of all the Fruit of the Earth, and ſhalt put it in a basket, and ſhalt go unto the place which the Lord thy God ſhall chuſe to place his Name there, and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.*

Your Vows and voluntary Offerings] of which ſee *Levit.* 7. 16.

Firſtlings

Firſtlings of your Herd and Flock] often declared to be the Lords, *Numb.* 3. 13. *becauſe all the Firſt-born are mine. For on the day that I ſmote all the Firſt-born in the Land of* Egypt, *I hallowed unto me all the Firſt-born in* Iſrael *both man and beaſt: mine they ſhall be, I am the Lord.*

For the Uſe of all, there is a fourfold Inſtruction from all that hath been ſaid concerning theſe holy Places under the Law.

1. The firſt Inſtruction is concerning *the Ceſſation of this Holineſs of places under the New Teſtament.* For this being a part of the Ceremonial Law, it muſt needs be ceaſed and vaniſhed away, now that Chriſt the thing ſignified is come.

The *Papiſts* have borrowed this (as they do many other of their Superſtitions) from the *Jews.*

Some they borrow from the *Pagans*, and others are nothing elſe, but pieces and reliques of the Law of Ceremonies: So is this of the Holineſs of Places, and conſecrating of Churches.

For there is nothing more clear, than that the difference of Places is taken away under the Goſpel.

When the Woman of *Samaria* pleaded, *Our Fathers worſhipped in this Mountain; but ye ſay that* Jeruſalem *is the place where men ought to worſhip. Jeſus ſaid unto her, Woman believe me, the hour cometh, and now is, when ye ſhall neither in this Mountain, nor yet at* Jeruſalem *worſhip the Father; but the true Worſhippers ſhall worſhip him in ſpirit and in truth*, Joh. 4. 21, 23. he turns her eyes and thoughts away from the difference of Places, to regard and mind the Spirituality of the Worſhip. For as God is no reſpecter of Perſons; ſo he is no reſpecter of Places. But whereſoever, for that indefinite [*where*] is equivalent to an univerſal, *whereſoever two or three are gathered together in my name, there am I in the midſt of them*, Matth. 18. 22. The Apoſtle therefore ſaith, 1 *Tim* 2. 8. *I will that men pray everywhere*, ἐν παντὶ τόπῳ, *in every place*; as was propheſied long before by the Prophet *Malachi*, cap. 1. 11. *For from the riſing of the Sun even to the going down thereof, my Name ſhall be great among the* Gentiles, *and in every place* (therefore all places are alike) *Incenſe ſhall be offered unto my Name, and a pure Offering*, which before were limited to the Temple.

Therefore the Church at *Jerusalem* met in an upper Chamber, *Acts* 1. 13. so did the Church at *Troas*, *Acts* 20. 8. there they did preach and break bread: therefore all places are alike. Every Place is now a *Judea*, every House a *Jerusalem*, every Congregation a *Sion*.

But what a strange thing is this! that men can see no Holiness in the Lords day, but slight and oppose that; and yet assert an Holiness in Places. Oh the Wrath of God upon such mens Spirits!

Obj. But should there not be publick Worship?

Answ. Yes, but that may be in places that are not consecrated. Dr. *Usher* in his *Body of Divinity*, pag. 404. speaking against the private Administration of the Sacraments, he thus explains it in these words; *In times of persecution the Godly* (saith he) *did often meet in Barns and such obscure places, which were indeed publick, because of the Church of God there—— The House or Place availing nothing to make it either publick or private, even as whersoever the Prince is, there is the Court, although it were a poor Cottage.*

Obj. But there is a spiritual Presence of God in the Places; therefore they are holy.

Answ. It follows not. For,

1. God doth not vouchsafe his Presence out of respect to the Place, but to the Persons.

He hath not set his Name upon the Place, but only upon the Persons; and is not present with them for the Places sake, but only present in the place for their sakes who are there assembled.

2. The Spiritual Presence of God is not enough to make a place holy; for then all places should be holy, whersoever Gods People do enjoy Communion with him; and so not only dwelling houses where there are Family duties, but every private Chamber where there is secret Prayer; yea the Fields, the Streets, and sometimes Prisons, and Dungeons, and Gibbets, and all places whatsoever where the Saints come and enjoy Communion with God in their Spirits, would be holy places. And so this Objection lays all places level, the Lord having many precious Saints that walk closely with him, who are dispersed and scattered

tered up and down almoſt in every corner of the Land.

Our publick Meeting-places for Worſhip, they have not any ſuch Sacred Symbols of Gods Preſence, as the Temple had, the Ark, the Altar, &c. neither have they any ſuch extraordinary viſible appearances of the Divine Majeſty and Glory, as the Temple had upon ſpecial occaſions: neither have they that typical reſpect unto Chriſt and Goſpel-myſteries: neither are they parts of Worſhip or Ordinances: nor hath God annexed his Worſhip to them. He hath no way ſeparated or ſet them apart unto himſelf, as his own peculiar: therefore there is no pretenſe for Holineſs in them.

Inſtr. 2. The ſecond Inſtruction is this; Learn to preſent your Worſhip unto God by Jeſus Chriſt: for he is the true Temple, and Tabernacle, as hath been ſhewed.

Therefore that ſtrict Injunction to bring all their Sacrifices thither ſignified thus much, that we muſt preſent all our Services and Sacrifices to God in the Name & Mediation of Jeſus Chriſt. Make uſe of Jeſus Chriſt in his mediatory relation, a thing much & often preſſed in the Scripture, as indeed it cannot be too much inſiſted on; *Heb.* 7. 25. *He is able to ſave to the utmoſt all that come unto God by him,* 1 Pet. 1. 21. *who by him do believe in God* Joh. 14. 6. *I am the way, the truth and the life, no man comes unto the Father, but by me.* Col. 3. 17. *And whatſoever ye in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God and the Father by him.* A thing of abſolute neceſſity, if we deſire either Acceſs unto God, Acceptance with God, or Influence and Aſſiſtance from God.

1. There is no Acceſs unto God, but by this greater and more perfect Tabernacle Jeſus Chriſt, *in whom we have boldneſs, and acceſs with confidence by the Faith of him,* Epheſ. 3. 12.

God, conſidered as in himſelf, dwells in Light inacceſſible, 1 *Tim.* 6. 16. *dwelling in the Light which no man can approach unto, whom no man hath ſeen, nor can ſee.* He is glorious and excellent in himſelf, but approachable only in Chriſt: we cannot ſee him, nor conceive of him, nor get into his preſence but by Jeſus Chriſt.

2. There is no Acceptance with God out of Chriſt. If you bring

bring a Sacrifice to God, and bring it not to the door of the Tabernacle of the Congregation, Blood shall be imputed to that man. *Levit.* 17. 1, 2, 3, 4, 5, 6, 7. If thou couldst live like a glorified Saint, shine like an Angel, if out of Christ, God regards it no more more than the sacrificing Swines flesh, or the cutting off of a Dogs neck. *Ezek.* 20. 40. *for in mine holy Mountain, in the Mountain of the height of* Israel, *saith the Lord God, there shall all the House of* Israel, *all of them in the Land serve me; there will I require your Offerings and the First fruits of your Oblations, with all your holy things.* All our holy Offerings, our best Duties and Services as they come from us are abominable, but through his Mediation acceptable.

3. There can be no gracious Influence or Assistance from God, but only in this way, by Jesus Christ. *The Lord hear thee in the day of trouble, the Name of the God of* Jacob *defend thee; send thee help from the Sanctuary, and strengthen thee out of* Sion. *Psal.* 20. 1, 2. *For in* Salem *is his Tabernacle, and his dwelling place in* Sion; *there brake he the Arrows of the Bow, the Shield, the Sword and the Battel,* Psal. 76. 2. 3. It is spoken of temporal Deliverance, and may be applied to the Church; there is a protecting Presence of God there. But it is true in an higher sense concerning Christ: Christ is the true Sanctuary from whence all our strength and help cometh — *Thou therefore, my Son, be strong in the Grace that is in Christ Jesus,* 2 Tim. 2. 1. *Nay in all these things we are more then conquerors, through him that loved us.* Rom. 8. 37.

This is the reason you conquer not: but Sin and Lust prevails, and you are worsted by Corruption and Temptation from time to time. There is a secret distance by unbelief from Jesus Christ: did you come to the door of the Tabernacle, the Lord would send you help from the Sanctuary, and strengthen thee out of *Sion:* but men are loth to leave their own home, or loth to break through difficulties; they faint and tire by the way before they get thither, and so never come to receive those blessed influences, those reviving, Soul-strengthening, Soul-refreshing influences. See *Psal.* 84. 5, 6, 7. It is a description to the people in their journeys to the Temple — They went through thick and thin, as we use

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to say, though drought and heat — *till they came before God in Sion*, and there they found what they went for. They met with God there, ver. 10, 11 — *better a day there, than a thousand elsewhere: for there the Lord will give Grace and Glory.*

Instruct. 3. Remember that there is a Church-worship.

As there was a moral Worship which they were to perform every where: for it was personal, and not meerly publick: so they had their publick Church-worship, *viz.* their Sacrifices and other Institutions which were limited to the Tabernacle, as it was a Type of the Church.

As no Service is to be offered out of Christ: so some Services are not to be offered out of the Church; for the Tabernacle, as you have heard was a Type of the Church.

And therefore, as Gods end in this Institution was to lead out their thoughts and desires and expectations to Jesus Christ, and so to prevent Idolatry and Unbelief in that respect: so likewise to prevent Schism, and to keep them in the unity of that Church which he had then instituted and appointed.

So now in Gospel-times look that you partake of the Ordinances in Gospel-Churches: for these are the New Testament-Tabernacles wherein God dwells, and vouchsafes his blessed Presence.

It is often noted, as a great corruption of Worship among the *Jews*, that they sacrificed in the high places; yea though they did it to the Lord their God only.

So in *Manasseh's* time 2 *Chron.* 33. 17. *Nevertheless the people did sacrifice still in the high places*; after some beginnings and degrees of Reformation; *yet unto the Lord their God only.* And the reason they were not taken away is sometimes noted to be the perverseness of the people: so in *Jehoshaphats* time, 2 *Chron.* 20. 33. *howbeit the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their Fathers.*

Yea there were some good people in those times, who were unconvinced of this truth, that they ought to sacrifice only at the Temple and Tabernacle—— though they were against the Worship of *Baal*, yet they were not against the *high places*: so

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we have some in our days that are against Popery; but they are not against mixt Communions. They are not convinced that they ought to present their Services and Sacrifices, their publick Worship unto God in Gospel-Temples, that is, in pure Churches, and not among profane people.

It is strange to see the supine carelesness and scepticism of some mens spirits in this particular — they regard not, they care not with whom they join; whether it be a true Church or a false Church, whether a pure or an impure Church, whether a Church or no Church.

Search the Scriptures, and you will find no instance, that ever the Lords Supper was dispensed but in Churches, Gospel-Churches, pure Churches.

The first Institution of that Ordinance was in the first Gospel-Church, founded by Christ himself the chief Pastor, who did dispense this Ordinance himself to the twelve Apostles, who were the Foundation stones of the first Gospel-Church at *Jerusalem* — then again *Acts* 2. 42. *they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.* Breaking of Bread is there mentioned amongst other Ordinances, and therefore not to be understood of common but sacred Bread. *Acts.* 20. 7. it is said of the Church of *Troas*, that *they came together on the first day of the week to break Bread.*

The same Ordinance also was observed in the Church of *Corinth*, 1. *Cor.* 11. and whereas corruptions and corrupt members were crept in, the Apostle spends a whole Chapter in exhorting them to *purge out the old Leven*, 5. ch. of 1. Epistle.

Professors that lie amongst the Pots, never joyning themselves as fixed members in any particular Church, though they have opportunity for it, do live in the neglect of a duty, a known duty; yea such a neglect as doth infer and carry along with it the neglect of many other duties also. For how can Church-Discipline be exercised, but in the Societies of Gods People; therefore this neglect, it exposeth the Ordinances of Christ to contempt and prostitution.

It is as great a sin to receive the Lords Supper in an Assembly of

of ignorant and profane people, as it was to offer Sacrifices in the high places; yea it is indeed the very ſame thing. For let thy Conſcience ſpeak. Are ſuch Aſſemblies the Temples of the Holy Ghoſt? Are they the Tabernacles of the moſt High? Doth God dwell there? Is this to go to the door of the Tabernacle with thy Sacrifice, when thou knoweſt thou goeſt into a dunghill of Profaneneſs, into a dungeon of Ignorance, into an Aſſembly of wicked and ungodly men.

Art thou a Soul that deſireſt communion with Chriſt? Then take his own direction for the obtaining of it, *Cant.* 1. 7, 8. *Go forth by the footſteps of the flock,* this is Church ſociety. *Feed thy Kids by the Shepherds Tents.* Make uſe of the Miniſtry and Miniſters of the Word, who are ſet in particular Churches.

Inſtr. 4. Labour every one, that his own Soul may be an habitation for the Lord, a Temple of the Holy Ghoſt.

For the Temple ſignified not only the whole Church in general, but every Saint in particular, as hath been ſhewed.

Let not thy own Soul be, as it is ſaid of *Rome,* Rev. 18. 2. *It is become the habitation of Devils, and the hold of every foul Spirit, and a Cage for every unclean and hateful Bird.*

But let the Spirit of God dwell there; be reſtleſs in thy ſelf, give God in Heaven no reſt, nor thy own Heart within thee any reſt, till thy Soul be an habitation of the Holy Spirit. Say, as it is ſaid of *David,* Pſal. 132. 4, 5. *I will not give ſleep to mine eyes, nor ſlumber to mine eye-lids, until I find out a place for the Lord, a habitation for the mighty God of* Jacob.

THE GOSPEL of *SOLOMONS* TEMPLE.

Octob. 25. 1668.

2 Sam. 7. 13.

He shall build an House for my Name, and I will establish the throne of his Kingdom for ever.

OF their holy places under the Law the chief was the *Tabernacle* and the *Temple*. The difference between which two, was not in their typical use and signification, wherein they were the same; but only that the one was movable, the other fixed. The Tabernacle was a movable Temple, the Temple was a fixed Tabernacle: and accordingly they differed in their quantity and dimensions, the Temple being double the quantity of the Tabernacle, suitable to its fixed state; but the Tabernacle was lesser and lighter, because it was to be portable and fit for the shoulders of the Levites, who were to carry it from place to place.

The Temple being the greater and more glorious of the two, I have chosen to speak to that, and in so doing shall speak of the Tabernacle also, so far as is requisite to this end of opening the typical significations of these legal shadows.

The Text speaks of two things, the Temple and the Kingdom: it is the former of which I am to speak.

The Doctrinal Proposition in the words is this.

Doctr. *That God appointed* Solomon *to build him a Temple, or an House unto his Name.*

A Temple is an House inhabited by a Deity.

As a man dwells in his House, so God dwelt in the Temple: or as Satan dwells in the Temples of Idols, and in false Churches, which are therefore called Synagogues of Satan, and habitations of

of Devils: ſo God dwells in the Temple, and in the true Goſpel-Churches. I give theſe oppoſite inſtances, becauſe contraries put together do illuſtrate one another.

To dwell there, is to vouchſafe his Preſence there.

The Temple was a very great and glorious Type; both the Temple and all the concernments of it were myſtical and ſignificant of Goſpel-truths.

The general ſignifications of the Temple were Chriſt and the Church, and every individual Saint; this in general. *See the Sermon on Deut. 12. 5, 6. p. 409. where this is proved at large.*

But, beſides theſe ſignifications of the Temple in general, almoſt all the particulars about the Temple had their particular myſteries and inſtructions.

They may be referred to five heads, 1. the Builders, 2. the time, 3. the Place, 4. the Materials and Preparations for it, 5. the Parts of the Temple.

1. *The Builders*; 1. of the Tabernacle, 2. of the firſt Temple, 3. of the ſecond Temple.

1. Of the Tabernacle; *Moſes, Bezaliel, Aholiab.*

The people contributed, *Exod* 35. and every Princes Offering at the Dedication of it, is ſet down particularly *Numb.* 6 7. to ſhew that the Lord takes ſpecial notice of the Bounty and Liberality of his people to Work.

2. Of the firſt Temple; *David* and *Solomon.*

David made vaſt preparations for it, appointed the place, and gave the pattern of it in writing to his Son, 2 *Sam.* 8. 11, 12— 1 *Chron.* 29. 2, 3, 4, 5. and 1 *Chron.* 28. 11, 12, 13, 14, 15, 16, 17, 18, 19.

Solomon had an Army of Workmen that were employed about it, 1 *Kings* 5. 23, to the end. One hundred and fifty thouſand Bearers of burdens, thirty thouſand *Iſraelites* for plain work, three thouſand and three hundred Officers, beſides *Hirams* men.

3. The ſecond Temple; *Cyrus, Iſai.* 44. and 45. *Ezra* 1. *Jehoſhua* and *Zerubbabel.*

Take theſe Inſtructions from this.

1. The chief Builders were Types of Chriſt, whoſe work and

office it is, to build the Temple of the Lord. *Moſes*, *Solomon*, *Zerubbabel* were ſo: and ſome think *Cyrus* alſo was a good man, and a Type of Chriſt: but concerning the other there is no controverſie.

2. *Obſ.* That all hands ſhould help to carry on Church-work.

3. *Obſ.* The Freedom and Soveraignty of God in the choice and uſe of Inſtruments to do his work.

He choſe *Cyrus*, who was by birth a *Perſian*, he ſingles out and chuſes whom he will. He choſe *Paul* a Perſecuter to be an inſtrument to plant and gather Churches. Strangers of *Tyre* and *Sidon*, Kings of *Perſia*; *Gentiles* as well as *Jews* ſhall be added to the Church. Thoſe that were once ſtrangers to the Commonwealth of *Iſrael*, they that are far off ſhall come and build in the Temple of the Lord, *Zech. 6. ult.*

2. *The time*; the *Tabernacle* was built about the year of the World two thouſand five hundred and thirteen: the *Temple* about four hundred eighty ſeven years after, 1 *Kings* 6. 1. *ult.* which fell upon the year of the World three thouſand, according to that account. The *Temple* ſtood from the Dedication of it by *Solomon* to the laſt Deſtruction of it by the *Romans*, about a thouſand years. For to the Captivity in *Babylon* was about four hundred years; the Captivity laſted ſeventy years: From thence to the Death of the *Meſſiah* four hundred and ninety years, which is *Daniels* ſeventy weeks, *cap.* 9. After Chriſts Death it was deſtroyed by *Veſpaſian*, about forty years after.

So that it was finiſhed and dedicated about the year of the World three thouſand, and finally deſtroyed about the year of the World four thouſand: ſo it ſtood from firſt to laſt about a thouſand years, *viz.* the fourth millenary from the Creation of the World, excepting the interciſion of the Captivity in *Babylon*. It lay waſt about fifty years, a whole Jubile, ſome think ſeventy, but the leaſt is fifty; ſuppoſing their bondage under the yoke of *Babylon* to begin about 20 years before the burning of the *Temple*.

In all this we ſee the viciſſitudes and various revolutions that do befall the Church of God, whereof the *Temple* was a Type; and that the ingratitude and unprofitableneſs of a people may bring

bring Deſolation upon all their pleaſant things. The greateſt glory of external Ordinances may by ſin be laid in the duſt, as this *Temple* was twice. And moreover the uſe of it was ended, *Chriſt* the ſubſtance being come.

3. *The Place*; *Mount Moriah* was the place of the *Temple*: there was a double deſignation of the place to this uſe.

1. By *Iſaacs* being offered there, *Gen.* 22. *get thee to the Land of* Moriah, &c.

2. By the Angels ſtaying there, and commanding an Altar to be built there in *Davids* time, and Gods anſwering *David* from Heaven by fire on that Altar, 1 *Chron.* 21. with *cap.* 22. 1. We may here learn the Soveraignty and unſearchable freedom of the Will and Grace of God in chooſing one place to be the Seat of his *Temple*, of his Church and Ordinances rather than another. For it was ſaid, *Pſal.* 87. 2. *He loveth the Gates of* Sion, *more then all the dwellings of* Jacob. Why he choſe this I know no reaſon can be given, but the good Pleaſure of his own Will.

So, that the Lord ſhould chuſe *England* to have Goſpel-Temples here, to plant his Churches and Ordinances here, rather than in *Spain* or *Italy*; he hath reprobated them to be the ſeat of *Antichriſt*, but hath choſen theſe to be *the Mountains of delights of Holineſs*, as *Dan.* 11. 45. No account can be given hereof, but the good Pleaſure of his Will.

4. *The Materials and Preparations* of them; there were the choiceſt Materials and the moſt plentiful Preparations for them: the people contributed to the *Tabernacle* very liberally, *Exod.* 35. 21, 29. *Exod.* 36. 5, 6, 7. So that Proclamation was made for them to ceaſe. And for the *Temple* was prepared Gold, Silver, Braſs, Iron, Wood, Stone, all in great abundance and vaſt Sums by *David* and *Solomon*.

1. Theſe rich and choice Materials inſtruct us, that we muſt give God the beſt we have, and give it plentifully and liberally.

2. There muſt be a preparing time, and work for the building of the Temple, which to do is Gods free Gift: therefore we muſt acknowledge and admire him for it, as *David* did, 1 *Chron.* 29. 14. *who, or what am I or my people, that we ſhould offer ſo willingly.*

And

And the way to continue this frame, is to beg it of God, as there *David* alſo doth, ver. 18. *keep it for ever in the hearts of thy people.*

5. *The Parts*; which I ſhall mention now, but deferring the interpretation of them to another time; they were three, the *Houſe*, the *Courts*, and the *Veſſels*: all theſe were parts of the *Temple*, take it in the largeſt ſenſe, for all the holy Buildings and appertainances thereof.

1. *The Houſe*, or Building, the covered Temple.

Of this there are the common parts that belong to every Houſe, namely, the Foundation, the Walls, the Doors, the Windows, the Floor, the Roof.

The peculiar parts of this houſe, as it was the houſe of the Lord, were the Porch, the Sanctuary, and the Oracle, with the ſide-chambers belonging to them. Theſe are the parts of the Houſe it ſelf, or the covered Temple.

2. The ſecond general part of the Temple, is the *Courts* about it: for they were holy ground, as well as the covered Building; and they were two, the outward and the inward Court; or the Court of the People, and the Court of the Prieſts.

3. *The Veſſels*; they were many. I ſhall inſtance only the chief, and ſuch as were ſignificant of Goſpel-myſteries, and they are either belonging to the Sanctuary, or to the Oracle.

1. To the Sanctuary, and that either *ſub dio*, or *ſub tecto*, without or within doors. There were four without doors, and three within: without, the Brazen Altar of Burnt-offering, the molten Sea, the Lavers, and the Pillars of Braſs: within, the Altar of Incenſe, the Table of Shew-bread, and the Candleſticks.

2. To the Oracle, wherein was the Ark and the appertainances thereof, *Heb.* 9. 1—to 5.

Uſe. Exhortation unto Temple-work. It is propheſied that even the Gentiles, *Zech.* 6. ult. *they that are far off ſhall come and build in the Temple of the Lord.* We are all by nature *far off*, Epheſ. 2. *but brought nigh by the Blood of Chriſt, and built up into an holy Temple to the Lord*, as it there follows, ver. 13, 17, 19, &c. to the end.

Take theſe Rules about Temple-work.

1. *Be*

1. *Be ſure you build according to the Pattern* ſhown in the Mount to *Moſes*, *Exod.* 25. 9. — *Heb.* 8. 5. It is eighteen times repeated in the two laſt Chapters of *Exodus*, [*as the Lord commanded* Moſes: *ſo did he*] as the Lord commanded *Moſes*. And in like manner *David* and *Solomon*, 1 *Chron.* 28. 11, 12, 19. they had both the Word and Spirit of God to direct them. *See the* Geneva *Note upon it.*

If you ask, how may we know the Pattern? Theſe are the means of knowing it; the Word and the Spirit, *Hag.* 2. 5. and they give light in this matter in the way of effectual Humiliation and Repentance: eſpecially repent and be humbled for Temple-ſins, Temple-defilements; for your Church-ſins, Church-defilements, ſins againſt the Worſhip of God, ſee *Ezek.* 43. 10, 11. ſo *Rev.* 11. 1. a Reed is given at the reſtoring of the Churches and Worſhip of God from the *Antichriſtian* Apoſtacy, to meaſure the Temple, the Altar and the Worſhippers. Get this meaſuring Reed into your hands the Word of God, *Revel.* 21. 15.

2. *Leave out the outer Court*, Rev, 11. 2. that is nominal Chriſtians. Look to the matter of the Church, elſe it will be like rotten timber in the foundation of a Building: Not that I do exhort you to rigour and ſeverity; I know there may be an extream on both hands: but take heed of extreams, and of admitting perſons viſibly unfit. Theſe two Directions are of that weight, that I have thought they are enough as to Communion of Churches. If they own the Scripture for their Rule of Worſhip and Diſcipline, if they build by the golden Reed, and if they leave out the outer Court; if there be care taken to keep off promiſcuous Adminiſtrations. But if they ſlight the Scripture as the rule of their Walking, or of their Worſhip and Adminiſtrations. Or if they be not in a capacity to keep the Ordinances pure, I do not ſee how we can have comfortable communion with them.

3. *Let there be no noiſe of Axes and Hammers in building the Temple.* It was built entirely of hewed and ſquared ſtones, whereof every one was perfectly fitted for its place, the length of the ſtones, ſome ſay, being the thickneſs of the Wall, 1 *Kin.* 6. 7.

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It is not to be too rigorouſly underſtood, but the meaning is is, as ſome expreſs it, no ſound that was obſtreperous to a publick diſturbance: no laborious ſound from the hewing or ſquaring of timber, but only a more cheerful, yea melodious harmony from the conjunction and compacting of matter aforehand fitted and prepared.

Doubtleſs this was not without a myſtery: it may be divers ways applied; as, that the matter of the Church ſhould be well prepared before their admiſſion as members: and that the Saints are aforehand fitted and prepared unto Glory: ſo that when they come to dye, they have nothing elſe to do but to dye: for the Temple was a Type of Heaven, and of the Church triumphant. But the Application that I would make of it, is this: There ſhould be no noiſe of ſtriſe, no contention, no colliſion of mens ſpirits in Church-ſociety. And the means to avoid this, is the well preparing of the matter: when the Soul is well prepared by an humbling work in its firſt converſion, when hewed and ſquared, it will lye even in the building, elſe not. For by Pride only comes Contention.

4 *Build the Houſe of the Lord before your own Houſes:* ſo *Solomon did.* The Lords Houſe was finiſhed in ſeven years, but his own was not finiſhed till thirteen years, 1 *Kings* 6. *ult.* with *cap.* 7. 1. not that he regarded his own Houſe more, but leſs; and therefore finiſhed the Lords Houſe before his own. And the Jews, after their return from the Captivity, are greatly reproved for this neglect, *Hag.* 1. 4. and 2. 19. It is indeed the general ſcope of the whole book of *Haggai.* It brings a Bleſſing upon all your concernments, *Matth.* 6. 33. *Seek firſt the Kingdom of God, and all other things ſhall be added.* But if this be neglected and poſtponed, God will blaſt and curſe all the other works of your hands, as he did theirs.

5. *Labour to ſee the Beauty of the Lord in his Temple.* This was *Davids* earneſt deſire, *Pſal.* 27. 4. *One thing I have deſired of the Lord, that will I ſeek after, that I may dwell in the Houſe of the Lord all the days of my life, to behold the Beauty of the Lord,* Pſal. 84. 7. *to appear before God in* Sion, *Pſal.* 63. 2. *to ſee thy*

Power

Power and thy Glory in thy Sanctuary. What do you come there for, if you do not meet with God there? Be in the purest way of Worship, but rest not in it without God. Get real visions and fruitions of God in his Ordinances, to see the pleasant beauty of the Lord in his Temple.

Quest. But when is God real to the Soul in his Ordinances?

Answer. When God is as real to the Soul, to the eye of Faith, as the external part of an Ordinance is to the eye of sense. When you see Christ crucified in the Sacrament, when you see his Body broken, his Blood poured out, as really as you see the Bread broken, and the Wine poured out. And if there be a real sight of Christ, it will have real effects, to subdue thy Lusts, to keep the heart in ways of Holiness.

Quest. But what of God are we to see in his Temple?

Answ. All his Glory shines forth there, especially his Power and his Grace.

1. His Power, *Psal.* 63. 2. *To see thy Power and thy Glory.*

2. Especially the Glory of his Grace, *Zech.* 4. 7. Cry *Grace Grace* unto it from the foundation to the top-stone.

2. Sam. 7. 13.

He shall build an House for my Name, and I will establish the Throne of his Kingdom for ever. Nov. 1. 1668.

NOw of the parts of the Temple. Taking the word in the largest sense, for all the holy Buildings and the appertainances thereof, so the parts of it were three.

1. *The House.*
2. *The Courts,* and
3. *The Vessels* of the *Temple.*

I call them all parts, for want of a fitter term to express it by: for there is a penury of words, from whence there is a necessity sometimes of tropes, and figures, and improprieties of speech.

1. *The House it self*; that is, the covered Building called ΝΑΟΣ from ΝΑΙΩ to inhabit: as all the holy ground is called ΙΕΡΟΝ for the whole place, and all the Courts were holy.

As to this, I mean the House it self, we may consider,

1. *The common parts of it,* which belong to every House, and so to this amongst the rest. And here the Scripture takes notice of the Foundation, the Walls, the Doors, the Windows, the Floor, and the Roof of the Temple.

Not that we should seek a mystery in every thing, but only so far as we see the Scripture going before us we may safely follow, when we find the Scripture allegorizing any thing and alluding to it in a spiritual sense, we should mind, and heedfully take out such lessons and instructions.

I must speak first to the Letter and History of them, as parts of the material Temple; and then consider what mystical application the Scripture makes of them. This method I shall observe under every head.

1. The *Foundation* of the House of the Lord; it was of great costly hewn stone, 1 *Kings* 5. 17. But what is the Foundation [redacted] in the spiritual Temple? The Scripture often applies this to *Jesus Christ.* Isai. 28. 16. *behold I lay in* Sion *for a foundation, a stone, a tryed stone,* &c. 1. Pet. 2. 4—6. *to whom coming as to a living stone, disallowed indeed of men,* &c. *refused of the Builders,* Psal. 118. 22. *the stone which the Builders refused is become the head of the corner.* A Scripture often interpreted in the New Testament concerning Christ— *other foundations can no man lay,* 1 Cor. 3. 9, 11. The Scripture often speaks of Christ under this notion, as a Stone, and a Rock, and a Corner-stone, *Gen.* 49. 24. from thence is *the Shepherd the Stone of* Israel— Dan. 2. 25. *a Stone cut out of the Mountain without hand.* Isai. 26. 4. *Trust ye in the Lord for ever: for in the Lord* Jehovah *is everlasting strength.* The word is, the Rock of ages; in which Rock *Moses* was hid, *Exod.* 33. 22. *while my Glory passeth by, I will put thee in a clift of the Rock.* And *Elijah,* 1 Kings 19. 9, 13. *He is that Stone,* Zech. 3. 9. *ingraven with seven eyes upon it.* And as Christ is the foundation-stone of the Church: so the Apostles in regard of their Doctrine are also called the Foundations of it, *Rev.* 21. 14. *Eph.* 2. 20. 21. Look to it, that you be built upon this foundation, that you be not built upon the Sand, but upon this Rock, *Mat-*

thew

thew 7. 24. For hence it is that the Church ſtands ſo ſafe, becauſe built upon this Rock: therefore *the Gates of Hell ſhall not prevail againſt it*, Matthew 26. 18.

The Papiſts make the *Pope* the Corner-ſtone of their Church: but it is not the *Pope*, it is not *Peter* himſelf as perſonally conſidered, that the Church is built upon.

Many build upon the ſandy foundation of their own Righteouſneſs, and their own ſtrength and moral endeavours. Theſe are falſe foundations. But if you be upon this foundation, fear not; *whoſoever believeth in him ſhall not be confounded.*

2. The *Walls* of the Temple; they were of Stone, the inſide was Cedar, adorned with carved Cherubims, Palm trees, Flowers, and overlaid with Gold; and yet further adorned with precious Stones, fixed, and ſparkling like Stars in fit places in the Wall, 1 *Kings* 6. 18, 29— 2 *Chron.* 3. 6. The outſide of the Wall was either white poliſhed Marble, as ſome think, or overlaid with Silver, as others conceive from 1 *Chron.* 29. 4. *For within it was overlaid with Gold.* Therefore this Silver, as it ſeems, was for the outſide, which could not but yield a very bright and glorious ſhew to the eyes of all ſpectators, eſpecially when the beams of the Sun did ſhine and ſparkle upon it. The thickneſs of the Wall of the Temple is not expreſſed in the Scripture: but the leaſt that can be allowed at the foundation is four cubits; becauſe there was a rebatement of three cubits in the thickneſs of the Wall for the ſide-chambers, 1 *Kings* 6. 6. and for the Wall in the higheſt ſtory, we may well allow one cubit, and ſo there will be four at the bottom.

The Scripture applies this myſtically to the *new Jeruſalem*, *Rev.* 21. 12. it had a Wall great and high, and again, v. 17. and often the Walls are mentioned.

1. The *Walls* of an Houſe or City are the defence and ſafety of it: ſo *Iſai.* 60. 18. *thou ſhalt call thy Walls Salvation*—— And God is ſaid to be a Wall of Fire, *Zech.* 2. 5. *for I, ſaith the Lord, will be unto her a Wall of Fire round about, and will be the Glory in the midſt of her*— the Lord is for Walls and Bulwarks to his people, *Iſai.* 26. 1.

2. The *Stones* in this sacred Building are spiritually Saints, who are called *living Stones*, 1 *Pet.* 2. 5. So some interpret that allusion, *Psal.* 144. 12, 13. *that our Daughters may be as Corner-stones, polished after the similitude of a Palace. Vide Calv, Ainsw. in locum.*

3. These *Trees* that were placed in the Temple either for use, as Timber in the Building, or for Ornament in Sculptures and Ingravings, and the *Flowers*, I find them mystically applied in the Scripture to the Saints and People of God in the Church. The Trees themselves could not be planted in the Temple; but therefore the Sculptures of them were there, as representing the Trees themselves. *David* compares the righteous to the Cedar and the Palm-tree, *Psal.* 92. 12, 13, 14. and himself unto the Olive-tree, which was used in and about the Doors of the House, *Psal.* 52. 8. *but I am like a green Olive-tree in the House of God.* There were also Sculptures of Lillies in the Temple, 1 *Kings* 7. 19, 22— and Saints are set forth by that Flower, *Cant.* 2. 2. *As the Lilly among the Thorns: so is my Beloved among the Daughters*, Cant. 2. 16. *my Beloved he feedeth among the Lillies.* The allusion seems to lye in the Gifts and Graces of the Spirit of God, shadowed by the excellent properties of those Trees and Flowers.

4 The *Gold* and *precious Stones* have the like signification. Those spiritual excellencies in the true Temple, those divine Graces and Ornaments of the Soul, more precious than Gold and Jewels, were shadowed forth by them. Therefore Faith is compared to Gold, 1 *Pet.* 1. 6. And the Church is said to have *her Foundations of Agats*, Isai. 54. 11, 12. So the new *Jerusalem*, which is a Vision and Propheſie of the Church in her excellency both of Grace and Glory, *Rev.* 21. 18, 19. And the Members of the Church, *Lament.* 4. 7. are compared to Rubies and Saphires.

3. The *Doors* of the *Temple*; they were made with folding leaves; and for the Sanctuary, they were of Fir-tree, with carved Cherubims, Palm-trees and Flowers— overlaid with Gold; and the Posts of Olive-tree. But for the Oracle, both Posts and

and Doors were of Olive-tree, 1 *Kings*, chap. 6. ver. 31, 35.

Now for the Mystery of this, take these hints.

1. Christ himself is the Door of entrance and admittance into the Temple and Presence of God, *Joh.* 10. 7, 9.

2. The Ordinance of Admission into the Church, or keeping or shutting out, is hereby figured also. For the use of a Door is to let in some, and keep out others, *Cant.* 1. 12. *A Garden inclosed is my Sister, my Spouse, a Spring shut up, a Fountain sealed.* Rev. 21. 27 *There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a ly; but they which are written in the Lambs Book of Life.* And chapt. 22. 15. *Without are dogs*, &c.

4. The *Windows* of the *Temple*, 1 Kings 6. 4. *and for the House he made Windows of narrow Lights.* Your Margin reads it, Windows broad within, and narrow without, or skewed and closed. They were made in that form, for the better diffusion of the Light, and keeping out the Weather. These Windows were of a great height from the ground: for they must needs be above the side-chambers, which were fifteen cubits high, 1 *Kings* 6. 10. therefore the lowest part of the Windows was fifteen cubits from the Pavement.

Whether the Oracle had Windows in it or no, is disputed on both sides. It is a question also whether there was any Glass in these Windows: but had the Invention of Glass been so ancient, probably there would have been not only much use, but express mention of it in the Scripture. It is said of *Abaziah* long after *Solomons* time, that *he fell through a Lattice*, 2 Kings 1. 2. and thence some infer, that probably Glass-windows were not then in use. And indeed when was the first Invention of Glass, by that little search that I have made, I cannot find. I find no clear mention of it in the Old Testament. For their Looking-glasses were of polished Brass, *Exod.* 38. 8. I know some render *misrepoth majim*— *Josh.* 11. 8. and 13. 6. *Fornaces vitraceas*, the Glass-furnaces, which I confess is ingenious. But it may be otherwise rendred; and it doth not seem probable, that this Invention of Glass was so ancient as *Joshuahs* time. Therefore the Windows

Windows of the Temple were open to the Air, and as to Ornament, we may suppose they were gilded or golden Lattices. But so much for the literal explication of them.

As to the mystery of them, their use being to let in Light into the *Temple*; we may here consider both external and internal Light.

1. As to *external Light*; this speaks forth Light, Gospel-light in the Church from Christ by his Ministers For Christ himself is the true Light, *Joh.* 1. 9. *that was the true Light, which coming into the world enlighteneth every man that is enlightened*; so some interpret those words. For ἐρχόμενον may be referred to φῶς as well as ἄνθρωπον. He is the Sun of Righteousness shining in through these Windows, *looking through the golden Lattices*, Cant. 2. 9.

His Ministers are Lights also, though he is the Sun; they are but Stars that shine with a borrowed Light, *Joh.* 5. 35. *John* the *Baptist* was a burning and a shining Light: and *Matth.* 5. 14. Christ says to his Apostles, *Ye are the Light of the world.* and his Church and People shine as Lights in the world, *Phil.* 2. 15.

2. As to *internal Light*; some apply it yet further to the spiritual illumination of the minds of Gods people. As the eyes are the windows of the Body, and so called, *Eccles.* 12. 3. in old age they that look out at the windows are darkned: so the eyes and windows of the Soul are the faculty of the understanding elevated and sanctified by the Holy Ghost, whereby it receives the Light of the Gospel. There is in the Saints a spiritual visive faculty, those eyes of the Soul, whereby it receives the Light of the Sun of Righteousness darting in his beams of spiritual Light into the Soul, Though it is with many as *Joh.* 1. *the Light shines, but the darkness comprehends it not.*

5. The *Floor* of the *Temple*; This was of Planks of Firr, and Boards of Cedar, overlaid with pure Gold, 1 *Kings* 6. 15, 30.

This Lesson and Instruction we may learn out of it; That every thing in the House of God is excellent and precious, the lowest, the meanest Saint or Ordinance of Christ. The very Floor of the Temple is overlaid with Gold.

6. The

6. The Scripture takes notice also of the *Roof* or Covering of the *Temple*, 1 *Kings* 6. 9. which was made of boards and leaves of Cedar, laid within with Gold. What the outside was is uncertain: For it is not likely that the Cedar-boards were exposed to the injuries of the Weather— but covered, yet not with Lead, that was too poor a mettal to be used in this magnificent *Temple*, but either with sheets of Silver, as some think, or with plates of Brass, as others think.

The Roof was doubtless flatt, according to the custom of of those times; and therefore defended with Battlements, according to that Law, *Deut.* 22. 8. and adorned with Pinnacles: For the Devil carried our Saviour to a Pinnacle of the Temple, *Matth.* 4. 5. that is, saith the Marginal Note, the Battlement wherewith the flat Roof of the Temple was compassed about that no man might fall down, *Deut.* 22. 8. and though flat, yet might be some gentle rising in the middle, to cast off the Rain-water.

The Scripture seems to apply the Covering of the Temple as an emblem of divine shelter and protection over the Church, *Isai.* 4. 5, 6. *for upon all the Glory shall be a Defence*; or as the Margin reads it a Covering— *And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from the storm, and from the rain.* This Covering and Shelter is the Lord Jesus Christ, *Isai.* 32. 2. *Cant.* 2. 4. *his Banner over me was Love.*

2 Sam. 7. 13. *Nov.* 5. 1668.

He shall build an House for my Name, and I will establish the throne of his Kingdom for ever.

WE have spoken of the *Foundation*, the *Walls*, the *Doors*, the *Windows*, the *Floor*, and the *Roof* of the Temple: these I call the *common parts* of the Temple, because they are such as are in every house, of what form or of what use soever.

But the *special parts*, or the *Rooms* in a house may be various and divers, according to the mind of the Architect, and the use he puts it to.

The

The *Rooms* in this ſacred Building and Houſe of the Lord were chiefly three, the *Porch*, the *Sanctuary*, and the *Oracle*, with the *ſide-chambers* belonging to them.

It will be needful here to ſpeak ſomething firſt concerning the Letter and Hiſtory of theſe things, and then concerning their myſtical ſignifications, becauſe we cannot ſo well ſee the ground and the truth of the myſtical application, unleſs we have a right Idea and conceiving of the Letter of the Type it ſelf.

1. And firſt for the literal or hiſtorical explication of theſe parts of the Temple, you may eaſily conceive of them by the form of our Churches, as they are called; only there was a difference in the poſition or ſituation of the parts; but the parts themſelves are alike in both.

For firſt there was a great *Court* about the *Temple*, to which anſwers the *Church-yard* about our *Churches*. Then there was a ſtately *Tower-porch*, four times as high as the *Temple* it ſelf: to this anſwers that which is called the *Steeple*. To the *Sanctuary* anſwers the *Body* of the *Church*. And then anſwerable to the *Oracle*, is that which we call the *Chancell*. And finally, as the *Temple* had *Side-chambers* and Lodgings for the Levites: ſo there is belonging to our Churches the *Veſtry* and the dwelling houſe for the Miniſter, *&c.*

Only there is a difference in the poſition or ſituation of theſe parts. For whereas the *Holy of holies* in the *Temple* was at the Weſt end of it: on the contrary with us, the *Chancell* is ever towards the *Eaſt*; which was done either in oppoſition to the *Jews*, or in imitation of the *Pagans*.

As to our Churches or publick Meeting-places, the thing it ſelf is neceſſary: For if there muſt be publick Worſhip, there muſt be publick places to aſſemble in. A Meeting-place is a neceſſary appertainance to the Worſhip: and as for this form or faſhion of Building, whatſoever is for uſe or convenience, or moderate Comelineſs and Ornament is lawful and allowable: and therefore there is no evil in a *Church-yard*, or a *Steeple*, or a *Veſtry*, or an *Houſe for the Miniſter*: but to have a *Chancell*, or one part of the Meeting-place, as more holy than the reſt, in imitation of the

the Jewiſh *Oracle*, this is evil and ſuperſtitious. Publick Meeting-places are neceſſary; but the opinion of Holineſs in them, this is ſuperſtitious. For our Meeting-places do not ſucceed in the room and nature of the *Jewiſh Temple*, as a Temple; but of the *Jewiſh Synagogues*, where they had their moral Worſhip in all their Towns and Cities throughout their habitations.

It will be uſeful here to ſpeak a little firſt concerning the *Dimenſions* of theſe ſeveral parts of the *Temple*, and then concerning their *Poſition* or *Situation* to each other.

And firſt for the *Porch*, it was a hundred and twenty cubits high, twenty cubits long, and ten cubits broad. This appears by comparing and putting two places of Scripture together, 1 *Kings* 6. 3. with 2 *Chron.* 3. 4. In the *Kings* it is ſaid, *And the Porch before the Temple of the Houſe, twenty cubits was the length thereof, according to the breadth of the Houſe, and ten cubits was the breadth thereof before the Houſe.* In 2 *Chron.* 3. 4. the height is mentioned, the height was one hundred and twenty cubits. It is not to be ſuppoſed, that it was all void to the top; but that it had Chambers and winding Stairs up to the top, according to that in 1 *Chron.* 28. 11. which ſpeaks of the *pattern of the Porch and of the Houſes thereof, and of the Treaſures thereof, and of the upper Chambers thereof, and of the inner Parlours thereof.*

And a gallant proſpect it was from the top of this Tower-ſteeple, they might ſee far and neer. Some have written that the River *Jordan* the *dead Sea* and all *Arabia* might be diſcerned: And ſo I ſuppoſe might the *Mediteranean Sea* Weſtward.

The uſe of this ſtately Porch in the front of the Houſe was chiefly for Ornament to the Houſe it ſelf, to the reſt of the Temple.

2. The ſecond part of the Houſe was the *Sanctuary*, or the *holy place*, called ſometimes the *Temple*, ſometimes the *Houſe*, and the *greater Houſe*, 2 *Chron.* 3. 5. in contra-diſtinction to the *Oracle*, which was the leſſer.

This was forty cubits long, that is, from Eaſt to Weſt, between the *Porch* and the *Oracle*, 1 Kings 6. 17. *and the Houſe*, that is, the Temple before it, *viz.* before the Oracle, *was forty cubits long.*

And ver. 2. *the breadth thereof twenty cubits, and the height thereof thirty cubits.* In this ſtood the Altar of Incenſe, the Table of Shew-bread, and the Golden Candleſticks. And here the Lord was wont to walk as it were amongſt the Golden Candleſticks.

3. The third part of the Temple was the *Oracle.* This was twenty cubits every way, both in the height, length and breadth, 1 *Kings* 6. 10. *and the Oracle in the forepart,* that is, which as a man entred into the Temple lay before him in the Weſt end of it, *was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof:* ſo that it was a perfect cube excavated.

It had Doors of Olive-tree, 1 *Kings* 6. 31 and the Lintel or ſide-poſts were a fifth part of the Wall, that is, four cubits, the Wall being twenty: So there was eight cubits of Wall, beſide each Door. It may be rendred a little otherwiſe: but thus our Tranſlators; and this ſeemeth the fitteſt proportion for the Doors.

And here was the Veil hung, namely between the Sanctuary and the Oracle. The Inſtitution of the Veil we have, *Exod.* 26. 31, 32, 33. It is ſaid, 2 *Chron.* 3. 14. *and he made the Veil of blue,* &c. And we find, 1 *Kings* 6. 21. *he made a Partition by the Chains of Gold before the Oracle,* that is, to hang the Veil upon them.

It is a Queſtion here, on which ſide of the Wall the Veil hung, whether in the Oracle, or in the Sanctuary, which I ſhall leave to your own Meditations to conſider; as alſo whether the Oracle had Windows. Some think not; becauſe the Scripture, in alluſion to it, ſpeaks of Gods dwelling in thick darkneſs. So *Solomon* at the Dedication of the Temple, 1 *Kings* 8. 12. and of the new *Jeruſalem,* which is deſcribed with ſome alluſion to *Solomons* Temple. It is ſaid, *Rev.* 21. 23. *it had no need of the Sun, neither of the Moon to ſhine in it: for the Glory of the Lord did lighten it, and the Lamb is the Light thereof.* Neither was the work of the High Prieſt in this *moſt holy place* ſuch as needed any more Light than what the opening of the Doors might yield,

yield, from the Light that was in the Sanctuary.

It is further Quere concerning the *Oracle*, whether there were any side-chambers over it.

The Answer is, that the Text seems clear for it, 2 *Chron.* 3. 1. *and he overlaid the upper Chambers with Gold*, that is, the upper Chambers over the *Oracle*: For the whole Context in those three verses, 8, 9. 10. treateth concerning the *Oracle*. It was but twenty cubits high, whereas the *Sanctuary* was thirty: Therefore what became of the remaining ten cubits? It is not likely that there was a pair Stairs (as some suppose) of fifteen foot high, between the *Sanctuary* and the *Oracle*, whereby to ascend and go up into the *Oracle*: but rather that the remaining ten cubits was made into two upper Chambers, to be repositories for the choicest things over the *Oracle*. And so this brings me to speak a word to the *side-chambers* of the Temple, of which we read, 1 *Kings* 6. 5, 6— *and against the Wall of the House* (or upon, or joyning to it, saith the Margin) *he built Chambers round about, against the Walls of the House round about, both of the Temple and of the Oracle, he made Chambers round about.* The nethermost *Chamber* was five cubits broad, the middle was six cubits broad, and the third was seven cubits broad. *For without in the Wall of the House he made narrowed Rests round about, that the Beams should not be fastened in the Walls of the House.* So that here were three stories of Chambers contiguous to the Temple; the lowest story five cubits broad, the second story six cubits, and the uppermost story seven cubits; which different dimensions of the *Chambers* arose from the several rebatements that were in the Wall, for the Beams of the Floors to rest upon.

The number of these *Chambers* is not expressed in Scripture: but in *Ezekiels visionary Temple* there were *thirty chambers*, Ezek. 41. 6— and the Jewish Writers report, that there was the same number in *Solomons Temple*.

Quest. But here it may be demanded, Cubits being so often mentioned in measuring the Temple, how much a Cubit is?

Answer. A Cubit was about a foot and a half of our measure; it comes very neer it, except some small fractions.

The *Oracle* therefore being twenty cubits, was about thirty ſoot ſquare. The *Porch-tower* being one hundred and twenty cubits high, was about one hundred and eighty ſoot high.

Some diſtinguiſh of cubits, and think there were two ſorts of them, the ſacred, and the common cubit, and that the ſacred cubit was double the quantity of the other: And ſo two ſorts of *Shekels*, the Shekel of the Sanctuary, and the common Shekel; and ſo of other Meaſures. But others on the contrary conceive, there was but one Cubit, and but one Shekel: and that phraſe, the Shekel of the Sanctuary, they interpret of exact meaſure, the Standard of all meaſures being laid up in the Sanctuary, 1 *Chron.* 23. 29. It is true, the Temple is ſaid to be ſo long, *according to the Cubits of the firſt meaſure*, 2 *Chron.* 3. 3. but this is various ways interpreted. Some underſtand it of the Meaſures left in the written Pattern by *David* to his Son *Solomon*. Others underſtand it of the Tabernacle-meaſures left by *Moſes*. See the *Belgick Annot. in* 2 *Chron.* 3. 3.

If the Cubit uſed in the Temple were double to the ordinary, there would have needed Pillars in the midſt of the Houſe to ſupport the Roof: but the Scripture ſpeaks not of any ſuch Pillars.

Obj. But if a Cubit was no more but a foot and an half, wherein then conſiſted the Magnificence of *Solomons* Temple? For it is ſaid, 1 *Chron.* 22. 5. *The Houſe that is to be builded for the Lord muſt be exceeding magnifical of Fame, and of Glory throughout all Countries.*

Anſw. This Magnificence did not conſiſt in the *Houſe* only, but in all the ſacred Buildings, the *Courts* and *Utenſils* belonging to it. Nor did it conſiſt in the bigneſs, ſo much as in the ſumptuouſneſs of it: for there is a competency and a meaſure in things, which to exceed is not magnificent, but rather monſtrous. It is not the excellency of a dwelling houſe, to have wild vaſt Rooms, but fit Romes for uſe.

The Sumptuouſneſs of the Temple was unparallell'd. It ſeems in this reſpect to have been incomparably the moſt ſtately Structure that ever was in the world: For I have never read in any

Hiſtory

Hiſtory of any Houſe beſide this, that was overlaid with Gold all over, both the Walls, and the Roof, and the Pavement of it, and garniſhed with Jewels and precious Stones fixed and ſparkling in the Walls like ſo many Stars in the Firmament.

But ſo much for the *Figure and Dimenſions.*

2. Now ſecondly of the *Poſition* or *Situation* of theſe parts to each other, which was this. The *Porch* ſtood to the Eaſt, the *Sanctuary* or *holy place* in the middle, and the *Oracle* in the Weſt end of the Temple.

For *Ezekiel* ſtanding in viſion in the inner Court, cap. 8. 16. *he ſaw five and twenty men between the Porch and the Altar, with their backs towards the Temple of the Lord, and their faces towards the Eaſt, and they worſhipped the Sun towards the Eaſt.* And *Ezek.* 44. 1. there is mention of the Gate of the outward Sanctuary, which looketh towards the Eaſt. And again, *Ezek.* 47. 1. *behold Waters iſſued from under the threſhold of the Houſe Eaſtward.* For the forefront of the Houſe ſtood towards the Eaſt.

The Reaſon of this was in oppoſition to the heatheniſh Idolatry of thoſe times, who were wont to worſhip towards the Eaſt; and therefore had their doors and entrances into the Temples from the Weſt. and their *Adyta* and more ſacred places towards the Eaſt end, there their Idols ſtood. As in our Churches in Popiſh times they had a Loft or Gallery over the Chancel, which was called the *Rood-loft*, where all their Idols ſtood; as the Picture of Chriſt, and of the Virgin *Mary*, *&c.* and amongſt the reſt, they had one great Idol, called the *Rood*, which if it was, as ſome now think, the Picture of an old Man; from thence the poor ignorant people came to conceive of God the Father, as an old Man ſitting in Heaven: though it ſeems rather to be a Wooden Image of Chriſt hanging on the Croſs. See *Acts and Monuments vol.* 2. *pag.* 302. or a Wooden Croſs only, without any Image hanging on it. From whence is the term *Roodmas*, uſed ſtill in ſome parts of *England*; by which they mean the firſt or third of *May*, the *Pope* having made that an holy day, and called it *Inventio Crucis*, becauſe forſooth on that day the *Croſs* on which Chriſt was crucified was found, if you will believe the Fable;

Fable; *Masse* or *Messe* signifying in the old *Saxon* a Feast, or a set time of holy rejoycing, and *Rood*, as it seems, a Cross.

But this is to be observed that in all the Ceremonial Worship, the Lord took special care to keep his people at a distance from the heathenish Idolatries of those times, he would not suffer them to conform at all to those false Worships, nor to comply with them in the least. And it is a good spirit to be zealous against such things: but where there is a slight, loose, indifferent, sceptical frame of spirit in the matters of Gods House and Worship, this spirit is not of God, this spirit is not of him that calleth you.

So much for the House it self.

2. Now secondly for the *Courts of the Temple*, there were two of them, the Scripture mentioneth so many and no more, 2 *Chron.* 33. 5. *and he* (Manasseh) *built Altars for all the Host of Heaven in the two Courts of the House of the Lord.*

About the Tabernacle we read but of one Court, *Exod.* 27. 9. for the whole Camp of *Israel* was the outer Court. But about the Temple there two, called the *outward*, and the *inner* Court. The outward Court being the larger, is called the great Court, 2 *Chron.* 4. 9. and the Court of the people, because here the people came together to be taught, *Ezra* 10. 9. But though the people came into it; yet it was part of the Temple, and an holy place: For none might enter that were unclean in any thing, for it was the Office of the Porters to keep them back, 2 *Chron.* 23. 19. And hence it was that the Jews took so much offence at *Paul*, when they thought he had brought Greeks into the Temple, and so polluted that holy place, *Acts* 21. 28.

There was also another Court called the inner Court, 2 *Kings* 6. 36. and the higher Court, *Jer.* 36. 10. and the Court of the Priests, 2 *Chron.* 4. 9. Both these Courts, as it seemeth did compass the Temple on all sides round about, and they were four square. The length of each side of the outer Court was a furlong, as the Jewish Writers report, and the whole about half an English mile in compass.

Vid. plura on Rev. 11. 12. This Reference in the Authors Notes shews he had written a Discourse on that Text, and indeed so he had, which may be published in time, if God will.

There

There were alſo, as they report, ſome other Courts added unto theſe in after times; but becauſe the Scripture takes no notice of them, I ſhall not do it neither. Neither ſhall I ſay any thing of the Walls about the Courts, and the Gates, and other Buildings belonging to them, as Chambers, Porches, and Treaſuries to lay the Veſſels and other things in; and for the Prieſts and Levites to lodge in. For there is mention 1 *Chron.* 28. 11. of the Porch, and of the Houſes therof, and the Treaſuries thereof, *&c.* and ver. 12. of the Courts of the Houſe of the Lord, and of all the Chambers round about, of the Treaſuries of the Houſe of God, and of the Treaſuries of the dedicate things. Neither need I ſpeak particularly to the myſtical ſignifications of the Houſe and the Courts.

The whole as conſidered together may be divided into three parts.

1. The outer Court.
2. The inner Court, with the Sanctuary.
3. The Oracle, or the Holy of holies.

Some apply theſe three parts of the Temple to the three parts of a Chriſtian mentioned by the Apoſtle, 1 *Theſſ* 5. 23. the Spirit, Soul and Body. The Body (ſay they) is ſignified by the open Court, where all may ſee what is done. The Soul (ſay they) may be compared to the Sanctuary, which as it was more holy than the outward Court; ſo is the Soul of man an higher and more divine part than the Body, where by the Lamp of Gods Spirit the Reaſon and Underſtanding is enlightened. The Spirit (ſay they) is as the moſt holy place, where God dwelleth in ſecret by Faith, which, ſaith the Apoſtle, is of things not ſeen nor comprehended by Reaſon.

Others apply it to the three parts of the World thus. The outward Court to this inferiour World, where all things lye open to the view and uſe of man. The Sanctuary to the ſtarry Heaven, which is full of Lights and Stars, as the Sanctuary had the ſeven Golden Candleſticks, and Gems, and Jewels ſhining in it. The Holy of holies to the third Heaven, wherein God dwelleth; and indeed the Apoſtle himſelf makes it a Type of Heaven, *Heb.* 9. 24.

There

There is something of analogy in the thing as to all these. But the best accommodation of a Type is from Scripture, and from the hints and intimations which the Scripture gives, which (as hath been formerly shewed) makes the Temple a Type of Christ and of the Church.

Let us consider then what Instructions these parts of the Temple do afford as to both these.

1. As to Christ himself. The Temple was a Type of Christ especially in regard of that chief part of it, the Holy of holies, wherein there was a figure or weak representation both of his divine and humane Nature. Therefore Christ is called the Holy of holies, *Dan.* 9. 24. *seventy weeks are determined to anoint the most holy*, or the Holy of holies, that is, to initiate and inaugurate the Lord Jesus Christ into his Mediatorial office. The Veil of the Holy of holies typified his humane nature, *Heb.* 10. 20. *through the Veil*, that is to say, *his Flesh.*

We may draw forth the analogy more at large in these particulars.

1. The Humane nature did veil the Glory of his Deity, as the Veil of the Temple did conceal the Holy of holies from the eyes of men.

2. There was curious Embroidery of Cherubims and other Ornaments upon the Veil, *Exod.* 26. 31. *thou shalt make a Veil of blue, and purple, and scarlet, and fine twined Linnen of cunning work, with Cherubims shall it be made.* So *Chron.* 3. 16. This is not unfitly applied to those excellent Graces of the Spirit, wherewith the Humane nature of Jesus Christ was filled and adorned.

3. The Veil shutting up the Sanctuary from the sight and entrance of the people, signified the shutting up the mysteries of the Gospel while the old Temple stood, *Heb.* 9. 8. *the holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing*— There were dark shadows then of the mysteries of the Gospel.

4. The rending of the Veil when Christ died represents his Sufferings in the Flesh, or humane nature, *Matth.* 27. 51. *the*

Veil

Veil of the Temple was rent in twain from the top to the bottom. If the Veil be the Fleſh or the Humane nature of Chriſt, then the rending of the Veil muſt needs be the breaking of his Body, and the ſufferings of his Humane nature.

5. As by this the Holy of holies was open to the view of all that came to the Temple: ſo under the Goſpel the myſteries of Salvation are made manifeſt, *Rev.* 11. 19. *and the Temple of God was opened in Heaven, and there was ſeen in his Temple the Ark of his Teſtament.* Clear diſcoveries of God in Chriſt.

6. As the Prieſt entred into the holy place through the Veil; ſo hath Chriſt into Heaven, and made way for us all to enter after him and with him through his Sufferings, *Heb.* 9. 12. *neither by the Blood of Bulls and Goats, but by his own Blood he entred in once into the holy place, having obtained eternal Redemption for us*; and *Heb.* 6. 2 laſt, *which hope we have, as an anchor of the Soul, both ſure and ſtedfaſt, and which entred into that within the Veil,* that is, into the Holy of holies, *whither the fore-runner is for us entred even Jeſus.*

This is the firſt accomodation of this Type, even unto Jeſus Chriſt himſelf.

2. The Temple ſignified alſo the Church; and the ſeveral parts of the Temple may be conſidered here alſo.

1. We learn here that there is a threefold diſtinction of the Church, into viſible, militant, and triumphant.

The outer Court ſignified the viſible Church, into which all the people came that were clean according to the Law: ſo into the viſible Church come all that make a fair outward profeſſion, though they are not all ſincere, as all were not *Iſrael* that were of *Iſrael.*

The Sanctuary and the inner Court ſignified the Church militant of true Believers, who are indeed ſpiritual Prieſts unto God.

And laſtly, the holieſt of all was a Type of Heaven, and of the Church triumphant there: ſo the Apoſtle often, *Heb.* 9. 24. *for Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into Heaven it ſelf.*

2. Whereas there was a Wall about the great Court to keep

out the Gentiles, for none but Jews were admitted: the Apostle shews that *Christ hath broken down the middle wall of partition between us*, Ephes. 2. 14. which he hath done by converting the Gentiles, and repealing the Ceremonial Law.

3. The outer Court must be left out in Church-reformation, *Rev.* 11. 1, 2. that is, when the matter of the visible Church is wholly corrupted these Gentiles must be cast out, or left out.

4. Whereas the Materials of the Sanctuary and of the Oracle were the same, Cedar-boards and Gold, and garnished with precious Stones, *&c.* as was shewed before, when we spake of the Walls of the Temple; hence we may learn this Instruction; that Grace and Glory differ not in kind, but only in degree. Grace is Glory begun; Glory is Grace perfected, *Heb.* 12. 23. *the Spirits of just men made perfect.* A Believer hath eternal life begun in him in this world, 1 *Joh.* 3. 15.

5. The side-chambers and all the buildings about the Chambers, wherein the Priests and Levites had their several Lodgings and stations appointed them, may instruct and mind us of those Mansions that are prepared for us in Heaven, *Joh.* 14. 2. *in my Fathers House are many Mansions, if it were not so, I would have told you, I go to prepare a place for you.*

6. Whereas in these Chambers were kept and laid up the Standards of all Weights and Measures; for so some understand that place, 1 *Chron.* 23. 29. speaking of the Levites work in their several places and stations, it is said, their Office was to wait on the Sons of *Aaron*, as for other things, so for all manner of Measure and Size; that is, as some expound it, that unto their Trust were committed the Standard measures of things, and here laid up under their custody, as in a most safe and sacred Repository; and these were called the Measures of the Sanctuary: as with us the Standards and Measures are laid up in the *Tower*. We may here learn, that God regards Justice amongst men next to his own Worship. To unjust persons he saith, as *Isai.* 1. 11. *to what purpose is the multitude of your Sacrifices unto me? who hath required this at your hands to tread my Courts?* v. 12. The reason is given v. 15. *your hands are full of Blood.* And would you know

that

that there are Manſions prepared in Heaven for you? you may take this as one evidence of it, *Pſal.* 15. 1. *Lord, who ſhall abide in thy Tabernacle? who ſhall dwell in thy holy hill?* He anſwers in the ſecond verſe, *He that walketh uprightly, and worketh Righteouſneſs, and ſpeaketh the truth in his heart.*

And let me add this further, do not judge of your ſpiritual eſtate by your getting into the outer Court: for hypocrites may get in there, if they be but outwardly clean. But art thou admitted as a ſpiritual Prieſt into the Sanctuary, to enjoy true communion with God in his Ordinances, and to worſhip God in the Spirit; art thou a member of the Church militant, as well as of the viſible Church?

The Church militant ſhall be at laſt triumphant: they ſhall paſs from and through the Sanctuary into the Holy of holies, even into Heaven it ſelf, whither Jeſus our fore-runner is entred for us.

THE GOSPEL of the Two Brazen Pillars in the TEMPLE.

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1 Kings 7. 21, 22. *Novemb.* 8. 1668.

And he ſet up the Pillars in the Porch of the Temple: and he ſet up the right Pillar, and called the name thereof Jachin: *and he ſet up the left Pillar, and called the name thereof* Boaz. *And upon the top of the Pillars was Lillie-work: ſo was the work of the Pillars finiſhed.*

SO much of the Houſe and the Courts. Now follows the Veſſels or Utenſils of the Temple, the ſacred Houſhold ſtuff or Furniture of this Houſe of God; they were many.

We read in *Ezra* 1. 11. *all the Veſſels of Gold and Silver were five thouſand and four hundred.*

We may diſtinguiſh the Veſſels of the Temple into two ſorts.

1. Such as were of natural neceſſity and conveniency for the Worſhip that was there to be performed; as Knives, Pots, Fleſh-hooks, *&c.* which had not their particular myſtical ſignifications. But yet thus much we may obſerve from them, that the meaneſt inſtrument in the Church of God is of ſome uſe, and therefore not to be deſpiſed.

And of this ſort there were ſome larger Veſſels: as the Kings Scaffold, 2 *Chron.* 6. 13. on which he ſtood when he came into the Prieſts Court, to preſent his Sacrifices before the Lord, or upon any other occaſion. For you muſt remember, that though none but Prieſts were ordinarily to reſide and attend there; yet others might come into it upon any juſt occaſion, as the Gibeonites did every day, to bring in Wood and Water, and every man that offered Sacrifice was to come with it, and lay his hand upon the head of it, *&c.* And ſo the King with his Sacrifices: and ſo *Solomon* did when he dedicated the Temple. For this inner Court ſeems to have been the place of this Brazen Scaffold. It was five cubits long, five cubits broad, and three cubits high: and there was a Pillar annexed, as it ſeemeth, to this Scaffold for the King to ſit or lean upon, where *Joaſh* ſtood at his Coronation, 2 *Kings* 11. 14. with 2 *Chron.* 23. 13. So *Joſiah* 2 *Kings* 23. 3. when he made that Covenant before the Lord. Of this nature was alſo the Covert for the Sabbath mentioned 2 *Kings* 16. 18. which ſeems to have been ſome Roof ſtanding upon Pillars, to be ſome ſhelter for the Prieſts from the Rain, when they were to officiate in the Court in Winter-weather.

It is noted as an act of profaneneſs in *Ahaz* to take it away, becauſe it was an utenſil of natural conveniency for the performance of the Worſhip, though not a ſacred veſſel of divine Inſtitution, and ſo not a part of Worſhip. Though it was not lawful for them to inſtitute, or alter any of the ſacred veſſels that were myſtical and ſignificant; yet they might make any thing that was of moral uſe, or natural neceſſity, or conveniency, for the better performance of the Worſhip: As for inſtance, *Ezra* ſtood upon a Pulpit of wood, *Nehem.* 8. 4, 5. to have an Hour-glaſs,

glaſs, or the like, to know the time of the day, it is a weak thing to ſcruple it.

2. But beſide ſuch Utenſils as theſe, there was a ſecond ſort that were myſtical and ſignificant, and they may be referred to two ſorts.

They were either without doors, or within.

Thoſe without the doors of the Sanctuary were of Braſs.

Thoſe that were within doors were of Gold.

Theſe without doors were moſt of them *ſub dio*, in the open Court: as the other were *ſub tecto*, within the Houſe it ſelf.

We ſhall begin with the veſſels of Braſs without doors, and they were four.

1. The two Brazen Pillars.
2. The Altar of Burnt-offering.
3. The molten Sea.
4. The ten Lavers.

All theſe had their myſtical uſe and ſignification, as in each particular will appear.

1. The two Brazen Pillars, of which this Text ſpeaks.

And the Doctrinal propoſition is this.

D. *That* Solomon *by Gods appointment made two Brazen Pillars at the entrance of the Temple, and called them* Jachin *and* Boʒas.

They ſtood before the Houſe. 2 *Chron* 3. 15. and before the Temple, *ver.* 17. ſome think without the Porch. But they ſeem rather to have ſtood within the Porch: ſo we render 1 *Kings* 7. 19. —but without the doors of the Sanctuary. For the Porch ſeems to have had no Doors that could ſhut, but only Door-places which ſtood always open. Theſe Pillars were doubtleſs things of ſpecial remark and uſe, becauſe the Holy Ghoſt hath ſaid ſo much of them, and hath deſcribed them ſo largely, both in the book of *Kings* and *Chronicles*, and in the Prophet *Jeremy*, 1 *Kings* 7. *v.* 13 to 23. and again *v.* 41, 42. and 2 *Kings* 25. 17. 2 *Chron.* 3. the 3 laſt *verſes*, and *cap.* 4. 12, 13. *Jer.* 51. *v.* 17, 20, 21, 22, 23. And *Ezekiel* ſaw them in his viſionary Temple, *cap.* 40. *ult.* and it is ſaid concerning theſe Pillars, 1 *Kings* 6. 22. *ſo the work of the Pillars was finiſhed*, which (as ſome have obſerved) ſeems to put a

ſpecial

special emphasis upon this above any other of the utensils of the Temple: for it is not said so concerning the Cherubims, or the Sea, or the Candlestiks, or the Tables.

I shall sum up very briefly what is written in those Scriptures of *Kings*, *Chronicles* and *Jeremy* before quoted concerning these Pillars, as to the litteral description of them. Not quoting the verse for every particular: for you may read the places at your leisure, save only where any phrase needs explication.

The matter they were made of was Brass: the height was eighteen cubits apiece, both of them amounting to thirty six; though there was but thirty five that did appear, one cubit being lost and swallowed up in the conjunction of the Pillars and the Chapiters that did adorn the tops of them: the compass or circumference of each Pillar was twelve cubits, the diameter four: therefore some read the 19th ver. of 1 *King.* cap. 7. thus; *And the Chapiters which were on the head of the Pillars of Lilly-work, were in the Porch four cubits,* that is, did comprehend in their diameter so much as would take up four cubits in the floor of the Porch. Moreover, these Pillars were hollow in the middle, but they were four fingers thick of solid metal; the top of the Pillars was adorned with Lilly-work.

There were also on the top of these Pillars two Chapiters, as we translate it, as much as to say, heads, because they were on the tops or heads of the Pillars. The word is *Kothereth Coronamentum*; so *Arias Montanus & fecit duo Coronamenta, duo Capitella*, as *Pagnin.* two Coronets: it is from the verb *Kitter cinxit, circumdedit instar Coronæ*: it is the same word that is used in *Prov.* 14. 18. *but the prudent are crowned with knowledge*; which is derived from *Kether, Diadema, Corona.* These Chapiters or Coronets were five cubits in height, and but four cubits diameter; and therefore in an oval form: and so the end of the Chapiter rested in the hole which was at the top of the Pillar. These Coronets were curiously adorned with nets of Chequer-work, and wreaths of Chain-work, a very artificial work, and with two rows of Pomegranates upon each Coronet, four hundred goodly Pomegranates in all, which were put upon chains in two rows; though but ninety six did appear upon

upon a chain, the reſt being hid by the Wall. This Coronet or Chapiter upon the top of the Pillar was a curious and comely Crown upon the head of it: or (as ſome note) the Chapiter was like two Crowns joyned together.

The Pillar on the right ſide, he called *Jachin*, or rather *Jakin*, which ſignifies, he, that is, the Lord will eſtabliſh. *Jakin* is the conjugation *Hiphil*, from the verb *Koun, ſtabilivit, firmavit.*

The other Pillar on the left hand, he called *Boyaz*, in him is power, from *Bo* in it, or in him, and *Taz* ſtrong or ſtrength, from the verb *Tazaz roboravit.*

Thus you ſee the literal or hiſtorical part of this Type, theſe two Pillars of the Temple, *Jakin* and *Boyaz.*

Now for the Significations.

Certainly theſe things are not without a myſtery, not without a meaning: for theſe Pillars were extraordinary, and very remarkable in four reſpects.

1. In their height, being eighteen cubits, that is, ſeven and twenty foot of our meaſure.

2. In their thickneſs and compaſs, being twelve Cubits, that is, eighteen foot in the circle round about.

3. In their curious and admirable Ornaments; the Lillies on the upper end of the Pillars, and the Coronets or Chapiters upon the tops of them, with the curious chains, and nets, and rows of Pomegranates round about theſe Crowns.

4. In their uſe; which was not only for Ornament, but as it were to ſupport the Temple, as Pillars do ſupport an Houſe: not that they did ſupport or bear it up properly, as if they had been placed in the material Building, no more than the twelve Brazen Oxen did indeed carry the molten Sea to the four quarters of the world, 2 *Chron.* 4. 4. but only as in an emblem or figure, as *Abraham received Iſaac in a figure*, Heb. 11. 19. ſo here: For the Temple had no Pillars in it, for the Beams of the Roof reſted upon the Walls, as you have formerly heard, and not upon theſe Pillars: but they were an emblem or figure of ſupport.

Now the Temple is the Church of God; and we may apply this Type three ways.

1. To

1. To God and Chriſt.
2. To the Church.
3. To particular Saints.

1. As to God and Chriſt. Theſe Pillars ſpeak the ſupport of the Church of God, by the purpoſe of his Will, and by his almighty Power. Our Faith ſtands upon theſe two Pillars; theſe two do ſupport the Church, and the Churches Faith.

1. The faithful purpoſe of God, and good pleaſure of his Will. *Jakin* he will eſtabliſh, here is the reſolved purpoſe of his Will and Love. *Heb.* 10. 23. *He is faithful who hath promiſed.* This includes, (1.) his Purpoſe, (2.) his purpoſe of Love, (3.) his Promiſe, (4.) his unchangable Faithfulneſs in all.

Thou ſaiſt, I am unworthy. True, but if the Lord will ſave, and will have mercy, who can reſiſt his Will? his purpoſe is unchangeable and immovable as Braſs; he will have mercy on whom he will have mercy.

2. The Power of Chriſt, his almighty Power; this is the other Pillar, *Be-yas*, in him is power—1 *Pet.* 1. 5. *kept by the power of God through Faith unto Salvation.*

Thou ſaiſt, alas! I am weak, I can do nothing. But therefore depend, and reſt, and ſtay thy ſelf upon this almighty Power, which is able to do above what we are able to ask or think: as *Abraham*, *Rom.* 4. 20, 21. who was ſtrong in Faith, being perſuaded that he was able to perform what he had promiſed.

This is of ſpecial uſe in difficulties, when difficulties and impoſſibilities do appear. Can the Lord pardon ſuch ſins, heal ſuch backſlidings? Yes; in him is Power. Take both theſe together: Love and good will without Power is but lame to help us: Power without Love and good will is but deaf to hear us; but both put together is a ſupport firm enough, and ſafe enough for Faith to reſt upon; yea, if thou doubt of the one, improve the other, *Matth.* 8. 2. *if thou wilt thou canſt*: here be both theſe Pillars; but he could not lean upon the one, he doubted of Gods Will; but therefore he relies upon the other, *thou canſt*, and Chriſt accepts this Faith of his; and therefore ſaith, ver. 3. *I will, be thou clean*: ſo do thou, lean and reſt upon both theſe Pillars,

yea

yea upon either of both and thou art ſafe enough. If thou art not aſſured of his purpoſe; yet then reſt and ſtay thy ſelf upon his Power.

2. Conſider them in reference to the whole Church; here is ſhadowed forth the impregnable ſafety of the Church: *The Gates of Hell ſhall not prevail againſt it*, Matth. 16. 18.

3. Particular Saints are compared to *Pillars in the Houſe of God*, Rev. 3. 12. eſpecially Miniſters, *Gal.* 2. 9— *Jer.* 1. *I will make thee an Iron Pillar, and Wall of Braſs*; therefore it is in vain to oppoſe them and contend with them.

There be two properties of a good Pillar, it muſt be ſtrait and ſtrong. It is a ſad thing when they that ſhould be Pillars in the Houſe of God are warping, and leaning, and bending this way and that way, when they ſhould ſtand upright and ſteady.

And there were two Coronets upon the tops of theſe Pillars: ſo *they that perſevere to the end ſhall receive the Crown of life.* 2 *Tim.* 4. 7, 8.

Theſe Pillars were broken in pieces, and carried away to *Babylon*, but living Pillars in the ſpiritual Temple ſhall go out no more, *Rev.* 3. 12. but abide in the houſe for ever, *Joh.* 8. 35. A true Believer is (as one ſaith) *Monumentum ære perennius*, more durable then Pillars of Braſs. Would you be aſſured of the Crown of Glory? Is there this rectitude and ſtraitneſs, this ſtrength and firmneſs in the ways of God? thou art then a Pillar in the Houſe of God, and ſhalt go no more out.

THE GOSPEL of the BRAZEN ALTAR.

2 Chron. 4. 1.

Moreover he made an Altar of Braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

THe Veſſels of the Temple (beloved) we are upon. They may be referred to two ſorts, either *ſub dio*, or *ſub tecto*; either without doors or within, either in the Courts, or in the Temple: thoſe without doors were of Braſs, thoſe within were of Gold.

Of the former ſort, there was the Altar of Burnt-offering, the molten Sea, and the ten Lavers; as alſo the two Pillars *Jachin* and *Boyaz*, which were of Braſs, and placed either in or by the Porch.

We are now to ſpeak (as the Lord ſhall enable us) concerning the Altar of Burnt-offering: concerning which we may obſerve this doctrinal Propoſition out of the Text, as the foundation of our Diſcourſe, *viz.*

Doctr. *That* Solomon *by Gods appointment made in the Temple a Brazen Altar for Burnt-offering.*

The firſt expreſs mention we have of Altars in the Scripture is in *Noahs* time, after the Flood, *Gen.* 8. 20. *and* Noah *builded an Altar unto the Lord, and took of every clean Beaſt, and of every clean Fowl, and offered Burnt-offerings on that Altar.* Concerning Offerings, we read before in *Gen.* 4. 3, 4. how *Cain* and *Abel* brought their Offerings unto the Lord. Whether Altars were as antient as Sacrifices, or whether the Lord afterwards added them as a further

further improvement of his Worſhip, and a further help to the Faith of his people, I ſhall not here diſpute.

The name in Hebrew is *Mizbeach, quaſi Sacrificatorium*, from *Zebach Sacrificium*, from the Sacrifices offered thereupon: and ſo in Greek, ΘΥΣΙΑΣΤΗΡΙΟΝ, from ΘΥΣΙΑ *Sacrificium*. There is another Hebrew word for it, *Bamah excelſum*, from their aſcending up to it, from whence the Greek βωμος: ſo the Latin *altare* is derived *ab alto*; becauſe their Altars were built on high above the earth, but the Hebrew *Bamah* is more uſually applied to the idolatrous Altars: *Ara Idolorum. Buxtorf.* We commonly tranſlate it high places.

And here I muſt obſerve the ſame method as in other things, firſt to open the Type and then the Anti-type, firſt the Hiſtory of the Altar, and then the Myſtery of it: for the right underſtanding of the Type, makes way for the better underſtanding of the thing typified.

Now then as to this great Type, the Altar of Burnt-offering, we may conſider four things.

1. The Materials of it, they made Altars of Earth upon preſent occaſions; *Moſes* his Altar was of Shittim-wood, but overlaid with Braſs, *Exod.* 27. 1, 2. This was to continue for the conſtant uſe and ſervice of the Tabernacle.

But how then came it to paſs that the Wood was not burnt and ſet on fire, by the continual fire that was upon the Altar?

It is anſwered unto this by ſome, That the Fire might be kept in the Grate at a due diſtance from the Wood. And ſome anſwer further, that there was an eſpecial Providence in it. God as he ſent down Fire from Heaven upon the Altar: ſo he did limit and over-rule the operation of it at his pleaſure. *Solomons* Altar was of Braſs, within either of Earth or Stone, but not of hewen Stones, that being expreſly forbidden, *Exod.* 20. 24, 25.

In that it was of Braſs.

This was for ſtrength and durableneſs, to bear the Fire that was continually burning upon it, and ſo to repreſent the ſtrength of Chriſt to endure the Wrath of God, without being burnt up and conſumed, and overcome by it. For Braſs is often mention-

ed to signifie strength, *Job* 40. 18. *His Bones are as strong pieces of Brass. Is my Strength of Stones, or my Flesh of Brass?* Job 6. 12. Am I not a poor, weak, frail creature? So *Zach.* 6. 1. *the mountains of Brass* signifie Gods irresistible Purpose and Decree: so likewise Christ is represented under that appearance, *Ezek.* 40. 3. *a man whose appearance was as the appearance of Brass*; and *Rev.* 1. 15. *his Feet like unto fine Brass*, as if they burned in a furnace. These Representations have the like mystery of strength and invincibleness.

[That it was of unhewed Stones:] This instructs us, that humane polishments do not perfect, but corrupt the Worship of God; that which carnal Wisdom thinks doth adorn, doth indeed pollute; there be no perfect additions. We must observe the plainness and simplicity of Institution.

2. As to the figure and dimensions of it; it was four square, with four Horns upon the four corners of it.

Moses his Altar was five cubits in length, and five in breadth, and three cubits high: But *Solomons* was twenty cubits in length, and twenty cubits in breadth, and ten cubits high; compare *Exod.* 27. 1, 2. with the Text, 2 *Chron.* 4. 1.

The four-square form (saith *Ainsworth* on *Exod.* 27. 1.) signifies firmness and stability: therefore the heavenly *Jerusalem* is four-square, *Rev.* 21. 16. so was the figure of it, *Ezek.* 48. 20. so was the Oracle, or most holy place in the Temple and Tabernacle too, 2 *Chron.* 3. 8.

The height of *Solomons* Altar was too high for any Priest to reach; yet they might not go up by steps to it, *Exod.* 20. 26. therefore it is thought there was an easie ascent by a declivity on the South side, the ground rising by little and little.

The largeness of *Solomons* Altar beyond that of the Tabernacle might intimate the inlargement of the Church, and great increase of the Worshippers and Worship of God under the Gospel, which is the mystery of those great inlargements in *Ezekiels* visionary Temple beyond *Solomons*, as *Solomons* went beyond *Moses* his Tabernacle.

3. The situation of the Altar was *sub dio*, in the open air, that so

ſo the *nidor* and *fuligo*, the ſcent and ſmoak of the Sacrifices might be the leſs offenſive.

Moreover it ſtood in the Prieſts Court, before the Porch of the Temple, 2 *Chron.* 8. 12. *the Altar of the Lord which he had built before the Porch*— Joel. 2. 17. *Let the Prieſts, the Miniſters of the Lord weep between the Porch and the Altar.*

4. The uſe of it was to offer Sacrifice upon, *Exod.* 20 24. *An Altar of Earth ſhalt thou make unto me, and ſhalt ſacrifice thereon thy Burnt-offerings and thy Peace-offerings*— 2 Chron. 8. 12. *then* Solomon *offered Burnt-offerings unto the Lord, on the Altar of the Lord which he had built before the Porch.*

The Altar did two things.

1. It ſupported the Sacrifice; for the Sacrifice was laid upon it.

2. It ſanctified the Sacrifice, and made it holy and acceptable to the Lord. The Altar it ſelf was firſt conſecrated with holy Oyl, *Numb.* 7. 1. and then it did conſecrate and ſanctifie other things, *Exod.* 29. 37. *whatſoever toucheth the Altar ſhall be holy*; Therefore it is ſaid, *the Altar ſhall be holineſs of holineſſes*, or moſt holy, *Exod.* 40. 10.

But now here comes in a Queſtion; How it came that the Fire of the Altar was not ſometimes put out by the ſhowers of Rain? and how it could ſuffice for the conſuming ſo many Sacrifices, and that the Sacrifices did not fill the Court with ſoot and ſmoak, and flies and putrefaction from the offal and ordure of ſo many Beaſts there ſlain? Slaughter-houſes are very noyſom and offenſive, eſpecially in Summer-time.

I meet with a twofold anſwer unto this.

1. The Fire of the Altar was no ordinary and culinary Fire, but celeſtial and divine: and as it came down from Heaven, 2 *Chron.* 7. 1. and was ſo far from being quenchable by Rain or Water, that it would preſently lick it up, as it did, 1 *Kings* 18. 38. when the Trench was filled with twelve barrels of Water: ſo it left not ſuch a ſooty feculency behind it as common Fire doth. We ſee in Lightening, how quickly and in an inſtant, it conſumes any thing that reſiſts it. The Altar of the Lord is called *Ariel*, *Iſai.*

Iſai 29. 1. that is, the Lyon of God, and a very devouring Lyon it was. *Fuller Piſgah-ſight*, p. 394.

2. There ſeems to have been ſomething of a peculiar Providence in it. The Heathen Temples were ſuch ſtinking places, and ſo infeſted with ſwarms of Flies that came to feed upon their Sacrifices, that the Jews were wont in an holy ſcorn to call the Devil *Baal-zebub*: it is the name of the Idol at *Ekron*, 2 *Kings* 1. 2 and *Mark* 3. 22. and *Luk.* 11. 15. as much as to ſay, *Dominus muſcarum*, the God of flies not able to drive away a flie.

The *Ekronites* it is thought called their Idol, *Bayal zebuchim*, the Lord of Sacrifices. Some Heathen Writers ſpeak of Temples built *Jovi* ΑΠΟΜΥΙΩ *muſcarum abactori*, to *Jupiter* the Fly-chaſer.

Greg. Greg. Lexic. ſanct. Tit. 166.

But let this ſuffice for the literal explication of this great Type, the Altar of Burnt-offering.

Now for the myſtery and ſpiritual ſignification of it.

There hath been a very unhappy miſtake as to this in ſome of the Antients, commonly called Fathers, whoſe darkneſs in this and other points did make way for Popery in after times. They have applyed the Altar to the wooden Croſs on which Chriſt was crucified; they ſay, Chriſt ſuffered *in ara crucis*, upon the Altar of his Croſs, but this is a weak and low interpretation, yea indeed a dangerous miſ-interpretation of this great Type.

1. For firſt, the Croſs of Wood was nothing elſe but the inſtrument of mans cruelty againſt the Lord Jeſus Chriſt: it hath no ſpiritual uſe nor vertue in it, it is no Goſpel-myſtery; therefore no need it ſhould be typified by ſo great a Type. If there be any thing of old that may any way relate to it, it muſt be ſome ſmall circumſtance of ſome Tye, but not ſuch a great and principal a Type as the Altar.

2. The Altar is greater than the Giſt, *Matth.* 23. 19. but the wooden Croſs is not greater or more excellent than the Body of our Lord Jeſus Chriſt, which he gave for us; nor doth it ſanctifie or make Jeſus Chriſt accepted.

Therefore the wooden Croſs is not the Altar.

There hath been alſo another weak and impertinent application

tion of it, which is to be found in some books of Devotion, *viz.* the Altar of our Hearts. But wherein the Heart is like an Altar I cannot tell. The same argument confutes this also; It is not thy Heart that sanctifies thee, or thy Services.

But then, what is the Altar?

The Answer is, that the Altar is Christ himself: so the Holy Ghost himself expounds it, *Heb.* 13. 10.

Quest. But how doth the Altar represent Christ?

Answer. In two respects; in regard of his Deity, and Priestly Office.

1. It is Christ in regard of his Divine nature.

Reas. 1. Because his Humane nature was the Sacrifice, therefore his Deity is the Altar: for in offering Sacrifice there must be both a Sacrifice and an Altar. And so in Christ there are two natures, his Deity and Humanity, whereof the Humane nature being the Sacrifice that was slain and offered for us, it remains that his other nature was the Altar.

Reas. 2. Because it is the Altar that sanctifies the Gift. *Matth.* 23. 19. *Exod.* 29. 37. But it was the Deity of Christ that gave that infinite vertue and value to his sufferings. It was his Deity that sanctified his Humane nature, to be such an acceptable Sacrifice to the Lord.

Reas. 3. Because the Altar did support and bear up the Sacrifice. But it was his Divine nature that did support his Humane nature in those unutterable Sufferings, *Heb.* 9. 14. *through the eternal Spirit he offered up himself unto God.* What did that piece of Wood do? It did but cruciate and torture his blessed Body, it did not bear up his Spirit. It is true, that Tree did lift up his Body from the earth; but it was another manner of support that was necessary to our Salvation.

2. The Altar typifies Christ in regard of his Priestly Office.

You know he hath a threefold Office; he is a Prophet, Priest and King. The Altar looks chiefly at his Priestly Office and the concernments of that; for as a Priest he offered Sacrifice, and it is the Altar that doth support and sanctifie the Sacrifice. Both the Natures of Christ have an influence into all his Offices, and

so

ſo into his Prieſtly, by which he made ſatisfaction for our ſins.

To open it a little more particularly, all the concernments of the Altar are full of myſtery and teaching. I ſhall inſtance in ſeven particulars about it, wherein you may ſee ſomething of Chriſt, and of the Goſpel.

1. There was but one Altar; the Lord forbad all others, though intended to himſelf, 2 *Kings* 18. 22. ſo there is but one Mediator between God and men, the Man Chriſt Jeſus, 1 *Tim.* 2. 5.

The Papiſts have other Mediators, Saints and Angels, *&c.* this is to have many Altars: whereas the Lord accepts none but this, nor no Sacrifice but what is offered upon this Altar.

2. The Altar had four Horns upon the four corners of it; they are called Horns becauſe they were made like Horns, upwards, but bending towards the top, *Ezek.* 43. 15. *upward ſhall be the four Horns.* The uſe of them was not only for Ornament, but to keep things from falling off the Altar, and to bind the Sacrifice to them when they were to ſlay it, as *Pſal.* 118. 27.

Horns is an emblem of power, *Jer.* 48. 25. *the Horn of* Moab *is cut off*, that is, his ſtrength and power, ſaith your Marginal note: *Lam.* 2. 3. *he hath cut off in his fierce anger all the Horn of* Iſrael. 1 Sam. 2. 1. *Mine Horn is exalted in the Lord*, it is applied to God, *Hab.* 3. 4. *he had Horns coming out of his hand, and there was the hiding of his power.*

Theſe four Horns of the Altar ſignified the Power and Glory of Chriſts Prieſthood for the Salvation of his Church gathered together from the four corners of the earth. *Ainſw. in Exod.* 27. 1.

If the Altar be his Deity, the Horns of this Altar is the Power of his Deity, the Horns of an almighty Power. Fly for refuge thither, and thou art ſafe enough. *Joab* fled to the Horns of the Altar, but he was pluckt from thence and ſlain, 1 *Kings* 2. 31. according to the Law, *Exod.* 21. 14. But he that flies to Chriſt and hangs upon the Horns of this Altar ſhall never be pluckt thence, *he that comes to me I will in no wiſe caſt out*, Joh. 6. 37.

3. The Altar was anointed, and ſo ſanctified unto its Office, *Numb.* 7. 1. *Exod.* 40. 9. this is the Sanctification or Inauguration of

of our Lord Jeſus Chriſt into his Office; he was anointed with the Spirit above meaſure, not only the Graces thereof in his Humane nature, but that glorious Perſon himſelf goes forth by commiſſion from the Father and the Son, as the Son by commiſſion from the Father, to reconcile and ſave ſinners.

4. There were divers Veſſels of the Altar belonging to it, for the uſe and ſervice of it, *Numb.* 4. 14. of Braſs, 1 *Kings* 7. 47. of Gold, 1 *Chron.* 28. 17. *alſo pure Gold for the Fleſh-hooks.*

Of which, they being neceſſary inſtruments for the work of ſacrificing, we need not ſeek a particular myſtery and ſignification in every Veſſel, only in general ſome apply them to the Ordinances of the Goſpel, the means of Grace which do attend upon the Altar, upon the Service of Jeſus Chriſt in his Church.

As we have an Altar under the Goſpel, ſo we have Veſſels belonging to this Ordinance, Goſpel-Ordinances, whereof there is great uſe. As the Prieſts could not ſacrifice and officiate about the Altar without Knives, and Fleſh-hooks, and Shovels, *&c.* ſo we cannot have communion with Chriſt without means and Ordinances.

5. The Altar was furniſhed with Fire from Heaven, which was to be kept always burning.

Now what is the myſtery of this ſacred Fire.

1. The Wrath of God againſt Sin; *He is a conſuming Fire*, an everlaſting burning againſt ſin and ſinners, *Heb.* 12. *ult. Iſai.* 33. 16.

2. The Spirit of God is compared to Fire, *Matth.* 3. 11. *He ſhall baptize you with the holy Ghoſt, and with Fire.* Iſai 4. 4. *When he ſhall have purged the Blood of Jeruſalem from the midſt thereof by the ſpirit of Judgment, and by the ſpirit of burning.*

And it is a ſacred Fire that never goes out. We ſhould be careful to keep this Fire burning, take heed of grieving, of quenching the Spirit, 1 *Theſſ.* 5. 19.

3. The Word and Ordinances are like unto Fire, *Jer.* 23. 29. they will burn up and conſume what oppoſeth them, *Rev.* 11. 5. its ſaid of the two Witneſſes, that *Fire goes out of their mouths*, that is, the Word of God denouncing the Wrath of God: *fiery in-*

dignation devours the adverſaries, Heb. 10. 27.

4. We read of fiery tryals and afflictions, *Luke* 12. 49. *I am come to ſend fire on the earth.* 1 Pet. 4. 12, *Think it not ſtrange concerning the fiery tryal*; the fiery tryal of Perſecution by open enemies publickly oppoſing, the fiery tryal of Contention by falſe brethren ſecretly undermining.

6. The Fire of the Altar came from Heaven, Lev. 9. 24. 2 *Chronic.* 7. 1. ſtrange Fire is forbidden, *Lev.* 10. 1.

1. Humane inventions which he had not commanded them, *Lev.* 10. 1.

2. Carnal Wrath and Paſſion; this is not the Fire of the Altar, but ſtrange Fire, *James* 3. 17. *Wiſdome from above is firſt pure, then peaceable,* &c. *the wrath of man accompliſhes not the Righteouſneſs of God,* James 1. 20.

7. The uſe of the Altar in reference to the Sacrifice was to ſupport and ſanctifie it: the Altar did two things, both which Faith is to eye and look unto both as done in Chriſt, and to be done in us.

1. To ſupport the Sacrifice and bear it up: ſo Chriſt was born up by the power of his Deity.

2. To make it acceptable: ſo Chriſts Sufferings are ſo infinitely precious and acceptable with the Lord, through the glory and excellency of his Perſon; there is nothing elſe will bear up a Soul under ſenſe of Guilt but this, to conſider who it was that died and ſuffered for us. It was the Son of God. And the reaſon of many fears and tremblings of unbelief is, becauſe the Soul looks at the Sacrifice without the Altar, looks at the Death of Chriſt, but conſiders not the Altar, the Deity that ſanctifies the Gift.

As to us, we need both ſupport and acceptance; eye both theſe in Chriſt, eye Chriſt for them to your own Souls.

1. Support, when the heart is ready to ſink, and to be overwhelmed with the difficulties that do occur, thou art weak, but here is ſtrength.

2. Acceptance, *Iſai.* 56. 7. *their Burnt-offerings and their Sacrifices ſhall be accepted upon mine Altar:* thou art unworthy, but leave thy Gift upon the Altar, and it ſhall be accepted: *whatſoever toucheth the Altar ſhall be holy.*

Uſe

Uſe 1. See the unlawfulneſs, yea the abominableneſs of material Altars and Altar-worſhip under the New Teſtament. For the Altar was a Type of Jeſus Chriſt in his Deity and Prieſthood, therefore Altars are ceaſed. For is not Jeſus Chriſt the Son of God? or hath God another Son to dye for us? or do we look for another Goſpel that we muſt build Altars to typifie the myſteries thereof? Becauſe it lies directly in my way, and it is one of the worſt and groſſeſt of the Superſtitions and Corruptions of Worſhip in our times, I may not well paſs it by: conſider but two things here.

1. The Lords Table is not an Altar, ought not to be ſo called or ſo accounted.

2. The many other evils that are involved in this and go along with it.

1. The Communion Table is not an Altar, and ought not to be ſo called nor ſo accounted. Take three arguments for the proof of this.

Reaſ. 1. Becauſe the Scripture calls it a Table, but not an Altar; and we muſt ſpeak of God and of his Ordinances, as God himſelf doth in his word. So the Apoſtle, 1 *Cor.* 10. 21. *ye cannot be partaker of the Lords Table, and of the Table of Devils:* ſo Chriſt, Luk 22. 21. *the hand of him that betrayeth me is with me on the Table.*

Reaſ. 2. An Altar implies a Sacrifice and ſacrificing Prieſts; for Prieſts, Altar and Sacrifice are relatives, and have a mutual and inſeparable connexion and dependance upon one another. But the Lords Supper is not a Sacrifice; nor the Miniſters of the Goſpel Prieſts: therefore the Lords Table is not an Altar. The uſe of an Altar is to offer Sacrifice upon: but when we come to the Lords Supper, do we come to Sacrifice Chriſt again, and to crucifie the Son of God afreſh? No, but we come to celebrate the memory of his Death, who dyed once for all, *Heb.* 10. 10. *Chriſt was once offered to bear the ſins of many*, Heb, 9. 28. and 7. 27.

To talk of a commemorative Sacrifice is meer non-ſenſe, and a contradiction: for as the Picture of a man is no man: ſo the commemoration of a Sacrifice, is in truth no Sacrifice.

If it were a Sacrifice offered upon the Table as an Altar, they ſhould make four Horns upon the four corners of the Table, and they ſhould make a Grate for the Fire, and they ſhould put Fire to their Altars to burn the Sacrifice, even the Bread and Wine.

Reaſ. 3. If the Communion Table were an Altar, then it ſhould be greater and better then the Sacramental Bread and Wine, then the Lords Supper it ſelf, and a means to conſecrate them: for the Altar ſanctifies all the Gifts and Sacrifices that are offered upon it, and is greater then the Gift, *Matth.* 23. 18, 19. Hence it is ſaid, *the Altar ſhall be holineſs of Holineſſes*, or moſt holy, *Exod.* 40. 10.

But the Table is not greater then the Lords Supper.

Therefore the Table is not an Altar.

It is true, ſome of the Antients have called it an Altar, but unſcripturally and improperly, as they did alſo uſe other extravagant and wanton Metaphors, calling it *Solium Chriſti*, the Throne of Chriſt; whereas Chriſt is not repreſented on the Table in his Majeſty, as upon a Throne; but in his loweſt humility and deepeſt abaſement, as broken, crucified, &c.

Theſe expreſſions of the Fathers,

1. They were unſcriptural, the Scripture doth not uſe ſuch language, nor ſpeak of the Communion Table in ſuch a ſtrain.

2. They have done much hurt in the Church, unawares to thoſe good men, and have been inlets and occaſions of much Superſtition.

3. When they uſed this phraſe of ſpeech, the Sacrifice of the Maſs, and Prieſts, and much other Idolatrous Popiſh traſh was not known nor heard of in the world, neither were there any to be ſcandalized with thoſe phraſes, and to uſe them to ſuch ill ends and purpoſes, as the Papiſts and other ſuperſtitious perſons have improved them: therefore ſuch language is worſe now then it was then.

4. Others of the Fathers have teſtified againſt Altars, even in the primitive times; as *Origen*, who lived about two hundred years after Chriſt; *Objicit nobis Celſus quod non habemus Imagines, aut Aras, aut Templa. He* (that

Origen contra Celſum, l. 4.

(that is *Celſus*) *chargeth the Chriſtian Religion with this, that we have neither Images, nor Altars, nor Temples.* In anſwer to this *Origen* doth not deny the Charge, but confeſſeth the matter of fact to be true, and defends it from the very fundamental grounds of Religion: and ſo doth *Arnobius* and others. *Arnob. l. 6. apud* Quenchcole, *p.* 71, 72.

2. Conſider the many other evils that follow and flow from this, and go along with it: from this blind conceit that the Lords Table is an Altar, hence follows

1. Calling it an high Altar, and making ſteps to go up unto it, which is the very ſame thing with thoſe high places ſo often condemned in the Scripture, which were indeed Altars ſituated in high places, or, as our men phraſe it, *high Altars.*

2. The placing theſe high Altars (as they call them) cloſe to the wall, like dreſſers or ſide-tables; this is a piece of ignorant Devotion and Superſtition: for the ſituation of Altars was ever ſuch as that they might be compaſſed round about. The Prophet *Elijah made a trench round about the Altar,* 1 Kings 18. 32, 35. *I will waſh mine hands in innocency; ſo will I compaſs thine Altar, O Lord,* Pſal. 26. 6. and, alluding to this ſituation of Altars, the Lord threatens, *Ezek.* 6. 4, 5. *I will ſcatter your Bones round about your Altars.*

So the Heathens had a cuſtom (as ſome Antiquaries obſerve) *ut ſacrificantes Aras circum currerent — Miſtique Altaria circum, Virgil. Æneid. lib.* 4. *Alex. ab Alex. Genial Dier. l. 4. cap.* 17. *fol.* 226, 227.

Therefore how it came into the heads of our late Innovators to think that ſetting a Table with one ſide cloſe to the Wall like a Dreſſer, is to ſet it Altar-wiſe, I muſt confeſs, I have often wondred, and I think the beſt account that can be given of it, is the profound ignorance of the Prelates and Papiſts.

3. The ſetting their Altars at the Eaſt end of the Church is another piece of ſuperſtitious Devotion; this is a ſymbolizing with thoſe old Idolaters, *Ezek.* 8. 16. *they worſhipped the Sun with their faces towards the Eaſt.* And it is a ſymbolizing alſo with the Papiſts, whoſe Altars, *verſus Orientem ſpectant* (ſaith *Hoſpinian de*

Origine

Origine Altarium) look toward the Eaſt, *quod etiam ab Ethnicis ſumpſerunt*, which they likewiſe took from the Heathens: for the Temple of *Jeruſalem* ſtood otherwiſe, as you have formerly heard.

4. Whereas they have Images above or over their Altars, this alſo is another and an old Heatheniſh abomination: for in *Joſiahs* time we read how they brake down the Altars of *Baal*, and the Images that were on high above them, 2 *Chron.* 34. 4. ſo at this day they have Crucifixes ſtanding in or over their Altars in Arras, or Glaſs, or Mettal; or it may be ſome curious Common-Prayer-Book ſtanding on the Altar, adorned with two or three Silver Crucifixes on the Cover inſtead of Boſſes.

5. Bowing to the Altar; this is horrible, againſt the very Letter of the ſecond Commandment, which ſaith, *thou ſhalt not bow down to them*: a ſin the Scripture thunders againſt; ſee *Iſai.* 27. 9. *By this therefore ſhall the iniquity of* Jacob *be purged, and this is all the fruit to take away his ſin, when he maketh all the Stones of the Altar as Chalk-ſtones, and when the Groves and the Images ſhall not ſtand up.* It is a conditional Promiſe; the Lord promiſes, when they take away their Idols, to take away their ſins: therefore mark it; God will never be at peace with theſe Nations, God will never purge away the Iniquity of *Ireland*, nor take away the Sins of *England*, till people be convinced that there is no more holineſs in a Church, I mean the Meeting-place of Wood and Stone, then in a dwelling Houſe, nor in an Altar then in Chalk-ſtones; but when the Stones of the Altar are become as Chalk-ſtones, then the Iniquity of *Jacob* ſhall be purged.

The truth is, this Altar-worſhip is ſuch groſs Idolatry, that as I never knew any but the devoted Sons of *Babel*, who are dead drunk with the Wine of the filthineſs of ſpiritual Fornications, plead for it: ſo I doubt not but God will ſhortly convince men of it, and rid the Land of it, even by aſtoniſhing Plagues and Judgments, and horrible Deſolations upon all their pleaſant things, if no other means will ſerve to do it. *The Glory of* Jacob *ſhall be made thin*, Iſai. 17. 4, 5, 6, 7. *and the Fatneſs of his Fleſh ſhall wax lean, and there ſhall be but a gleaning left in it, as in the ſhaking*

shaking of an Olive-tree, two or three on the top of the uppermost Bough. Horrible Desolations! But then it follows, *And at that day a man shall look to his Maker, and his eyes shall have respect to the Holy one of* Israel; *and he shall not look to the Altars, the work of his hands, neither shall he respect that which his fingers have made, either the Groves or the Images.*

I will name but one Scripture more, *Isai.* 2. 9. *The mean man boweth down, and the great man humbleth himself: therefore forgive them not.*

So that this idolatrous bowing, though it be not properly the sin against the Holy Ghost, yet oftentimes it is a sin which God will not pardon: *therefore forgive not.*

Use 2. In all actings of Faith upon the Sacrifice and Satisfaction of Jesus Christ remember the Altar of his Deity. It was this sacred Altar that made the Sacrifice available and effectual for the sinner.

The *Arrians* of old, and the *Socinians* of late, that believe in a meer man, will their Faith save them? No; For they do but trust to a Sacrifice without an Altar: though the *Socinians* expresly indeed deny both, both the Sacrifice and the Altar, both the Satisfaction and the Deity of Jesus Christ.

THE

THE GOSPEL of the SEA and LAVERS in the TEMPLE.

Novemb. 19. & 29. 1668.

Revelat. 4. 6.

And before the Throne there was a Sea of Glaſs like unto Cryſtal: and in the midſt of the Throne, and round about the Throne, were four Beaſts, full of Eyes before and behind.

THis bleſſed Book of the Revelations is a Tragi-Comedy, wherein the general Providences and Revolutions of all times (ſo far as concerns the Church) are preſented to *John*, as acted over beforehand by Angels in Heaven.

This Chapter deſcribes the glorious Stage of theſe Apocalyptical Viſions: as the next Chapter contains as it were the Prologue, and in the following Chapters the Viſions themſelves are preſented and given forth.

The Stage is the Church, which is repreſented with alluſion to *Solomons* Temple: and therefore look, as in the Temple there was firſt the Throne of God in the Oracle upon the Mercy-ſeat: ſo here ver. 2. *John ſees a glorious perſon ſitting upon the Throne, and with a Rainbow about the Throne,* as an emblem of the Covenant of Grace.

After the Deſcription of this great King, his Courtiers are deſcribed alſo; *four and twenty Elders*, ſpiritual Prieſts with Prieſtly ornaments and priviledges; *they are clothed in white raiment, with Crowns of Gold upon their heads*, ver. 4.

From the Oracle God ſpake of old: and here are *Lightnings and Thunderings, and Voices out of the Throne:* ver, 5.

There were Candleſticks with ſeven Lamps in the Temple: ſo

ſo here, there are *ſeven Lamps of Fire, which are the ſeven Spirits of God*, ver. 5.

There was a molten Sea and Lavers: ſo here is *a Sea of Glaſs like unto Cryſtal.*

There were Cherubims, which had the Faces of Lyons, and Oxen, and Men, and Eagles, *Ezek.* 1. 10. ſo here are *four living Wights with ſuch Faces and appearances as thoſe, and full of Eyes, and ſix Wings*, as in *Iſaiahs* Viſion, cap. 6. 2.

So that you ſee here is an alluſion all along to thoſe old Temple-Ordinances and Adminiſtrations.

And truly this conſideration (beſides what may be ſuperadded) is to my own thoughts very ſatisfying, concerning the Mind of the Holy Ghoſt in this Cryſtal Sea before the Throne: For, if there be a continual alluſion in the whole Context to the Temple, and the ſacred Veſſels and Utenſils of it; what then can this Cryſtal Sea be, but the ſame with that molten Sea in the Temple? for which you will ſee alſo further reaſons afterwards. But this may ſuffice here, as a ſufficient bottom for the raiſing of the Doctrine, which is this. Here being a Sea of Glaſs like unto Cryſtal before the Throne, in alluſion to the like Veſſel under the Law, I ſhall propoſe the Doctrine thus.

Doctr. *That as there was a molten Sea and Lavers of Braſs in the Temple and Tabernacle of old: ſo in the Church of Chriſt, under the New Teſtament, there is before the Throne a ſpiritual Sea of Glaſs like unto Cryſtal.*

As there was a literal and legal Sea of old: ſo there is a ſpiritual Goſpel-Sea in the Church of God now.

A Sea is a large collection of Waters. They had literal Waters, we have ſpiritual Waters, the Waters of Life.

There were divers holy Veſſels and ſacred Utenſils belonging to the Temple: In the Courts, the *Brazen Altar* of Burnt-offering, the *molten Sea* and *ten Lavers*: in the Porch, the two Pillars *Jachin* and *Boaz*: in the Sanctuary, there was the *Candleſtick*, the *Tables of Shew-bread*, the *Golden Altar of Incenſe*: in the Holy of Holies, there was the *Ark* and *Mercy ſeat*, and *Cherubims*, with the *Tables* of the *Covenant*, the *golden pot of Manna*, and *Aarons Rod* that budded.

Having spoken of the Altar of Burnt-offering, that which comes next to be considered, is the *Molten Sea* and *Lavers*, which I put together, because they were the same for use and mystical signification.

And as in former Types, so in this, I shall first open to you the Type it self as to the Letter and History of it, and then the Mystery and Spiritual signification, which is that I chiefly aim at; only something is needful to be spoken of the former in order unto this.

1. First then for the Type it self, this Sea of Brass. You may see the History of it in these particulars.

1. The *first Institution* of it was by God to *Moses*, in *Exod.* 30. 18. where there is only one Laver appointed. But all things being inlarged in the Temple, *Solomon* made a molten Sea, of a very large and vast capacity, and ten Lavers beside, 1 *Kings* 7. 23. the molten Sea is described to ver. 27. and the ten Lavers from ver. 27. to ver. 40. so that the Holy Ghost imploys no less then seventeen verses in the description of this famous Utensil, the molten Sea and Lavers; beside 2 *Chron.* 4. ver. 2. to ver. 7. which you may read your selves. And I note it, that you may see it is a thing of some weight and moment which the Holy Ghost doth so insist upon. Carnal thoughts are apt to despise these portions of Scripture, and to say, there is little in them: but this is from the darkness of our minds, and the pride of carnal reason.

2. The *name* by which it was called *Kijor* a Laver, and ΛΟΥΤΡΟΝ a washing vessel; and the great one was called a Sea, from that elegancy of the Hebrew tongue which calleth any large collection of Waters a Sea, *Gen.* 1. 10. *the gathering together of Waters he called Sea.* Some have resembled this molten Sea in the Temple to the *Caspian Sea*, which Geographers speak of, and not unfitly, because of its circular figure and entireness within it self.

3. The *matter* whereof it was made was Brass, *Exod.* 38. 8. *And he made the Laver of Brass, and the foot of it of Brass, of the Looking-glasses of the Women assembling, which assemble at the door of the Tabernacle of the Congregation.* For the Invention of Glass properly

properly so called, being not so antient as those times, they made use of bright polished Brass for reflection to see their Faces. *Solomons* molten Sea likewise and his ten Lavers were of the same mettal, to wit, bright polished Brass: so that in this Vessel the Priests might see their spots, whether they had washed themselves clean or not.

4. The *figure* and *dimensions* of them.

As to the Laver of the Tabernacle, it is not expressed: but it was but small, because it was portable: but the molten Sea of the Temple was larger, the diameter of it was ten cubits, and the circumference thirty, 1 *Kings* 7. 23. which is not set down in exact Geometrical proportion, which was one and thirty cubits and an half: for the Rule in Geomety is *Peripheria est tripla diametri & fere sesquiseptima.* But the neerest round number is expressed instead of the precise number, as is usual in Scripture. The capacity of it was so large, that *it contained two thousand Baths*, 1 Kings 7. 26. but in 2 *Chron* 4. 5. it is said, *it contained three thousand Baths*, which are thus reconciled; that two thousand was ordinarily put thereinto, but if filled up to the brim, it might contain three thousand. A *Bath* contained about eight gallons; by which account four *Baths* make a barrel: so as this Sea could contain seven hundred and fifty barrels of Water, and five hundred barrels full were ordinarily put into it. *Engl. Annot.* on 1 *Kings* 7. 26. the ten Lavers did contain forty *Baths* apiece.

5. They had several *parts* belonging to them, some for ornament, and some for necessary use: as those *rows of Knops*, as 1 Kings 7. 24. *or pictures of Oxen*, 2 Chron. 4. 3. *in two rows round about the brim of the molten Sea, with the Flowers of Lillies.* And the Lavers had their Borders, Ledges, Undersetters, &c. but that which is most remarkable is the Basis, or Foot, upon which they stood, which is expressly and often mentioned by the Holy Ghost, and seems to have something of special emphasis put upon it.

For of the Laver of the Tabernacle it is noted, that it had a Basis or a Foot of Brass, and this Foot is mentioned expressly as oft as the Laver is mentioned, which is five times in that Book

of *Exodus*; *the Lavers and his Foot*, Exod. 30. 18. and 31. 9. and 35. 16. and 39. 39. and 40. 11. and *Levit.* 8. 11.

Of the molten Sea in the Temple it is noted, that it ſtood upon twelve Oxen: theſe Oxen had their hinder parts inward under the Sea; but their faces looking towards all the four quarters of the world; three towards the North, and three towards the Weſt, and three towards the South, and three towards the Eaſt, as 2 *Chron.* 4. 4.

The ten Lavers of the Temple ſtood upon wheels, that ſo they might be removed to any place of the Court, as occaſion might require; each Laver had four wheels.

6. The *place* where they ſtood.

As to the Laver of the Tabernacle, it is ſaid to have ſtood between the Tabernacle and the Altar, *Exod.* 30. 18. but as to the place of the molten Sea, thus much is clear in general; that it ſtood in the Eaſt part of the Court, this is certain; but ſome place it in the North-eaſt corner: ſo our Tranſlators read 1 *Kings* 7. 39. *and he ſet the Sea on the right ſide of the Houſe eaſtward over againſt the South*, *Mimmoul negeb*; but others read it not over againſt the South, but towards the South, *verſus auſtrum*, that is, in the South-eaſt corner of the Prieſts Court, which *Ezekiels* Viſion ſeems to countenance, *Ezek.* 47. 1. *the Waters came down from under the right ſide of the houſe, at the South ſide of the Altar.*

The Lavers were placed five on one ſide, and five on the other ſide of the Court.

7. The *uſe* of theſe famous Utenſils was to waſh thereat, from whence called Lavers or Lavatories. Of the Laver of the Tabernacle it is ſaid, Aaron *and his Sons ſhall waſh their hands and their feet thereat*, Exod. 30. 19. It was anointed and ſanctified to this uſe, *Lev.* 8. 11. Moſes *took the anointing Oil, and he anointed the Tabernacle, and the Altar, and the Laver and his Foot to ſanctifie them.*

The molten Sea in the Temple was for the Prieſts to waſh in, the Lavers for the Sacrifices, 2 *Chron.* 4. 6. ſuch things as they offered for the Burnt-offering, they waſhed in them, but the Sea was for the Prieſts to waſh in.

But

But how did the Priests wash in it?

Not that they did go with their whole bodies into it; for neither did the Law require them so to do, neither indeed cou'd they; for the molten Sea was so deep, that it would have drowned them. But the Text expresseth it thus, *Exod.* 30. 19. *for* Aaron *and his Sons shall wash their hands and their feet thereat*: the Holy Ghost doth not say, they shall wash their whole bodies therein, but only their hands and their feet thereat. And it is cleerer and more significant in the Hebrew *Mimmenu ex illa*: therefore *Ainsworth* renders it therefrom, and his Note is this, to wit, *in the Water that is taken out of the Laver into some vessel of the Sanctuary*. They took Water out of it by Cocks, or Pipes, as they had occasion. *Vid. Engl. Annot.*

Some think passages were made through the heads of the Oxen, to let the Water out of the Sea.

Quest. But whence had they this Water that was in the molten Sea?

Answ. It was the Office of the *Gibeonites* to provide it, and to attend upon all the servile work of the Temple. *Jos.* 9. 23, 27. *And* Joshuah *gave them that day to be Hewers of Wood and Drawers of Water for the Congregation, and for the Altar of the Lord*, (that is for the Priests and Sacrifices of the Altar) *even unto this day, in the place which he should choose.* And ver. 23. *Drawers of Water for the House of my God.* Hence they came in after times to be called *Nethinims*, *Nehem.* 10. 28. *Ezra* 8. 20. as much as to say, the people that were given or appointed unto that use.

But whence the *Gibeonites* did fetch the Water, it is not much material to inquire about that: they had it either from Wells or Springs neer at hand, or it may be there were some Springs even within the Courts of the Temple, as in *Ezekiels* visionary Temple, which one calls a visionary Varnish upon an historical groundwork. *Ezek.* 47. 1.

So much for the History of this Type.

2. Now for the spiritual sense and scope of it.

1. The main thing aimed at in this typical Sea, or confluence of Waters in the Temple, is our spiritual washing in the Blood of

Jesus

Jesus Christ from sin and from uncleanness: For it is said, *Revel.* 1. 5. *He hath loved us, and washed us from our sins with his own Blood*— 1 Joh. 1. 7. *the Blood of Jesus Christ his Son cleanseth us from all sin.* Therefore the Saints are presented to *John*, after the tribulations and persecutions of Antichrist are come to an end, as being *clothed with white Robes*, Revel. 7. 9. And how came their Robes to be so white and clean? see ver. 14. *These are they which came out of great tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.* Hence the Holy Ghost doth not express it under that phrase of a Sea of Blood, partly because that Blood and a Sea of Blood is in nature dreadful and horrible, and looks rather like an emblem of destruction and misery, and partly because the scope and aim of the Spirit is to describe the Blood of Christ from the spiritual efficacy of it; which is to make the Soul spiritually white and clean. Therefore fitly presented under the emblem of a Sea, or a confluence of spiritual Waters; because as Water washeth and cleanseth the Body, so doth the Blood of Christ wash and cleanse the Soul; it washeth away the guilt of sin: *They have washed their Robes and made them white in the Blood of the Lamb.* This is that *Fountain which is set open for the House of* David, *and for the inhabitants of* Jerusalem *to wash in, for sin and for uncleanness*, Zach. 13. 1. That great priviledge therefore of Justification by the Blood of Christ, whereby we are justified from the guilt of all our sins, seems to be the thing primarily and chiefly intended in that molten Sea of old, and in this Sea of Glass like unto Crystal which was before the Throne.

2. The Scripture speaks also of *the washing of Regeneration, and the renewing of the Holy Ghost*; it is the Apostles phrase, *Tit.* 3. 5. there is a spiritual washing of the Soul in the regenerating work of the Holy Ghost upon the Soul. As in Justification we are washed from the guilt of sin: so in Regeneration we are washed from the inherent filth and dominion of it: therefore in Conversion or Regeneration we are said to be *born of Water and of the Spirit*, Joh. 3. 5. that is, of the Spirit working and acting like water to wash and cleanse us.

3. There

3. There is a Laver of Baptiſm; for God hath inſtituted ſuch an Ordinance as waſhing with Water under the Goſpel, *Matth.* 28. 19. *Go teach all Nations, baptizing them.* And as there is this general analogy in the nature of the thing: ſo likewiſe in this circumſtance; that as this Sea and Laver was placed in the Courts of the Houſe of the Lord, and they were to waſh therein before they went about the buſineſs and ſervice of the Temple: ſo Baptiſm is the initiating Seal and Ordinance of the New Teſtament.

4. Here is ſome ſhadow likewiſe of all Goſpel-Ordinances in general: for look, as this veſſel did contain the Water for the uſe of the Prieſts; ſo do the Ordinances ſpiritually contain the Blood of Chriſt for the uſe of Believers. The Laver was made of the molten Looking glaſſes, and *Solomons* of bright Braſs, wherein as they might ſee their Faces: ſo in the Ordinances a Believer ſees Chriſt as in a Glaſs, which is the difference between the ſtate of Grace and Glory, 1 *Cor.* 13. 12. *for now we ſee through a Glaſs darkly, but then face to face*, as the Apoſtle there expreſſeth it.

5. The Oxen under the molten Sea, are the Miniſters of the Goſpel, and eſpecially the twelve Apoſtles, as the number it ſelf intimates: for there were twelve Oxen looking towards all the 4 quarters of the world: ſo the Apoſtles and Miniſters of the Goſpel carry this Gryſtal Sea of the Blood of Chriſt, and the Laver of Regeneration and Baptiſm throughout the world. Miniſters are often compared in Scripture to Oxen, becauſe of the ſtrength and laboriouſneſs of that creature: as 1 *Corinth.* 9. 9. *thou ſhalt not muzzle the mouth of the Ox that treadeth out the Corn.* Doth God take care for Oxen? ſaith the Apoſtle there. I may ſay ſo in reference to this Type now in hand. Did God regard the ſhapes and pictures of Oxen to be ſet under this Temple-Sea? or rather did he not ſet them there altogether for our ſakes? *For our ſakes no doubt this was done*, as the Apoſtle there ſpeaks.

The Lavers alſo had their Baſes, with their wheels which ſerved for the carrying of the water from place to place, and ſo ſerved for the ſame uſe really, whereof the Oxen were but an emblem. The taking of theſe away is noted as an act of audacious wickedneſs

neſs and profaneneſs in *Ahaz*, 2 Kings 16. 17. *And King Ahaz cut off the borders of the Baſes, and removed the Laver from off them, and took down the Sea from the Brazen Oxen that were under it, and ſet it upon a pavement of ſtones*: he having as it ſeemeth no underſtanding at all, not no ſenſe in him of the ſpiritual myſtery and ſignification of theſe Wheels and Oxen; nor no fear and reverence of Gods Inſtitution, who did ordain and appoint them.

6. The uſe of it being to waſh in, both the Prieſts and Sacrifices were waſhed in the water of theſe typical veſſels, the Sea and Lavers, *that they dye not*, Exod. 30. 19, 20, 21. *For* Aaron *and his Sons ſhall waſh their hands and their feet thereat, when they go into the Tabernacle of the Congregation they ſhall waſh with water, that they dye not: or when they come neer to the Altar to miniſter, to burn Offering made by Fire unto the Lord: ſo they ſhall waſh their hands and their feet that they dye not; and it ſhall be a Statute for ever to them, even to him and to his Seed throughout their Generations.* You ſee with what emphaſis and earneſtneſs it is required and ingeminated.

This teacheth us, that both our perſons and our duties and ſervices muſt be waſhed and made clean in the Blood of Jeſus Chriſt, or elſe we dye eternally, *that they dye not*, it is twice repeated; as both the Prieſts and Sacrifices: ſo both our perſons and our ſervices muſt be waſhed; or elſe the ſame diſaſter that befel *Nadab* and *Abihu*, may befall us, of whom it is ſaid, *they dyed before the Lord*, Levit. 10. 2. It is a fearful thing for men to come before God in their ſins, in their uncleanneſſes; unwaſhed and uncleanſed from them: *They ſhall waſh, that they dye not.*

7. The Laver was never covered, but always open, when the reſt of the veſſels were folded up, *Ainſworth* on *Numb.* 4. *v.* 14. hath this Note; *It ſeemeth to be not without myſtery, that* Moſes *mentioning Fire-pans, Fleſh-hooks, and other leſs things, ſhould quite omit the Laver*, which uſually is reckoned amongſt the holy things of the Sanctuary, *Exod.* 35. 16. and 38. 8. and 39. 39. and 40. 30. And as in *Melchiſedeks* Hiſtory, *Gen.* 14. he omitted his Parentage, Kindred, Birth and Death, from which ſilence in the

the Story the Apoſtle reaſoneth, as if he had been without Parents or Kindred, beginning of days, or end of life, *Heb.* 7. ſo here, if it may be lawful to conjecture the like, the Laver is left uncovered, and always open to the eyes of the people, that it might be a lively repreſentation of Gods Grace in Chriſt, continuing and opened as an ever ſpringing Fountain, that by the waſhing of the new Birth, by Repentance and Faith in the Blood of Chriſt, we may in all our travels at all times cleanſe our hands and feet, our works and ways, as the Sacrificers did from the Laver, *Exod.* 30. 19, 20. that albeit the face of the Church is ſometimes hid (as the Tabernacle wrapped up) and the Light of the Word ſhineth not, nor publick Worſhip performed; yet always Gods Elect having Faith in him may waſh and purge themſelves in Chriſt his Blood unto forgiveneſs of ſins, and Sanctification of the Spirit and Salvation. It may be the Holy Ghoſt hath ſome alluſion hereto in that phraſe, *Zech.* 13. 1. a *Fountain opened* for *Judah* and *Jeruſalem* to waſh in for ſin and for uncleanneſs. Certainly this point of our waſhing and cleanſing by the Blood of Chriſt is of that weight and moment, that it was not without cauſe ſaid of it by *Luther*, *Hic articulus regnat in corde meo*, this Article reigns in my heart; which he alſo ſtyled *Stantis aut cadentis Eccleſiæ articulum*, the point upon which the Church doth either ſtand or fall.

So much for the Explication of this Type.

You ſee how full it is of Goſpel-teaching and inſtruction.

Nor ſhould it ſeem ſtrange that one Type ſhould have ſuch a various and manifold aſpect to ſo many ſeveral Truths at once: For it is uſual, as you have formerly ſeen, and it ſuits beſt with the infinite Wiſdom of the Holy Ghoſt, that one of his teaching ſigns ſhould teach many things at once, and have many ſpiritual leſſons and inſtructions thus included in it.

And now from the Type thus explained we may gather ſome further light to confirm and ſettle the true interpretation of the Text.

What is meant by this Sea of Glaſs like unto Cryſtal, I argued before from the alluſion that is carried on all along in the context

to the Types of the Temple: therefore this Cryſtal Sea in the Text is the ſame with that molten Sea of *Solomons* Temple, which ſhadowed forth the Blood of Chriſt for Juſtification.

Now to add ſome further arguments.

A 2d. May be this. Here are other priviledges and benefits of Chriſt mentioned in the context, which do accompany Juſtification through his Blood, and go along with it. As in ver. 5. here are *ſeven Spirits before the Throne*, that is the ſanctifying Spirit of Chriſt. And again, ver. 6. here are *four living creatures*. And cap. 5. 11. *many Angels round about the Throne*. Here is the Miniſtry, and a Guard of Angels, and the Spirit of Sanctification: therefore it is not incongruous that the Blood of Chriſt for Juſtification ſhould be alſo mentioned. And this therefore ſeems to be intended in this Cryſtal Sea.

Reaſ. 3. From the properties and circumſtances belonging to this *Sea* in the deſcription of it, which cannot well be otherwiſe accommodated, I ſhall mention but theſe two.

1. It is ſaid to be *before the Throne*: ſo we are ſaid to be juſtified before God; this is one of the bleſſed effects and manifeſtations of his Glory in the Church: ſo *Heb.* 12. 23, 24. we are ſaid *to come unto God the Judge of all, and to the Blood of ſprinkling*.

2. It is called a *Sea of Glaſs, like unto Cryſtal* for pureneſs and excellency. This is ſpoken not as by way of diminution, but to ſet out the Glory of it. All which agrees well to the juſtifying Blood of Chriſt, which is more precious than Gold or Silver, 1 *Pet.* 1. 18. *Foraſmuch as ye know that ye were not redeemed with corruptible things, as Gold and Silver, from your vain converſation, but with the precious Blood of Jeſus Chriſt.*

Reaſ. 4. From other parallel places in this Book, where the *Sea* is ſpoken of, where it relates to the Blood of Chriſt as diſpenſed in the Ordinances; as in the ſecond Trumpet, cap. 8. 8. The corruption and declenſion of the viſible Church, when declining unto Popery, is ſet out by this, that *the third part of the Sea became Blood*, the Worſhip and Ordinances were infected with deadly corruption. And in the ſecond Vial, cap. 16. 3. when the Popiſh corruptions are diſcovered and made to appear, it is ſaid,

ſaid, the Sea became like the Blood of a dead man, and every living Soul in that Sea dyed. Salvation is not to be had in the Popiſh way of Worſhip, it is deadly unto Souls: inſtead of conveying Chriſt and his Blood to ſave and quicken, it exhibits nothing but the Blood of a dead man. And hence alſo the Saints in the Reformation out of Popery are ſaid *to ſtand upon this Sea of Glaſs mingled with fire*, c. 15. 2. The Proteſtant Churches and Reformers have ever inſiſted upon this; *Juſtification by faith in the Blood of Chriſt, and not by Works*: ſo in like manner here in this place; this Sea of Cryſtal before the Throne, is the Blood of Chriſt in the Ordinances for waſhing and cleanſing.

Reaſ. 5. There is no other interpretation given by Expoſitors, ſave only that ſome have taken this *Cryſtal Sea* to be the World, and ſay, they are compared to a Sea for tempeſtuouſneſs, to Glaſs for brittleneſs, and to Cryſtal for tranſparency. But, beſid: that theſe accommodations are more ingenious then ſolid and demonſtrative, it is impertinent to the ſcope of the place, thus to bring in the World here: the whole deſign of the Chapter being to ſet forth the Glory of God in the Church under Temple-images and alluſions, as hath been ſhewed.

I ſhall therefore now conclude with a few words, as by way of uſe from all that hath been ſaid upon this *Temple-Sea*.

Uſe. 1. We have here ſome intimation of the Preeminence of the Goſpel above the Law, in that they had the figures of theſe Myſteries, but we have the things themſelves; and in that the *Temple-Sea* was but of Braſs, but this in the Text is of Glaſs, and not common Glaſs, but Cryſtal. This may intimate ſomething of preference and preeminence of Goſpel-diſpenſations above the Law.

Uſe 2. Note here ſecondly the deadly corruption of the *Papiſh Religion*, and the main difference between a *Papiſt* and a *Proteſtant*.

The Papiſts want this Cryſtal Sea; it is true, they have a Sea, ſuch as it is: but it is not a Cryſtal Sea, filled with this pure and precious and Soul-cleanſing Blood of Jeſus Chriſt: but theirs is a Sea of dead Blood. They uſe to brag and boaſt much of *the*

Sea of Rome. Take it for the Seat of their Biſhop, *Romana Sedes.* It is but the *Throne of the Beaſt*, the Seat of Antichriſt. But the Text ſpeaks of a Sea in another ſenſe. And theirs is but a *Mare mortuum*; no Fiſh can live in that Sea, no Soul in that Church, in that Religion.

But the Proteſtant Churches, they have ſure and firm footing upon this *Sea of Glaſs*, as cap. 15. 2. *and I ſaw as it were a Sea of Glaſs mingled with Fire, and them that had gotten the victory over the Beaſt, and over his Image, and over his Mark, and over the number of his Name, ſtand on the Sea of Glaſs, having the Harps of God.*

It is *mingled with Fire*, the fire of the Spirit of God burning and working effectually in them.

And there is indeed a fire of Contention alſo, and Diviſions, and Differences amongſt Proteſtants; but yet here we ſtand ſafe, even upon the Righteouſneſs of Jeſus Chriſt for Juſtification, as applied to us in his own Ordinances and Inſtitutions. Here we ſtand with Harps of God, triumphing and rejoycing in Chriſt Jeſus.

Uſe 3. Here is Direction to unclean Souls and defiled Conſciences what courſe to take, and whither to go for cleanſing. Eſpecially when you are to come before the Throne, to approach into the preſence of God in ſolemn duties: ſtand upon this *Cryſtal Sea*, waſh in this Fountain, make uſe of Chriſt in this reſpect. You that complain, O this unclean heart of mine! how ſhall I appear in the preſence of ſuch an holy God? Here is a Sea to waſh in. For your your help therein take theſe four Rules.

1. See thy own uncleanneſs and need of cleanſing, *Iſai.* 6. 5. *Wo is me, for I am undone, becauſe I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips.* (Ther's not only perſonal defilements, but defilements by contagion from others) *for mine eyes have ſeen the King the Lord of Hoſts.* Before that great and holy God I ſtand with ſuch an unclean, unholy heart. Therefore waſh or elſe you dye, *Exod.* 30. 20, 21. Aaron *and his Sons ſhall waſh their hands and their feet, that they dye not.*

The

The reaſon why ſo many Profeſſors prove hypocrites, and ſo dye and periſh at laſt, is becauſe they reſt in a moral way of Profeſſion, they do not live upon Chriſt for Righteouſneſs and Life. They avoid ſome ſins it may be, and perform ſome duties, but reſt there. There is a neglect of Chriſt and of daily waſhing in the Sea of his Blood, and ſo they dye before the Lord.

2. Know and be convinced, that no other means will do it: for *though thou waſh thee with Nitre, and take thee much ſope; yet thine iniquity is marked before me, ſaith the Lord,* Jer. 2. 22. you may as ſoon waſh a Blackamoor white, as cleanſe a defiled Conſcience by duties, and ordinances, and moral endavours without Chriſt; yea they will but make thee worſe: for the Lord will not bleſs them, when carnally truſted to, and reſted in without Chriſt. As ſuppoſe a man were baptized or waſhed in a puddle, in ſome dirty muddy pond, he comes out fouler then he went in: ſo men by their own endeavours and duties become worſe.

3. This Fountain is ſet open; The Blood of Chriſt is offered, the Lord gives thee liberty to waſh thy ſelf in this Sea. *In that day there ſhall be a Fountain opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem *for ſin and for uncleanneſs,* Zech. 13. 1. It is not a Fountain ſealed, but ſet open in regard of the general offer of the Goſpel unto all.

4. Hence all thou haſt to do for thy ſpiritual cleanſing is only to apply and receive this Blood, this Soul-cleanſing Blood of Jeſus Chriſt which the Lord ſo freely offers to the: waſhing in this ſpiritual Sea, is nothing elſe but believing and exerciſing Faith in the Blood of Chriſt.

Do not object and ſay, Alas! I am defiled and unclean.

I anſwer. Thou haſt the more need of waſhing; the greater thy defilements be, thou haſt the more need of Jeſus Chriſt, and of his Blood to cleanſe thee, and waſh thee from thy ſins.

Uſe 4. Comfort to Believers, that waſh here for ſin and for uncleanneſs, ſee *Iſai.* 4. 4. *when the Lord ſhall have waſhed away the filth of the Daughters of* Sion, *and ſhall have purged the Blood of* Jeruſalem *from the midſt thereof.*

Here is a fourfold ground of comfort in this *Cryſtal Sea.*

1. Here

1. Here is enough of it, here is a *Sea* to waſh in, there is Water enough in the Sea for any man to waſh in though never ſo much defiled: ſo there is vertue enough, cleanſing enough in the Blood of Jeſus Chriſt. Thou haſt many ſins, many ſpots, many defilements upon thee; but here is a *Sea* to waſh in: this Type of a Sea ſpeaks the plenty of it: here are not a few drops of Soul-cleanſing, juſtifying Blood; but here is an Ocean of it.

2. It will take out the deepeſt ſtains, the fouleſt ſpots; *though your ſins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wooll*, Iſai. 1. 18.

The Apoſtle inſtanceth in ſome of the fouleſt and blackeſt ſpots, *Adulterers, Thieves, Drunkards*, &c. 1 Cor. 6. 10, 11. *and ſuch were ſome of you; but ye are waſhed, but ye are ſanctified in the name of the Lord Jeſus, and by the Spirit of our God.* Your Robes are white, if waſhed in this Blood, *Rev.* 7. 14. *theſe are they that have waſhed their Robes, and made them white in the Blood of the Lamb.*

Yea, 3. Thou art as clean in reſpect of Juſtification, as if thoſe ſins had never been committed. You are perfectly juſtified, though but imperfectly ſanctified. Therefore juſtified perſons are ſaid to have *no more Conſcience of ſins*, Heb. 10. 2. not as though they made no conſcience to commit it. No, that were abominable; but the Conſcience is diſcharged and ſet free from guilt, and can look God in the face comfortably and with holy boldneſs. Men uſe to ſay, when they have not committed ſuch or ſuch an evil, my Conſcience is clear: yea, but Conſcience may be clear, though thou haſt committed it, if waſhed and cleanſed from it by the Blood of Chriſt.

4. You ſhould therefore draw nigh with full aſſurance of Faith, being thus waſhed; as *Heb.* 10. 22. *Let us draw neer with a true heart in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.* When you ſtand upon this cleanſing *Sea*, you ſhould *take the Harps of God into your hand*, as *Revel* 15. 2. you ſhould triumph and ſing——

Queſt. But how may I know that I am indeed waſhed in this Blood,

Blood, and accepted through this Righteouſneſs of Jeſus Chriſt.

Anſw. This Sea of Glaſs is mingled with Fire, cap. 15. 2. and here in the words before the Text; *here are ſeven Lamps of Fire burning before the Throne, which are the ſeven Spirits of God*, ver. 5. There is a Baptiſm of Fire, as well as a Baptiſm of Water, the meaning is this, that Juſtification through the Blood of Chriſt is ever accompanied with Sanctification by his Spirit: therefore if the Spirit of God be burning and working in thy heart, fear not; thou art waſhed in this *Cryſtal Sea* which is before the Throne: if ſanctified by the Spirit of Chriſt, thou art juſtified by his Blood.

THE GOSPEL of the GOLDEN CANDLESTICKS in the TEMPLE.

Dromb. 6. 13. & 20. 1668.

Hebr. 9. 1, 2, 3, 4, 5.

Then verily the firſt Covenant had alſo Ordinances of Divine Service, and a worldly Sanctuary. For there was a Tabernacle made, the firſt, wherein was the Candleſtick, and the Table, and the Shew-bread, which is called the Sanctuary. And after the ſecond Veil, the Tabernacle, which is called the Holieſt of all: which had the Golden Cenſer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aarons *Rod that budded, and the Tables of the Covenant; and over it the Cherubims of Glory ſhadowing the Mercy-ſeat; of which we cannot now ſpeak particularly.*

OF the two Courts of the Houſe of the Lord, and of the ſacred Furniture and Utenſils of the *Inner Court* we have ſpoken; *viz.* the *Brazen Altar* of Burnt-offering, ſignifying our Reconciliation

ation unto God by the Death and Blood of Chriſt, the *molten Sea* and *Lavers*, ſignifying our Juſtification by the applying or waſhing in that Blood; and the two Pillars *Jachin* and *Boyas*, which ſignified our perſeverance and Preſervation through the Power and Faithfulneſs and Love of God, till we be crowned with the Crown of Glory.

We are now to ſurvey the Houſe it ſelf, all the Furniture and Veſſels wherof were of Gold. And as to theſe I have pitch'd upon this Text, becauſe it gives us in a ſhort compaſs of words the moſt full and compleat enumeration of them, that doth occur to my remembrance any where in Scripture.

We may reſolve the words into theſe five doctrinal Propoſitions.

1. That *the Old Teſtament had Ordinances of Divine Service, and a worldly Sanctuary.* There was a Religion and a way of Worſhip ordained by God in thoſe times as well as now, though that Worſhip was not ſo ſpiritual and evangelical as is the Worſhip of the New Teſtament: They had Ordinances of Worſhip, and a Seat of Worſhip then; but they were carnal Ordinances, and a worldly Sanctuary, comparatively carnal. But the Ordinances now are ſpiritual, and the Seat of Worſhip ſpiritual: For then it was the material Temple to which God was pleaſed to tye and to annex the publick Church-worſhip and Ordinances of thoſe times: but now the Seat of Worſhip is the ſeveral Churches and Congregations of his People. However a Worſhip, Ordinances of Worſhip and a Seat of Worſhip they had.

Obſ. 2. *There were two parts of that old legal Tabernacle, one called the Sanctuary, and the other called the Holy of Holies*; ſo it was in the Tabernacle, and ſo in the Temple.

After the ſecond Veil] by the firſt Veil the Apoſtle intends the Curtains and Hangings that were hung about the Tabernacle of which you read *Exod.* 26. In the Temple there was but one Veil: for inſtead of theſe Hangings were the Walls of the Temple.

Obſ. 3. *That both theſe parts of the Tabernacle had their ſacred Furniture of ſeveral holy Veſſels and Utenſils belonging to them.*

Obſ. 4. *That the ſacred Furniture or Veſſels belonging to the Sanctuary*

ſtuary were the Golden Candleſtick and the Table of Shew-bread.

Obſ. 5. *That the Furniture belonging to the Holy of Holies were the Golden veſſels for the offering of Incenſe, and the Ark with its appurtenances.*

We are now to ſpeak concerning the *Furniture* of the *Sanctuary*, of which the Doctrine is this.

That *the ſacred Furniture or Veſſels belonging to the Sanctuary were the Golden Candleſtick and the Table of Shew-bread.*

There was alſo the Golden Altar of Incenſe, though that did in ſome reſpects belong to the Holy of Holies, of which afterwards.

But firſt of the Golden Candleſtick; that this belonged to the Sanctuary, you may ſee *Levit.* 24. 3. *without the Veil of the Teſtimony in the Tabernacle of the Congregation ſhall the Lamps burn, &c.* The hiſtory and firſt inſtitution of this Type we have in *Exod.* 25. *Moſes* made but one for the Tabernacle: but *Solomon* made ten for the Temple, 1 *Kings* 7. 49. *and the Candleſticks of pure Gold, five on the right ſide and five on the left before the Oracle.* It was a ſacred utenſil of much ſpiritual uſe, therefore alluded to in that ſtately Viſion of the Prophet *Zechary*, cap. 4. and in the *Revelation*, cap. 5. 1. and cap. 11. 14.

There needs not much be ſaid for the Hiſtory of it. Every Candleſtick had a foot or baſis on which it ſtood, which though not expreſly deſcribed; yet muſt of neceſſity be ſuppoſed. Then the ſhaft or ſtalk which aroſe ſtrait up out of the foot; and on each ſide three Branches, adorned with Bowls, Knops and Flowers. And then laſtly the ſeven Lamps on the top, *viz.* ſix on the top of the ſix branches, and one on the top of the ſhaft, and ſo they were ſeven in all.

In theſe Lamps was the Oil, and the Light or Flame, and ſome matter for the accenſion of the Flame, which probably was made of twiſted flax: to which our Saviour ſeems to allude, when he ſaith, *he will not quench the ſmoking flax*, Matth. 12. 20. *Vide Ainſw. on Exod.* 25. *and on Exod.* 27. 20. *and on Lev.* 24. 1, 2.

The ſpiritual myſtery aimed at in it, ſeems to lye in four things.

Here was a typical shadow of the Church, the Ministry, the Word, and the Spirit.

1. The Golden Candlestick was a Type of the Church. For this, the Lord himself is his own Interpreter, *Rev.* 1. 20. *the mystery of the seven Stars which thou sawest in my right hand, and the seven Golden Candlesticks; the seven Stars are the Angels of the seven Churches, and the seven Candlesticks are the seven Churches.*

But wherein doth the Golden Candlestick represent the Church? I shall but instance in four things.

1. The end and use of the Church is to give Light, and to hold forth the Truth, as the Candlestick gave Light, *Phil.* 2. 15. *among whom ye shine as Lights in the world.* 1 Tim. 3. 15. *the Church of God, the Pillar and Ground of the Truth;* the Pillar to hold it forth, and to which it is fastened, as an Edict to be known of all men.

2. The matter of the Church. As the Candlestick was of Gold: so the matter of the Church is Saints: therefore Churches are called *Golden Candlesticks*, not brass or Leaden Candlesticks, nor gilded Candlesticks, but Golden Candlesticks — not ignorant and unsound and scandalous persons, but Saints, visible Saints.

3. The Discipline of the Church. For there were Golden Snuffers belonging to these Golden Candlesticks, *Exod.* 25. 38. *and the Tongs thereof, and the Snuff-dishes thereof shall be of pure Gold:* and *Exod.* 37. 23. *he made his seven Lamps, and his Snuffers, and his Snuff-dishes of pure Gold.* As these Golden Snuffers did cut off the Snuff of the Candle: so Discipline and Censures cut off corruption and corrupt members.

4. The Union and Distinction of Churches. There were several Branches all out of one Shaft. And seven Lamps: therefore distinct; but all growing upon one Shaft, and therefore one: so all Churches depend upon the same Christ, upon the same Head, and they are all guided by the same Rule, the same Word, and influenced by the same Spirit of Christ. *Vid. Anso. in loc.*

2. These Golden Candlesticks in the Temple were a Type of the Ministry in the Church: so *Rev.* 1. 20. *the seven Stars* that shine

shine in the tops of the Candlesticks *are the Angels of the seven Churches.* For as the Candlestick doth support the Lamp and the Light, so doth the Church the Ministry: and as the Lamp or Candle shines in the Candlestick, so doth the Ministry in the Church. A Church without a Minister, is a Candlestick without a Light. *John is called a burning and a shining Light*, Joh. 5. 37. and so all Ministers are, or ought to be.

3. These Golden Candlesticks typified also the Light of the Word, with which the Ministry shines; and the Scripture is compared to a *Lamp and a Candle*, Psal. 119. 105. *to a Light shining in a dark place*, 2 Pet. 1. 19. *to Gold, and fine Gold*, Psal. 19. 10. which makes the allusion yet more full; for these were Golden Candlesticks: so the Word is Gold, yea more precious then Gold.

4. These Golden Candlesticks typified also the Spirit of God: for this the Text is express — *Rev. 4. 5. and there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God.* That this is meant of the Holy Ghost, the third person of the Trinity, appears by this; that *John* prays for *Grace and Peace from the seven Spirits of God*, Rev. 1. 4. but it had been impious to have prayed to any created Spirit for them. But why is the Holy Ghost mystically expressed in such a phrase, the seven Spirits of God? Both in allusion to the number of Candlesticks, which were seven, in *Johns* Vision, Rev. 1. 12. and in allusion to the seven Lamps that were on the top of each Candlestick in the Temple: and also to signifie the variety & perfection his of Gifts and Graces, and Operations in the Church, and in the hearts of his people: for seven is a number of perfection.

But you may see the the analogy more fully in four particulars.

1. The Lamps of the Candlestick did shine and give Light: so the Holy Ghost is a Spirit of Light and Illumination, *Ephes.* 1. 19.

2. The Lamps were fed with Oil, *they shall prepare Oil Olive beaten for the Lamps*, Exod. 27. 20. Now this Oil is the Spirit, *Isai.* 61. 1. *Acts* 10. 38. *how God anointed Jesus of* Nazareth *with*

the Holy Ghoſt: fitly compared to Oil, for the excellent nature of it: it is of a ſoftening and an healing nature, *&c.*

3. Theſe ſacred Lamps were ever burning and never went out. The Inſtitution was that they ſhould burn before the Lord continually; ſo the phraſe is, *Exod.* 27. 20. *Lev.* 24. 3. *it ſhall be a Statute for ever throughout your Generations.*

It is a queſtion here whether the Lamps in the Temple did burn both night and day, or only by night.

Some think there was need of them in the day time, becauſe the Windows of the Temple were fifteen cubits high from the ground: for they were over the ſide-chambers. Others think they were lighted only from evening to morning; becauſe the phraſe is, *He ſhall order it from evening to morning*, Exod. 27. 21. *and when* Aaron *lighteth the Lamps at even*, Exod. 30. 7. And in *Abijams* Speech, 2 *Chron.* 13. 11. *the Candleſtick of Gold with the Lamps thereof to burn every evening.* But yet it was a perpetual Light in the fit time and ſeaſon for it. They had therefore two ſorts of ſacred and perpetual Fire belonging to the Temple; the Fire of the Altar, (and this was never to go out at all, of which you have formerly heard;) and the Fire of the Golden Lamps, which was perpetual, at leaſt in the ſeaſon of it, that is, every night: and they were lighted probably from the Fire that was upon the Altar.

And ſo it is with the Spirit of God in the hearts of his people. This is a Lamp that never goes out. The fooliſh Virgins indeed their Lamps were gone out, *Matth.* 25. but in the wiſe it was not ſo. There is no falling from Grace: The true Believer cannot fall away totally and finally.

4. The dreſſing and trimming of the Lamps ſignifyed thoſe revivings of the work of the Spirit in the hearts of his people, when it begins, or is in danger to decay and decline: for the Prieſts were to light the Lamps, *&c.* ſee *Lev.* 24. 2, 3, 4. the ſame thing alſo in *Exod.* 27. 20. Hence is that expreſſion, 1 *Sam.* 3. 3. *Before the Lamp of God went out in the Temple of the Lord*, he had that appearance of God towards break of day. The Prieſts were wont, if they found any Lamps out, or burning dimly, to light them again;

gain; they did not leave it to be always dark. This teacheth us both the Lords Goodneſs and our Duty: For Chriſt, *Matth.* 12. 20. *he will not quench the ſmoaking flax:* and ſo we ſhould ἀναζωπυρεῖν, as 2 *Tim.* 1 6. *ſtir up,* like a fire that is going out, *the Gifts that are in us.*

Alſo Church-diſcipline and mortification are taught us hereby, *Matth.* 25. 7. *then all thoſe Virgins aroſe and trimmed their Lamps.*

Thus you ſee ſomething of the myſtery of theſe Golden Candleſticks in the Sanctuary: how the Church, the Miniſtry, the Word and the Spirit was ſhadowed forth thereby.

As to the Uſe; you ſee here the riſe, and withal the evil of the Popiſh Superſtition of Lights and Candles in their Churches. This is an Old Teſtament Ordinance: it is to dig *Moſes* out of his Grave, and to deny Jeſus Chriſt. Yet their having Wax-candles is a ſwerving from the Moſaical Law, which they pretend and ſeem to imitate. For Hony, as it was forbidden in their Sacrifices and Offerings made by Fire, *Lev.* 2. 11. and conſequently Wax which belongeth to it: So we do not find that ever they did uſe Wax-candles to burn in the Sanctuary; but only Lights and Lamps of Oil.

But as to the preſſing and improving theſe things in a more practical way. It is a copious and fruitful Subject: let me only repeat and re-inculcate the four general heads of things beforementioned.

1. Learn to prize and ſee the worth and excellency of Church-ſociety. It is no vile thing which the Lord was pleaſed to repreſent and teach by ſo many glorious Types of old. As by *Noahs* Ark, by the Temple, by the Golden Candleſtick, *&c.* And in Church-eſtate; look well to the matter of the Church, that they be Golden-Candleſticks. And when in it, look to the exerciſe of Diſcipline: a Church without the vigorous exerciſe of Diſcipline, is a Candleſtick without Snuffers: let not the Golden Snuffers be loſt or laid aſide, which by divine Inſtitution belong to the Golden Candleſtick.

2. Prize the Miniſtry. They are Lights, they are the Stars that

that ſhine in the tops of theſe Candleſticks. A dark Miniſtry was the Evening Star that uſhered in the night of Popery and Antichriſt into the world, *Rev.* 8. *ult.* compared with *Rev.* 9. 1.

3. Much more prize the Word. This is the Sun in the Church, the great Light ſhining in a dark place. If thy Lamp be not lighted here, all the Light that is in thee is but Darkneſs.

4. Above all labour to find the Spirit burning and working in your hearts, that you may experience the whole myſtery of this Type. The Spirit in the Word, and in the Miniſtry of it in the Church; the Spirit enlightening, and like Oil mollifying and healing the Soul, abiding there, and reviving his own work there: and remember your own Duty alſo in this thing: look to the trimming of your Lamps, *Matth.* 25. 7.

1. Get freſh ſupplies of Oil, *Exod.* 30. 7, 8. this is to dreſs your Lamps. This was *David's* Faith, *Pſal.* 92. 10. *I ſhall be anointed with freſh Oil.* Jeſus Chriſt is the Fountain, and the Holy Ghoſt the immediate Diſpenſer of it, *Zech.* 4. 12. and thence you are to fetch your freſh ſupplies.

2. Stir up that which you have, as well as take in new ſupplies, 2 *Tim.* 1. 6. *Stir up the Gift that is in thee,* Revelat. 3. 2. *ſtrengthen the things that remain and are ready to dye:* ſtir up thy ſelf to lay hold on God.

3. Snuff the Wick, *Exod.* 25. 38. mortifie corruption, cut off that ſuperfluity of naughtineſs, *James* 1. 23. this muſt be your frequent and daily work.

2. The Golden Table of Shew-bread, this was another of the holy Veſſels in the Sanctuary.

The Hiſtory of it you have in *Exod.* 25. and in *Lev.* 24. *Moſes* made but one, but *Solomon* made ten Tables, and placed them in the Temple, five on the right ſide, and five on the left, 2 *Chron.* 4. 8.

The matter of *Moſes* his Table was Shittim-wood; the dimenſions two cubits in length, a cubit the breadth thereof, and a cubit and an half the height thereof, *Exod.* 25. 23. A cubit is about a foot and an half of our meaſure.

It

It was overlaid with pure Gold, and a Crown of Gold was made round about, *v.* 24. There was alſo a Border round about, with a Golden Crown; and four Rings of Gold in the four corners of it to put in the Staves to carry it. Moreover there were ſeveral other Veſſels belonging to it, *viz.* Diſhes, Spoons, Covers and Bowls, all of pure Gold. *v.* 29.

The uſe was of it was to ſet the Bread thereon, *v.* 30. *And thou ſhalt ſet upon the Table Shew-bread before me alway.* Which is explained more fully in *Lev.* 24. *v.* 5. to the 10. *Thou ſhalt take fine Flower, and bake twelve Cakes or Loaves thereof. Two tenth Deals ſhall be in one Cake, or two Omers,* Exod. 16. 16. that is, about two Quarts of our meaſure. *And thou ſhalt ſet them in two rows, ſix on a row upon the pure Table before the Lord,* ver. 6. of *Levit.* 24. *and a diſh of Incenſe upon each row,* ver. 7. This is the ſum of the Hiſtory of this Ordinance.

In the Explication whereof, the uſe of the Table being to ſet the Bread and the Incenſe thereon, and there being ſeveral myſtical and ſignificant actions ordained about the Bread and the Incenſe; we muſt inquire into them all, and not conſider the Table alone, but with reference to its uſe, and to the Bread and Incenſe, and the ſacred actions about them.

There was a threefold myſtery in this Type.

1. The Shew-bread was a Type of the Church, which was typified before in other reſpects by the Golden Candleſtick, in regard of the Light that ſhines there; and now in other reſpects by the Shew-bread.

The analogy to this appears in four things.

1. In that as many Grains make up one Loaf: ſo many Believers make up one Church; 1 *Cor.* 10. 17. *for we being many, are one Bread and one Body; for we are all partakers of that one Bread.* One perſon is not a Church— how few and how ſmall a number the Church may be reduced unto, we need not here diſpute: In *Noahs* time they were reduced to 8 perſons. The firſt Church, and the beginning and foundation of the Church in all after times was, when God himſelf preached the Goſpel to our firſt Parents in Paradiſe, and then *Adam* and *Eve* and their Seed were the Church

Church of God. There must be divers, there must be more then one to make up a Church.

2. The analogy appears in the number; for as there were twelve Tribes of *Israel*, so there were twelve Loaves. These twelve Tribes were often and divers ways represented: as by the twelve Stones in the Brest-plate of the High Priest, *Exod.* 28. 21. and by the twelve Stones which *Joshua* did pitch in *Jordan*, and the other twelve which he took out of *Jordan*, and pitched them in *Gilgal*, for a memorial of the 12 Tribes passing thorough, *Josh.* 4. 9, 20. so *Canaan* was divided into twelve parts, that people coming of twelve Patriarchs; to which answers the twelve Apostles of the New Testament; and the new *Jerusalem* is built upon those twelve Foundations, *Rev.* 21. 14. so in these twelve Loaves there is the like mystery; they represented both the *Old* and the *New-Testament-Israel.*

3. These Loaves were to stand before the Lord all the week upon the Golden Table. This was the chief action about them, and which holds forth the principal scope of the Institution; therefore called *Panis facierum* or *Propositionis*, *Matth.* 12. 4. which our Translators have fitly rendred *Shew-bread.* The Apostles phrase is ΠΡΟΘΕΣΙΣ ΤΩΝ ΑΡΤΩΝ, the meaning is, ΑΡΤΟΙ ΠΡΟΘΕΣΕΩΣ· *Lev.* 24. 6. *thou shalt set them upon the pure Table before the Lord.* This signified his continual eye and care over his people; they are never out of his sight, never out of mind: his eye and his thoughts are continually upon them, from one end of the week to another; *Isai.* 49. 16. *behold I have graven thee upon the Palms of mine Hands, and thy Walls are continually before me.* Though he seems to forsake and forget them, yet he remembers them still; *Jer.* 31. 20. *for since I spake against him, I do earnestly remember him still; therefore my Bowels are troubled for him.*

4. There is Frankincense set upon the Loaves, and offered up for a memorial before the Lord, *Lev.* 24 7. This speaks the Lords remembrance of them with acceptance; for the Incense made a sweet smell, a savour of rest. A man may remember a thing with hatred and abhorrence; but the Lords remembrance of his people is with deerest affection, with everlasting loving kindness,

kindneſs: he hath a precious remembrance of them. Theſe twelve Loaves, the twelve Tribes of *Iſrael* are by Faith in Chriſt a ſweet odour to him; as 2 *Cor.* 2. 15. And as the Lords eye is ever upon them: ſo ſhould theirs be to the Lord, and that continually. See *Pſal.* 123. 2, 2. As the Lord ſaith of the Angels; *Matth.* 18. 10. *they do always behold the Face of my Father which is in Heaven*: ſo the Saints even here below, they ſhould ſet the Lord alway before them. And this is Happineſs and Heaven begun, 1 *Kings* 10. 8. *happy are thy Men, happy are thy Servants which ſtand continually before thee, and that hear thy Wiſdome.* The Lords eye upon them, in a way of conſtant care and love: and their eye upon him, in a way of continual dependance. This is a bleſſed condition.

Thus you ſee the firſt myſtery of the Shew-bread, how it was a Type of the Church.

2. A ſecond myſtery of the Shew-bread is the Food and ſpiritual Proviſion that is in the Church of God; that is, Chriſt in the Word and Ordinances. The Word is compared to Bread, *Amos* 8. 11. Falſe Doctrine to leavened or ſowred Bread, *Matth.* 16. 12. It hath the properties of Bread, *Pſal.* 104. 15. *Bread which ſtrengtheneth mans heart*, ver. 16. *the ſtaff of Bread.* This Bread is Chriſt. *He is the Bread of Life*, as Joh. 6. 48. Chriſt is typified alſo by the Manna, and the Golden Pot thereof reſerved in the Holy of Holies. But ſome diſtinguiſh the myſtery of theſe two Types thus.

That the Manna in the Oracle was the Type of Chriſt perſonal, this Bread upon the Table in the Sanctuary was a Type of Chriſt doctrinal, or Chriſt in the Word opened and applied to hungry Souls. The analogy will appear further in theſe particulars.

1. They were to ſet the Shew-bread upon the Golden Table in the Sanctuary every Sabbath, *Lev.* 24. 8. *Every Sabbath ſhall he ſet it in order before the Lord continually*; that is, in the Sanctuary, which was a Type of the Church. This then ſpeaks thus much; That the Miniſters of the Goſpel are to ſet Chriſt the Bread of Life as it were upon the Table every Lords day. There

is and ought to be a weekly provision of this Food in the House of God every Sabbath. As every week there was new Bread, so Christ is to be afresh held forth.

2. The Priests were to feed upon this all the week after; *Lev.* 24. 9. *And it shall be Aarons and his Sons, and they shall eat it in the holy place*: so in the Church, they that hear the Word and have Christ preached and held forth therein, should live all the week long upon the Provision that is made upon the Sabbath. Then the Bread is set before Lord; but in the week time it is eaten. It is a great neglect when the Bread is not eaten; when the Word is not digested, meditated, fed upon. But people think it is enough to come to some good Meeting, and there to hear the Word: But do you eat it and feed upon it all the week? do you meditate and ruminate upon it?

3. None but the Priests were to eat the Shew-bread; *It shall be* Aarons *and his Sons, and they shall eat it*: Lev. 24. 9. though in an extraordinary case others might: as when *David* and his Men did, to save their Lives in hunger, 1 *Sam.* 21. 6. which Christ allows and justifies, *Matth.* 12. 3, 4. for ceremonial Rules must give place to Moral. God will have mercy rather then Sacrifice. But the ordinary Rule was, none but Priests were to eat the Shew-bread. And who are Spiritual Priests under the Gospel? All Believers, they are a royal Priesthood, 1 *Pet.* 2. 9.

This then teacheth us, that none but Believers have a right unto Christ and to the Promises, and do or can feed upon him. Unbelievers do but intrude and usurp that which is none of theirs, when they challenge a part in him. They are but Dogs that snatch at Childrens Bread.

4. It is the Priests that set this Bread in the Sanctuary, and they eat it. We may here consider Priests as Ministers: for the Levitical Ministry was a Type of the Gospel-Ministry. And so the Instruction here is this; That the Priests should feed and live themselves upon the same Christ, and the same Truths they preach to others. 1 *Tim.* 4. 16. *Take heed unto thy self, and unto thy Doctrine; continue in them: for in doing this thou shalt both save thy self, and them that hear thee.*

5. There

3. There was Incense set upon the Bread, *Lev.* 24. 7. *and thou shalt put pure Frankincense upon each row.*

Incense was a Type of Prayer: so the Word and Prayer should go together. The solemn Dispensation of the Word should be accompanied with Prayer. *Acts* 6. 4. *But we will give our selves continually to Prayer, and to the Ministry of the Word.* It is said of the Levites, *Deut.* 33. 10. *they shall teach* Jacob *thy Judgments and* Israel *thy Law*; they shall preach the Word. *They shall put Incense before thee, and whole burnt Sacrifice upon thine Altar.* Here is Prayer, and the Administration of the Sacraments, which do succeed instead of the Jewish Sacrifices.

6. Christ thus feeding and sustaining his Church gives us some intimation of his Kingly Office: For he is this Bread of Life by which their Lives are sustained and upheld.

And so look as the Candlestick points especially to his Prophetical Office, in teaching and enlightening us; and the Altar and Vessels of Incense to that great work of his Priestly Office, mediating and interceding for us: so the Table of Shew-bread speaks his Kingly Office, in sustaining and upholding of us.

4. A third mystery of the Shew-bread is this. It seems to have been a Sacrifice unto the Lord, namely, a Meat-offering, and consequently all the Gospel-mysteries of the Meat-offering do belong to the Shew-bread, as being one species or kind thereof. For the Rule is this in *Lev.* 24. 7. *Thou shalt put pure Frankincense upon each row, that it may be on the Bread for a memorial, even an Offering made by Fire unto the Lord:* and accordingly it was to be eaten, as other Fire-offerings were, by *Aaron* and his Sons in the Holy place. *For it is most holy unto him of the Offerings of the Lord made by Fire,* ver. 9. The Incense was burnt upon the Altar as a memorial for the Bread; or (as some think) an handful of the Flower whereof they were made, was burnt with the Incense for the whole.

Now the Meat-offering did purge away Sin, as typifying the Righteousness of Jesus Christ, both his active and passive Obedience, 1 *Sam.* 3. 14. *purged by Sacrifice, or by Meat-offering.* It signified also the Persons and Services of the Saints, and the

Acceptance of both before the Lord. All which may be applied to the Shew-bread under the notion of a Meat-offering. Therefore I shall not here insist upon these Considerations, but refer them to that place to which they do belong, namely to the legal Offerings and Sacrifices, where the Meat-offering comes to be considered. But as to the two former notions of the Shew-bread, to improve them a little more practically; we may apply them both for Comfort and for Tryal.

1. For Comfort. As the Church is this Shew-bread, they stand before the Lord continually, his eye is ever upon them. Though thou art one whom Man despiseth, and whom the Nations abhor, as usually the best of Gods people are most hated and least beloved in the world; yet if the Lord regard thee, what though men despise thee? *Psal.* 40. ult. *I am poor and needy, yet the Lord thinketh upon me.*

Quest. But how may I know that I am one of those that are under the Eye and Care and Love of God?

Answ. The second notion of the Shew-bread speaks to this. Dost thou feed upon Christ? Is he the Shew-bread, the Food of thy Soul? whom, as a spiritual Priest, thou dost feed upon by Faith. Then thou art the Shew-bread in that other notion, as being continually before the Lord, under his eye of special Care and Love. And because all depends upon this; let me give you a few Directions about it, some Directions in eating the Shew-bread, in feeding upon Christ in the Word.

1. Do not feed upon other things. *Isai.* 55. 2. *Wherefore do you spend your Money for that which is not Bread?* It is but *to feed upon Husks*, Luke 15, 16. *and lying Vanities that cannot profit.* As if, through a Distemper in the Stomach, a man eats Coals, or feeds upon Ashes, it hurts the Appetite and weakens Nature: so in Spirituals.

2. Do not feed upon the Word without Christ in the Word: For it is not the Letter of the Word; it is not the bare Letter of the Promise; but Christ in the Promise that is the Food of the Soul: there be some that catch at the Promises and Benefits of Christ; but do not close with Christ himself in the Promise, who

who is indeed exhibited and manifested therein. Therefore you should labour to see Christ himself there, to *behold his Glory as the only begotten of the Father, full of Grace and Truth:* as *Joh.* 1.14. to see his fitness and suitableness to all the necessities of a poor sinful Soul: and that he is a person every way fit to be the great means of our access unto God; and so upon that account to close with him as your Saviour, having seen who and what a one he is as revealed in the Word of Promise, by which we are first united to his Person, and then do enjoy Communion with him in his Benefits.

3. Never think that you feed upon Christ in the Promise aright, until you find strength and nourishment from him. *Bread strengthens mans heart,* Psal. 104. 15, 16. It is a lamentable thing when the Bread of life strengthens not, when there is no staff nor stay in the Promise; *when God sends leanness into mens Souls.* But may not true Believers complain of unprofitableness? Yes. But strength comes at last, if they go on to feed upon this food: Therefore that which I aim at is this; that you should never cease believing, and eating and feeding upon Christ in every Ordinance, and at every opportunity, till at last you find strength and spiritual nutriment unto your Souls by him.

THE

THE GOSPEL of the INCENSE and the GOLDEN ALTAR in the HOLY of HOLIES.

Dec. 17. 1668. **Heb. 9. 3, 4, 5.**

And after the second Veil, the Tabernacle, which is called the Holiest of all: which had the Golden Censer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aarons Rod that budded, and the Tables of the Covenant; and over it the Cherubims of Glory shadowing the Mercy-seat; of which we cannot now speak particularly.

HAving spoken of the holy Vessels in the Sanctuary, we are now to treat of the sacred Furniture of the Holy of Holies, concerning which we formerly observed from this Text this Doctrinal proposition.

Obs. 5. *That the sacred Furniture, or the holy Vessels and Utensils belonging to the Holy of holies, were the Golden vessels for the offering of Incense, and the Ark with its appurtenances.*

The former our Translators render *the Golden Censer:* the Greek word is ΘΥΜΙΑΤΗΡΙΟΝ, ΧΡΥΣΟΥΝ ΕΧΟΥΣΑ ΘΥΜΙΑΤΗΡΙΟΝ. The difficulties upon this place are very great. Perhaps this Text may be numbered amongst the *Insolubilia Scripturæ*, those insoluble knots which will never fully be unfolded in this life, and which God hath left there on purpose to confound the Wisdom of all the world, that no Flesh might glory, and that he might exercise his people unto reverence of his Word, in those things which they cannot comprehend. One saith of it, *Suspectus est mihi locus iste.* I would not say so; but this I may say, that of all the difficult Scriptures that I have had occasion to search

search into; this hath been one of the most difficult; unto my own weakness one of the most difficult.

That which I would humbly offer for the interpretation of it, is only this; That the word being θυμιατηρίου it signifies properly something belonging to Incense: and I know not how to translate it more fitly, then by this Periphrasis; *That Golden Vessel for the offering of Incense.*

Quest. But then the question will be, what were those Golden Vessels that did serve to that use, and which of them was here intended?

Answ. It is a Rule which you have often heard, and must always be remembred in the Exposition of Scripture; That the Scripture must be expounded in the largest and most comprehensive sense: Therefore if there were divers sacred Vessels of this kind, they may be all included. The Holy Ghost seems to have used such a general expression, on purpose to include them all: and so this may reconcile the different interpretations given by Expositors.

Now there were two holy Vessels for this use.

1. It is thought there was a Golden Censer, which was laid up in the Holy of holies all the year till the Feast of Expiation, and that then the Priest went in and fetch'd it out, and offered Incense with it in the Holy of holies. Such a Censer is mentioned by *Josephus contra Apionem, lib.* 2. And though it be not so clearly and expresly mentioned by *Moses*; yet there seems to be some intimation of it in *Levit.* 16. 12. Moreover it is no new thing in the Scripture, that things which are more briefly and more obscurely hinted in the Old Testament, should be more plainly and more expresly delivered in the New. The two Testaments, the Old and the New, looking one towards another, as the two Cherubims did over the Ark. As for instance, the Names of those Conjurers that withstood *Moses* are not mention'd in the History in *Exodus*: but we have their Names in the New Testament, their Names were *Jannes* and *Jambres*, 2 Tim. 3. 8. And the Contest between *Michael* and Satan about the Body of *Moses*, and the Prophesie of *Enoch* are mentioned in the Epistle

of

of *Jude*, but no where in the Old Testament, as is generally conceived: though learned *Junius* inclines to judge the Contest between *Michael* and Satan mentioned by *Jude*, 9. that which we have represented in a Vision to *Zechary* the Prophet, *Zech.* 3. see *Junius* his Notes on *Jude* and his *Parallela Append. Parab.* 16. and other instances might be given.

So this Golden Censer; though not so expresly mentioned in the Old Testament, yet it is twice mentioned in the New: first in this Text, *Heb.* 9. 4. and again in *Rev.* 8. 3. and there it is conjoyned with the Golden Altar. *And another Angel came and stood at the Altar having a Golden Censer, and there was given unto him much Incense, that he should offer it upon the Golden Altar.* And in 1 *Kings* 7. 50. and 2 *Chron.* 4. 22. there is mention of Golden Censers in the plural number.

This Golden Censer was a little Pan made of Gold, with a handle to it, fit to hold living coals in, whereon to put the Incense.

2. There was also a Golden Altar of Incense in the Temple: and it is not likely that the Apostle would wholly omit and pass over this so great an Utensil, when he mentioneth all the rest: Therefore that which we translate the Golden Censer, many do interpret it, as meant of this Golden Altar of Incense.

But here a great Objection doth occur, how this is here said to stand in the Oracle, or in the Holy of holies? for it is clear it stood in the Sanctuary, because they were to offer Incense upon it every day; but they were not to enter into the Holy of holies but once only a year.

The Answer that is commonly given is this; That it stood in the Sanctuary *quoad situm*; but in the Holy of holies *quoad usum*, as to the place and position of it, it was in the Sanctuary, but yet it belonged to the Holy of holies in regard of the use and imployment of it: which possibly may be the reason of the alteration of the form of speech *ver.* 4. from what was used *v.* 2. The Holy of holies had the Golden Altar of Incense, because it had a relation to that part of the Tabernacle, though it was not seated in it, as the Candlestick and Table were in the outer Sanctuary, *v.* 2.

The

The first Institution of it is *Exod.* 30. ver. 1. to 10. And *Solomon* made one for the Temple, 1 *Kings* 6. 22. *And the whole House he overlaid with Gold, until he had finished all the House: also the whole Altar that was by the Oracle he overlaid with Gold.* Here the Altar is spoken of, as having relation to the Oracle. *The Altar that was by the Oracle*; as in the Text, the Holy of holies had the Golden Utensil for the Incense.

The use of it was to burn Incense upon it. Of the Composition whereof, see *Exod.* 30. ver. 34, *&c.*

As to the Mystery of these things. First as to the Altar, and then as to the Incense.

1. This Golden Altar of Incense was a Type of Christ in regard of his Intercession, that great work of his Priestly Office: as the Altar of Burnt-offering was a Type of Christ in regard of the other part of his Priestly Office, his Oblation or Satisfaction. See *Rev.* 8.

2. This Golden Altar was to be sprinkled with the Blood of the Sin-offering to make atonement once a year, *Exod.* 30. 10. *Lev.* 16. 18. to teach us, that Christ intercedes in the virtue of his own Oblation, or sacrificing of himself. And this makes his Intercession so prevailing and powerful with the Lord; He prays for nothing, but what he hath purchased by his Death: He desires nothing from the hand of Mercy, but what he hath bought and paid for at the hand of Justice.

3. As no Incense was to be offered, or could be accepted, but upon this Altar: so no Prayers are acceptable to God, but through the Name and Mediation of Jesus Christ: unless offered upon this Golden Altar, neither Prayers of Priest nor People can be accepted: without this, *he that offereth Incense, is as if he blessed an Idol*, as *Isai.* 66. 3.

Now to unfold the Mystery of the Incense.

The Incense that was offered upon this Golden Altar, was a Type of Prayer, the Prayers both of Christ, and of his Saints: Both the Prayers which Christ offers up for the Saints, and which the Saints offer up for themselves in his Name and Medi

ation. See *Rev.* 5. 8— *Pſal.* 141. 2. *Let my Prayer be ſet forth before thee as Incenſe.*

You may ſee the fulneſs of the analogy more at large in ſeven particulars.

1. It was made up of many choiſe Ingredients, *Exod.* 30. 34. ſo is the Spirit of Prayer as it were a compound of many excellent Graces: There muſt be Faith, Humility, Fervency, &c. and indeed all the Graces of Gods Spirit are drawn forth and exerciſed in Prayer.

2. They are ſtrictly forbidden to make another Perfume of their own heads like unto it, *Exod.* 30. 37, 38. ſo we are not to make uſe of any other Interceſſors or Mediators but Chriſt only. And in like manner for men to make Prayers in the way of ſtinted Liturgies, though there be many of the ſame Ingredients in the Maſs-book, that is, good expreſſions for the matter of them, and words and notions that are found in the Scripture; yet this being not the Incenſe that is inſtituted, it is not, it cannot be accepted.

3. Theſe Ingredients whereof the Incenſe was made were to be beaten very ſmall into fine Powder, *Exod.* 30. 36. This teacheth us that Contrition of heart that ought to be in Prayer, how the Soul is to be contrite and broken as it were all to pieces by humbling meditations of its own unworthineſs when it appears before the Lord in Prayer. Theſe are the Prayers that God regards, *Pſal.* 51. 17. The Sacrifices of God are a broken Spirit: *a broken and a contrite heart, O God, thou wilt not deſpiſe*— Iſai. 57. 15. *I dwell in the high and holy place, with him alſo that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones.* If a man come with his heart whole and not broken, this is to offer the Incenſe unbeaten, unpounded.

4. The Incenſe was to be ſet on fire, and ſo the ſmoke went up before the Throne. *Exod.* 30. 7, 8. This ſpeaks that holy Fervency in Prayer.

There ſhould be ardent affections inflamed by the Fire of the Holy Ghoſt, *Jam.* 5, 16. *the effectual fervent Prayer of a righteous*

man

man availeth much. We ſhould not come with a dead cold heart before the Lord in Prayer.

5. This burning of Incenſe was a Service performed every day, morning and evening. *Exod.* 30. 7. 8. This teacheth us that Prayer ſhould be a daily work, morning and evening. *David* tells us of his praying in the morning. *Pſal.* 5. 3. *My Voice ſhalt thou hear in the morning, O Lord, in the morning will I direct my Prayer unto thee, and will look up.* And alſo in the evening, *Pſal.* 141. 2. *The lifting up of my hands as the evening Sacrifice.* Yea both he and *Daniel* uſed to pray thrice a day, *Pſal.* 55. 17. *Dan.* 6. 10. *Anna* departed not from the Temple, but ſerved God with Faſtings and Prayers night and day, *Luk.* 2. 37. and we are commanded to pray continually, 1 *Theſſ.* 5. 17— *Praying always with all Prayer,* Epheſ. 6. 18. that is, every day in the ſeaſons of Prayer. And *Paul* mentions his praying day and night, 1 *Theſſ.* 3. 10. 2 *Tim.* 1. 3. which may well be underſtood of evening and morning. See alſo 1 *Tim.* 5. 5. and *Act.* 26. 7.

6. The time of burning the Incenſe was when they dreſſed and lighted the Lamps of the Sanctuary, *Exod.* 30. 7, 8. This teacheth us the conjunction of the Word and Prayer in the Church, *Deut.* 33. 10— *Acts* 6. 4. *But we will give our ſelves continually to Prayer, and to the Miniſtry of the Word.*

7. The Smoke of the Incenſe aſcended with a ſweet and fragrant ſmell into the Holy of holies before the Mercy ſeat, as *Rev.* 8. 4. *and the Smoke of the Incenſe which came with the Prayers of the Saints aſcended up before God out of the Angels hand.* It went up out of the Angels hand. This ſpeaks, that our Prayers come up before the Lord into his holy place, even into Heaven, before the Throne of Grace, with acceptance through the Merits and Mediation of Jeſus Chriſt. *Acts* 4. 10. *thy Prayers are come up for a memorial before God.* Hence that expreſſion, 1 *Kings* 8. *hear thou in Heaven thy dwelling place.* For the Holy of holies was a Type of Heaven; and the Mercy-ſeat is that Throne of Grace where the Lord is ſaid to dwell between the Cherubims, *Pſal.* 80. 1. It ſpeaks alſo that God returns gracious anſwers to them; as it is *Zech.* 1. 13. *the Lord anſwered the Angel that talked*

talked with me with good and comfortable words. Sometimes there is a gracious terribleneſs in them; I mean a mixture of Mercy and Terror in the Lords anſwers and returns of Prayer, *Pſal.* 65. ver. 5. *by terrible things in righteouſneſs wilt thou anſwer us, O God of our Salvation.* Thus *Rev.* 8. 5. when the Angel caſt down the Cenſer upon the earth, *there were voices, and thunderings, and lightenings, and an earthquake.* The Lord uttering his voice as it were from the Holy of holies in dreadful diſpenſations of Providence, in the ſeven Trumpets: it is from the Prayers of Saints, that thoſe dreadful Trumpets were founded.

But one of the ſtrangeſt inſtances of the Lords anſwering Prayer by ſtrange and ſeemingly contrary Providences, is that of the Turks, *Rev.* 9. It is agreed by all Interpreters, that the ſixth Trumpet is the Turk. But did ever any Chriſtian pray for the coming of the Turk into Chriſtendom? No, but yet they came; and the Voice from the four Horns of this Golden Altar of Incenſe uſher'd them in, *Rev.* 9. 13. The meaning is this; the ſtrange Power of God did anſwer the Prayers of his people this way, it is the Prayers of Gods people that turns the wheel of Providence as it were, and brings about all the great and mighty revolutions in the courſe thereof.

Uſe 1. Of Comfort in five or ſix particulars.

This Doctrine of Chriſts Interceſſion (which is the myſtery of this Golden Cenſer and Altar of Incenſe) is full of Comfort to poor praying Souls; thou haſt an High Prieſt which offereth up thy Prayers, and they are made acceptable through his Interceſſion.

This affords Comfort, let thy condition be what it will.

1. If thou find thy ſelf unskilful in making application of that part of Chriſts Prieſtly Office, which conſiſteth in his Death; yet thou maiſt look up to him to ſpeak a good word for thy Soul: this work is doing ſtill, though the former be done.

2. In caſe of new ſins committed after Grace received, here is this Comfort; that as Satan puts in new Accuſations againſt thy Soul: ſo Chriſt puts in new Anſwers, 1 *Joh.* 2. 1, 2. *if any man ſin, we have an Advocate,* &c.

3. Many

3. Many an one is much troubled with fears of future backſlidings; but Chriſt prays that thy Faith fail not: he prays not only that we ſhould come home and be converted, but alſo *that we be preſerved unto his heavenly Kingdom.* Joh. 17. 15. He prays *that we ſhould be kept from the evil.* Hence ſometimes Believers are kept from being tempted: But if they be tempted, they are either kept from falling by temptations; or if they fall, from lying in their falls.

4. Suppoſe you meet with troubles, oppoſitions and perſecutions from the world. Let the world ſpeak evil of us; yet Chriſt ſpeaks well of us, or rather for us, to his Father; and then what need we fear. See *Iſai.* 51. 7, 8.

5. Thy Prayers are full of weakneſſes and imperfections: but the Prayers of Jeſus Chriſt have no weakneſs and imperfection going along with them.

Queſt. But how may I know that Chriſt prays for me?

Anſw. Thou maiſt know it by two things.

1. If thou haſt a heart to pray for thy ſelf; thy Prayers are the eccho of his Interceſſion: if Chriſt hath taught thee to pray for thy ſelf, Chriſt intereedes and prays in Heaven for thee. *Rom.* 8. 27.

2. Hath the Lord taught thee to prize the Prayer and Interceſſion of Jeſus Chriſt for thee? if ſo, it is a ſign he is interceeding for thee. *Heb.* 7. 25.

Uſe 2. This alſo makes againſt the Papiſts, who plead for Mediators of Interceſſion (though not of Satisfaction) beſide Chriſt. This cannot be: for his Interceſſion is founded in his Satisfaction; the Scripture makes him the only Mediator of Interceſſion. *Rev.* 8. 3. It is true, the Saints do pray, or interceede for one another: but yet they are not Mediators; becauſe it is not their own Incenſe, nor their own Blood; but it is his Incenſe, it is his Blood that makes their Prayers effectual. They do not pray in their own name, but in his: but he prays in his own name, by the merit of his own Blood.

THE

THE GOSPEL of the ARK and its Appertainances in the HOLY of HOLIES.

Jan. 3. 1668. Hebr. 9. 4, 5.

THe *Ark* with its appertainances was another of the holy vessels belonging to the Holy of holies, and it was the chief of all their holy things; as appears in sundry respects: as for instance.

1. It had many glorious appertainances that related to it, many other vessels belonging to this, as the Cherubims, *&c.*

2. The place of it was the Holy of holies.

3. *Solomon*, though he made all other things new in the Temple, yet he did not make a new Ark; but only introduced the same which *Moses* had made, with great solemnity into the Oracle, the place which he had prepared for it. 2 *Chron.* 5. 7.

Whatever changes and varieties there may be in other things whereby God dispenseth himself unto and amongst mankind: other utensils may be made new; there may be new Ordinances, new Administrations; but there is no new Christ. Never look for any new or further Administration in this respect: as there is no new God, so there is no new Christ: but *Jesus Christ the same yesterday, and to day, and for ever.* Heb. 13. It is a blind and blasphemous delusion to speak of Christ as an Administration, that is to pass away when the Saints have passed under it for a while.

4. In that the Providences about it were very great and glorious, and full of teaching and instruction.

The Ark of God led them through the Wilderness. We are to follow the Guidance of Christ through the world. It was carried with Bars; so is Christ upon the Ministry of the Gospel, from one place to another. As the Levites did carry the Ark; so Preachers may

may be ſaid to carry Chriſt, to bear his Name among the Gentiles: ſo *Paul Act.* 9. 15.

Many great things were done by it. *Jordan* was divided by it: ſo by Chriſt all obſtacles are removed out of the way. The Walls of *Jericho* fell by it: ſo by Chriſts coming the ſtrong holds of Satans Kingdom are caſt down. It was the downfall of *Dagon*: So is Chriſt of Satan and Idolatry. While the Ark was amongſt the Philiſtines they were plagued; but *Obed-Edom* was bleſſed while it was at his Houſe: ſo Chriſt in the Goſpel to ſome brings wrath being refuſed, to others Salvation. *Eli* and his Daughter died when the Ark was taken, and the Bethſhemites rejoyced exceedingly when they ſaw it: ſo the preſence of Chriſt brings comfort, but his abſence grief and ſorrow. The Bethſhemites were puniſhed for prying into the Ark. It is a dangerous thing to ſearch into inſcrutable Myſteries. Be wiſe unto ſobriety. The Ark after many travels was brought at laſt to a place of reſt in *Solomons* Temple: ſo Chriſt after many wearifome journies on Earth was at length taken up into Heaven, a place of reſt where he ſits at the right hand of God.

But as to this glorious Utenſil it ſelf, we may obſerve theſe things.

1. The Ark was the Throne of God on which he did appear ſitting on his Throne of Grace and Glory, and from whence he ſpake and gave forth Anſwers and Oracles. Hence we read of *a Throne of Grace*, Heb. 4. ult. This Throne of Grace is that Mercy-ſeat that covered the Ark in which God ſate, and where he is ſaid to dwell between the Cherubims, *Pſal.* 80. 1.

1. Here he gave upon ſpecial occaſions viſible appearances of his Glory. This is that *Shechinah* which the Jewiſh Rabbins ſpeak of. And they have it from the Scriptures and the Prophets. *Ezek.* 1. laſt. and *cap.* 9. and 10. The Glory of the Lord is ſaid to appear, and to remove, and depart away by little and little. There was ſtill leſs and leſs of God among them till he was quite gone. So *Iſai.* 6. 1. *Rev.* 4. 2. 3.

2. Hence the Lord ſpake with audible voice, and gave forth his anſwers: ſo he promiſed to *Moſes*, *Exod.* 25. 22. ſo *Numb.* 7. *ult.*

ult. The myſtery of all which is this, that God is to be ſeen in Chriſt, and that he ſpeaks and reveals his mind to us only in and through Jeſus Chriſt.

2. The Mercy-ſeat which was upon the Ark, was a Type of the paſſive Obedience and Satisfaction of Jeſus Chriſt for our ſins, whom God hath ſet forth to be, *Rom.* 3. 25. ἱλαστήριον *a propitiation*— 1 Joh. 2. 2. *he is the propitiation for our ſins.*

3. The Law, which was within the Ark, is the active Obedience of Chriſt, *Pſal.* 40. 8. *thy Law is within my heart.*

4. The Golden Pot of Manna is Chriſt in the Word, *Exod.* 16. *Joh.* 6. 48, 49, 50, 51. He is the true Manna, the true Bread of life.

5. *Aarons* Rod that budded is the Miniſtry, bleſſed with ſucceſs for the good of Souls, *Numb.* 17. 10. this was reſerved before the Teſtimony, for a token againſt the Rebels.

6. The Cherubims upon the Ark are the Angels miniſtring to the Lord, *Ezek.* 1. they are there deſcribed, *Iſ.* 6. 2. they look towards the Ark; they pry into the myſteries of the Goſpel, 1 *Pet.* 1. 12. held forth by the Church, *Eph.* 3. 10. The myſtery of the Incarnation of the Son of God being above their comprehenſion, and their Subjection to Chriſt as Mediator being not included originally within the Law of their Creation: therefore they learn this myſtery from the Church.

7. The Chariot of the Cherubims, 1 *Chron.* 28. 16. is the motions of Providence. The Throne of God is deſcribed with Wheels, *Dan.* 7. 9. *Ezek.* 1. 16. the Throne hath Wheels, and 10. 9. Some think the other two Cherubims that were beſide the Ark, ſtood not upon the Golden Pavement of the Oracle, but upon a Chariot and Wheels; from whence that expreſſion, [the Chariot of the Cherubims]. However they are ſo repreſented in *Ezekiels* Viſion, *cap.* 1. there be not only living creatures, that is, Angels; but Wheels, that is, motions, turnings, revolutions of Providence.

Now to open theſe things a little more particularly in the method and order wherein they lie before us in the Text, we muſt obſerve that there are ſix particulars here enumerated as parts or appertainances to the Ark. 1. *The*

1. *The Ark of the Covenant was overlaid round about with Gold*] that is, this ſacred Cheſt it ſelf (for the Cover is mentioned afterwards.) The firſt Inſtitution of this holy Veſſel was in *Exod.* 25. 10, &c.

An Ark] or a ſacred Cheſt. *v.* 10. A Cubit is about a Foot and an half of our meaſure; ſo that it was between three and four Foot long: the height and breadth equal, a Cubit and an half.

V. 11. *Overlaid with Gold*] for the matter was Shittim Wood. This was an intimation of the ſpiritual excellency and preciouſneſs of the Myſtery hereby adumbrated.

V. 11. *A Crown of Gold round about*] for Ornament and Glory.

V. 13. It had Staves of Gold alſo for carrying it in the Wilderneſs. Theſe were alſo put with it in the Temple, 1 *Kings* 8. 8. to teach this people that if they did provoke the Lord, he might yet remove the Ark of his Preſence from them.

It is called the Ark of the Covenant, becauſe the two Tables of the Covenant which God made with *Iſrael* were put therein. *Exod.* 25. 16. *And thou ſhalt put into the Ark the Teſtimony which I ſhall give thee.* Of which further afterward.

It was a Type of Chriſt in regard of his active Obedience, fulfilling the Covenant for us. *Thy Law is within my heart,* Pſal. 40.

2. *In it was the Golden Pot that had Manna*] of which *Exod.* 16. Of this we ſpake among the Occaſional Types.

Wherein] There be ſeveral interpretations of this word. Some refer it to the more remote antecedent, the Tabernacle: ſome to the Ark, conceiving it was in the Ark till *Solomons* time; for then there was nothing in it, but the Tables of the Covenant. 2 *King.* 8. 9.

Or *in which*] may be interpreted in a larger ſignification: as if he had ſaid, About which, or belonging to which: For theſe things were appertainances to the Ark, and did belong to it; as being laid up by it or before it, as *Exod.* 16. 34. *Numb.* 17. 10.

3. *Aarons* Rod that budded, of which *Numb.* 17. A Type of the Goſpel-Miniſtry, bleſſed with ſucceſs for the good of Sous:

as alſo a pledge of Gods Preſence with it, and the Levitical Miniſtry during that Adminiſtration.

1. This Rod brought forth fruit, *v.* 8. And the Almond tree is a fruitful tree. The Miniſtry is and ſhould be fruitful for Converſion: and therefore it is lawful to preach any where, to any body. *Go and preach the Goſpel to every creature:* and for Edification and building up ſuch as are converted and brought home.

2. The Almond tree is very early in its Fruit. Some Naturaliſts write, that it is the firſt of all Trees that buds. Miniſters ſhould be fruitful to God betimes, as *Jerem.* 1. 5. and *ver.* 11. *he ſees an Almond tree the ſooneſt ripe. John* the Baptiſt, *Luk.* 1. 15. was filled with the Holy Ghoſt even from his Mothers Womb. And *Timothy*, 2 *Tim.* 3. 15. from a Child knew the holy Scriptures.

3. The Fruit remains, the Buds and Bloſſoms miraculouſly continued upon the Rod of *Aaron*, *Joh.* 15. 16. *that you ſhould bring forth fruit, and that your fruit ſhould remain.* The Fruit of the Miniſtry is never loſt; it doth remain in the hearts of Gods people, and ſhall remain for ever.

4. This Rod of *Aaron* is a Rod of Government: ſo the Scripture often ſpeaks of a Rod for a Rod of Authority and Government, *Pſal.* 110. 2. *he will ſend the Rod of his Strength out of* Sion— *ſhall I come unto you with a Rod?* ſaith the Apoſtle. There is a Rod of Government and Diſcipline. For a Miniſter to lay this aſide, is the way to be popular, and to get applauſe amongſt the largeſt ſort of Profeſſors for a time: But if he make conſcience to exerciſe the Diſcipline of Chriſt in his Congregation, he ſhall be hated and laden with reproaches and revilings; *he ſhall hear the defaming of many on every ſide, that will ſay, Report and we will report it. But the Lord will be with him as a mighty terrible one.* Jer. 20. 10, 11. *If thou diſtinguiſh between the precious and the vile, thou ſhalt be as my mouth.* Jer. 15. 19, *&c.*

5. This Rod of *Aaron* is laid up before the Ark in the Holy of holies. An emblem of the neerneſs of faithful Miniſters unto God, which is both their Duty and their Priviledge. They ſhould

ſhould be much in Heaven the holieſt of all, they ſhould converſe much with God and Chriſt, and the holy Angels. The Rod of *Aaron* ſhould be before the Ark.

4. The Tables of the Covenant, ſo called, *Deut.* 9. 9, 11, 15. and Tables of Teſtimony, *Exod.* 31. 18. Hence the Ark is called the Ark of the Covenant, as in the Text: ſo *Numb.* 10. 33. *and the Ark of the Covenant of the Lord went before them.* Theſe were in the Ark, to teach us that the Law is in Chriſts heart; he hath kept the Covenant.

5. And over it the Cherubims of Glory. The firſt mention of Cherubims is in *Gen.* 3. 14. *and he placed at the Eaſt of the Garden of* Eden *Cherubims, and a flaming Sword, to keep the way of the tree of Life.* Some derive the word *Cherub* from *Rechub*, a Chariot; becauſe God is ſaid to ride upon the Cherubims, *Pſal.* 18. 11. *He rode upon a Cherub and did fly.* Though others have other derivations of the word; as may be ſeen by the Engliſh Reader in *Aynſworth* and *Lee.* The ſhape of them may be gathered from the Viſions of the Prophet *Ezekiel* and *Iſaiah*, *Ezek.* 1. and *Iſai.* 6. They were pictures of young men, though with four Faces; the Face of a Man, of a Lyon, of an Ox, and of a flying Eagle. They had alſo Wings, in *Iſai.* 6. ſix Wings: For *with two they covered their Faces, with two they covered their Feet*, thoſe parts of the body which are the ſeat of ſhame, *and with two they did fly.* There were two of them over the Ark; and *Solomon* made two more, which ſtood with their Feet upon the ground, or upon the Chariot of the Cherubims, as ſome ſuppoſe, 1 *Chron.* 28. 18. the Text calleth them Cherubims of Glory, or glorious Cherubims.

As to the Myſtery of them, I find in Scripture phraſe three things ſignified thereby.

1. The Angels of Heaven who are compared to Chariots and fiery Chariots, *Pſal.* 68. 17. *the Chariots of God are twenty thouſand, even thouſands of Angels:* which ſuits with that expreſſion of the Chariot of the Cherubims in the Oracle, 1 *Chron.* 28. 18. and with that of the Apoſtle *Peter*, who ſaith, 1 *Pet.* 1. 12. *the Angels bow down their heads to pry into the myſteries of the Goſpel,*

alluding to the poſture of the Cherubims over the Ark.

2. Kings and Magiſtrates are called Cherubims in Scripture: ſo it is ſpoken of the King of *Tyre*, *Ezek.* 28. 14. *Thou art the anointed Cherub that covereth; and I have ſet thee ſo: thou waſt upon the holy Mountain of God.* It ſpeaks forth both their Dignity and Duty. The Magiſtrate is to protect the true Religion and the Worſhip of God, as the Cherubims did cover the Ark.

3. Miniſters are called Cherubims: ſo in *Revel.* 4. thoſe four living Wights are nothing elſe but four Cherubims, as you will clearly ſee, if you compare that with *Ezekiels* Viſion, *Ezek.* 4. But theſe Cherubims or four living Wights in the Revelation cannot be interpreted concerning the Angels in Heaven: becauſe they are ſaid to be redeemed by the Lambs Blood, *Rev.* 5. 8, 9. which the Angels in Heaven were not. And moreover the four living Wights are expreſly diſtinguiſhed from the Angels in Heaven, ver. 11. therefore it muſt needs be meant of a lower ſort of Angels, the Angels of the Churches; that is, the Officers and Miniſters of the Church, who ſhould be men of Angelick Spirits for induſtry, and zeal, and vigilancy in the Lords work.

6. The ſixth and laſt part of the Ark here mentioned, is the Mercy ſeat. *The Cherubims of Glory overſhadowing the Mercy ſeat.*

The Mercy-ſeat was the Cover of the Ark, of which, *Exod.* 25. 17. The Hebrew word for it is *Capporeth*, from *Caphar*, to cover with pitch, and in another Conjugation, to expiate, atone, appeaſe. It implyeth a merciful covering of our ſins.

The Septuagint call it ſometimes ἱλαστηριον, a propitiatory covering, and ſometimes ἐπιθημα, a Lid or covering laid on. The Apoſtle applies it to the Blood of Chriſt, and the ſatisfaction made thereby to the Juſtice of God for our ſins, *Rom.* 3. 25. 1 *Joh.* 2. 2.

Uſe 1. See the Glory of the viſible Church, and of the Preſence of God there. For all theſe glorious things are in the Temple, in the Holy of holies there. And therefore your ſhould ſee God himſelf there, and hear his voice, though not viſibly and audibly, but ſpiritually; yet really and powerfully and effectually ſpeaking to the heart. You ſhould ſee theſe things by the

eye

eye of Faith. When you come to a Meeting, though the World revile and call them Conventicles, you ſhould ſee a guard of Angels and Cherubims round about you, &c.

Uſe 2. See the fulneſs of ſupply and ſpiritual relief that is in Jeſus Chriſt, in the Goſpel, for poor loſt Souls.

Here is ſomething to anſwer all their caſes and neceſſities: here is God appearing and ſpeaking in Chriſt: here is paſſive and active Obedience: here is the Word, the Miniſtry, the Guard of Angels, the workings of Providence for the Churches good.

There be two things which an enlightned Conſcience needs, and cries for.

1. I cannot keep the Law; I want a perfect legal Righteouſneſs to appear before God in.

Therefore Chriſt hath done it: Here is the Law kept in this bleſſed Ark of the Covenant: *He hath fulfilled all Righteouſneſs*, &c.

2. But I want a Propitiation for the ſins that have been committed.

But therefore here is a Mercy-ſeat upon the Ark, a propitiatory Covering, in the paſſive Obedience of Jeſus Chriſt, whereby he hath not only kept the Law, but ſatisfied for our breaking of it. Draw neer to God in the faith and meditation of this myſtery.

An

An Advertiſement to the Reader.

THe obſerving Reader will remember, that in the method propoſed by the Author, the Legal Miniſtry ſhould have come in the next place to be treated of: But the Author in his courſe of preaching handled this Head before that; which alteration of his firſt deſigned method, and thus tranſpoſing theſe two heads of the Legal Miniſtry and the Legal Feſtivals, is by himſelf accounted for in the entrance on that of the Legal Miniſtry; and therefore no more ſhall be ſaid of it.

The Reader will alſo doubtleſs obſerve, his Entrance on this ſubject of the Legal Feſtivals to be more abrupt then in the reſt; of which this account may be given, That on this head the Authors Notes which he left behind him were leſs perfect then on any of the foregoing: and thence, as it coſt more labour to bring them to what is here preſented: ſo the judicious Reader will perhaps diſcern a difference between his Diſcourſes on this and on the other heads, as not being ſpun with an even thred. And we have therefore been neceſſitated to uſe a greater liberty here, then we allowed our ſelves elſewhere, to inſert in their propereſt places, as neer as we could, ſundry notions which we found noted down in the Authors broken Papers relating to this ſubject, ſome whereof perhaps were not his own, yea it may be not according to his Judgment, (though we do not know of any ſuch inſerted) but only noted down by him as they came into his mind, or as he met with them in reading, to be better conſidered of at further leiſure: For it is certain it was his manner thus to do. Moreover, we do find many imperfect hints of Notions amongſt his Papers, which we could not find where to inſert, nor indeed, as to ſome of them, well tell what to make of them, or how to expreſs them as the Author deſigned; and therefore they are loſt with him.

Laſtly, we may advertiſe the Reader, that we find the Author had thoughts of re-aſſuming and going over this whole head of the Legal Feſtivals again, in ſomewhat another method, the firſt rude lineaments whereof were thus drawn by himſelf, viz. he deſigned firſt a brief

brief delineation of the whole, and when inſtituted; namely their Feaſts, (to wit, the Paſſover, Pentecoſt, the Feaſt of Tabernacles, the Feaſt of Trumpets, and the great Day of Expiation) their New Moons and their Sabbaths, (to wit, the ſeventh day of the week, the ſeventh year, and the fiftieth year. Next he deſigned to go over them all again, and ſhew how they made up a rude draught, or a dark ſhadow of better things; and here he would have made the firſt Inſtitution to be his Text for the ſeveral Heads and for the Sabbath the 12, 13, 14, 15. *verſes of the fifth of* Deuteronomy, *becauſe the typical Reaſon is there annexed to the Command. And in the laſt place he intended to have ſpoken more fully to the unwarrantableneſs of Popiſh Holidays, and Muſick.*

And indeed he had many years before written two brief Diſcourſes on that Argument, the main Materials whereof we ſuppoſe he would have brought in here, perhaps with ſome conſiderable Additions: and therefore we have for the affinity of the matter to this head of the Jewiſh Feſtivals ſubjoined, as an Appendix thoſe two Diſcourſes, as they were found amongſt the Author's Papers. Farewell.

THE

THE GOSPEL of the JEWISH FESTIVALS.

Jan. 14, & 17. 1668. Coloſſ. 2. 16, 17.

Let no man therefore judge you in Meat, or in Drink, or in reſpect of an Holy day, or of the New Moon, or of the Sabbath-days, Which are a ſhadow of things to come, but the Body is of Chriſt.

Obſ. 1. *THat the Jewiſh Holy days were of three ſorts, and may be referred to three Heads, Feaſts, New Moons, and Sabbaths.*

2. *That theſe were Shadows of things to come; but the Body or Subſtance is of Chriſt.*

3. *That therefore Chriſtians ſhould not ſuffer any man to condemn them for their not obſerving of theſe Days.*

I ſhall handle the two firſt together in one, ſhewing under each of theſe legal Holy days what the ſubſtance and thing ſignified was, what of Chriſt was ſignified and ſhadowed forth by them.

Obſ. 1. *That the Jewiſh Holy days were of three ſorts, and may be referred to three heads,* viz. *Feaſts, New Moons, and Sabbaths.*

This Diſtribution of them doth frequently occur in the Scripture, in other places, as well as in this Text, 2 *Chron.* 2. 4. *I build an Houſe,* ſaith *Solomon, for the Burnt-offerings on the Sabbaths, and on the New Moons, and on the ſolemn Feaſts of the Lord our God* — Ezek. 45. 17. *And it ſhall be the Princes part to give Burnt-offerings,* &c. *in the Feaſts, and in the New Moons, and in the Sabbaths, even in all the ſolemnities of the Houſe of* Iſrael, that is, in their appointed or ſolemn Aſſemblies. Where Solemnities or ſolemn Aſſemblies is the general, and this *Genus* is diſtributed into three particulars, *Feaſts, New Moons, and Sabbaths:* ſo likewiſe

wiſe *Hoſ.* 2. 11, *I will alſo cauſe all her mirth to ceaſe, her Feaſt-days, her New Moons, and her Sabbaths, even every holy Aſſembly of hers.* The firſt word is *Feaſts*, מועדה MOEDH in Hebrew *moved*, ſet times, becauſe they came at ſet times of the year. This is meant of their annual Feſtivals, which were in number five. The three principal were, the Feaſt of the *Paſſover*, the Feaſt of *Pentecoſt*, and the Feaſt of *Tabernacles*; which continued, the two former each of them ſeven days, the laſt for eight days together; and the firſt day and the laſt day of them were holy Convocations, wherein they were to do no ſervile work, but to be wholly vacant for the Word and Worſhip of God.

The firſt mention of them is in *Exod.* 23. 14—17. They are more largely ſpoken to in the 23. chap. of *Leviticus*; and again in *Deut.* 16. and briefly recapitulated and ſummed up in ver. 16. Theſe were the principal: becauſe then all the males were to go up to *Jeruſalem*; and therefore theſe three are ſo often mentioned together.

There were alſo two more, the *Feaſt of Trumpets*, and the *Feaſt of Expiation.*

There are five general Rules obſervable concerning all theſe yearly Feaſts.

1. That they were all to be celebrated at the place the Lord their God ſhould chooſe, which was *Jeruſalem*, *Exod.* 23. 14. *Deut.* 16. 16. That which we are to learn therein is this, *that there is a Church-worſhip.* There are ſome Ordinances of Gods Worſhip which are not to be enjoyed but in Church-ſociety. As there is a perſonal and family-worſhip: ſo there is publick or Church-worſhip; of this kind is the Lords Supper. If this be not an Ordinance of publick Worſhip under the Goſpel, there is none: therefore to carry it to private perſons upon their death-beds, as the Papiſts doe, is unwarrantable and ſuperſtitious.

2. It is to be obſerved, that they were all in the Summer time, and not in Winter: for the Paſſover was upon the fourteenth day of the firſt month, Pentecoſt was ſeven weeks after, and the Feaſt of Tabernacles was upon the fifteenth day of the ſeventh month. Hence is that expreſſion, *Acts.* 27. 9. Sailing is now

dangerous, becauſe the Feaſt was now already paſt, that is, the Feaſt of Tabernacles.

The Inſtruction we are here to learn is this, namely, to ſee the tenderneſs of God towards his people, even as to the outward man. As he will have Mercy rather then Sacrifice: ſo he orders the matters of Sacrifice and Worſhip with tenderneſs and mercy even to the bodies of his people: yea the Spirit of God vouchſafes to dwell in their very Bodies, as well as in their Souls, and he preſerves the duſt thereof as precious reliques in the treaſures of his Providence, and will gather thoſe diſperſed atoms, and bring them forth again, and raiſe them up to everlaſting life. How great is his Goodneſs to us!

It ſhews there is a Duty incumbent upon us in reference to our Bodies; and how great a ſin it is in men to wrong and hurt their bodies, when the Lord himſelf is tender of them.

3. They were not to come empty handed, *Exod.* 23. *Deut.* 16. 16, 17. true Religion is bountiful: Duties of Worſhip are to be accompanied with duties of mercy and bounty: ſo upon the Chriſtian Sabbath, there ſhould be Collections for the poor, 1 *Cor.* 16. 2.

Hypocriſie divides theſe, it is willing to ſerve God, but in the cheapeſt way: hypocrites are all for a cheap Religion.

4. Whereas there was danger of Invaſion by their Enemies, when all the Males were abſent; the Lord ſecures them by a promiſe of ſpecial Protection. *Exod.* 34. 24. *Neither ſhall any man deſire thy Land, when thou ſhalt go up to appear before the Lord thy God, thrice in the year.*

Learn here, that while we are in our Duty, God will take care of our Safety— the way of Duty is the way of Safety. When the Church of the Jews was gone from God, and had crucified the Lord of Life, this protecting Providence forſook them. For at the Paſſover it was, that the *Romans* took and deſtroyed *Jeruſalem.* This Ordinance which was at firſt, and ever after, a means of ſafety to them, the Lord now makes it a ſnare to bring them all together as it were into a pound, that the *Romans* might take them and cut them off. But while they abode with God in purity

purity of Worship and Obedience, he abode with them in his protecting Providence.

This should be a great encouragement to us in the ~~Work~~ and Worship of God, to run all hazards, and to fear no colours, but be resolute in the discarge and performance of Duty. The Lord is with us in such a case, and then who can be against us?

5. These Feasts (as to their end and use) were both commemorative of former Benefits, and also prefigurative of future. It may be said so of other holy times and holy things also; but it holds eminently true concerning these three solemn anniversary Feasts.

The first of these yearly Feasts was *the Passover*, which began upon the fifteenth day of the first month, answering chiefly to our *March*.

The first Institution of it is in the 12*th* chap. of *Exodus*. There were three things which were the peculiar observations of this Feast, which do distinguish it from the rest.

1. The killing and eating of *the Paschal Lamb* (with the Ceremonies thereto belonging) which was *upon the fourteenth day of the first month at even*. Exod. 12. v. 6, &c.

2. The putting away of Leaven, and eating unleavened Bread for seven days, that is, from the fifteenth to the one and twentieth of that month, *Exod.* 12. ver. 15. Hence it hath its denomination, *the Feast of unleavened Bread*, from this Ceremony: as it is called the Feast of the Passover from the Paschal Lamb that was eaten over night. *See of this before on* Lev. 7. 37. *upon the Meat-offering.*

3. The Sheaf of first Fruits was waved upon the morrow after the Passover, that is, upon the sixteenth day of the first month. But of this there will be occasion to speak further in the next Feast.

These were the special Observations and appertainances belonging to this Feast, besides those general Rules beforementioned that do concern them all.

Now for the end and use of this Feast.

1. It was the Commemoration of their Deliverance and Re-

demption out of *Egypt*, and from the destroying Angel there, which was the occasion of the first Institution of the Passover. *Exod.* 12. 26, 27. And unleavened Bread was made use of to this end, because their departure was so hasty, that they had not time to leaven their Bread. Hence *Deut.* 16. 3. unleavened Bread is called the Bread of tribulation, because they did eat it when they were in great tribulation.

2. It was a prefiguration of our spiritual Redemption by Jesus Christ, who is *the true Lamb of God*, Joh. 1. 29. and *a Lamb slain from the Foundation of the World*, Rev. 13. 8. and who was actually slain in the fulness of time, at this very season, namely, *at the Passover*, as you find it recorded in the four Evangelists.

It shadowed forth Christ in five respects.

1. The Paschal Lamb it self held forth Jesus Christ in sundry of the personal qualifications fitting him for his Office: therefore Christ is so often called *a Lamb*, *Joh.* 1. 29. *Rev.* 5. 6.

1. The Paschal Lamb was to be *a Lamb without blemish*, Exod. 12. 5. so Christ, 1 *Pet.* 1. 19, 20. *Ye are redeemed with the precious Blood of Christ, as of a Lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.* There was not the least spot of sin on Christ, either in his heart, or in his life and practice; *he knew no sin*, 2 Cor. 5. 21.

2. The Lamb was to be *a male*, *Exod.* 12. 5. which is the more excellent and perfect sex. This excellency might shadow forth the perfect excellency and absolute perfection of Christ: so Christ was of the male sex, *Isai.* 9. 6. to us *a Son* is born.

3. The Lamb is a meek and patient creature: therefore Christ is compared to a Lamb in regard of his Meekness and Patience; there was no resistance, there was nothing in him but silent submission to the Hand and Justice of his Father in his Sufferings. *Isai.* 53. 7. This appeared also in the whole course of his life: he had many provocations, but did put all up: he wrought no miracle to the destruction of men, as some of his Servants have done: but it appeared most eminently in his Sufferings.

2. The killing and dressing of the, Lamb, held forth the Death

and

and Sufferings of Chriſt; of which we may note four things.

1. The Lamb was to be taken, *Exod.* 12. 5. and ſo was Jeſus Chriſt arreſted, as it were, and ſeized upon by divine Juſtice, to which the Officers and Souldiers were but inferiour Inſtruments and Executioners.

2. It was ſlain, ver. 6. and ſo was Chriſt, though now he is alive, and lives for evermore; yet ſlain he was, *Rev.* 5. 6. I ſaw a Lamb as it had been ſlain, and *v.* 13. ſlain before the foundation of the world, in regard of Gods Decree, and the efficacy of his Death, which was accepted for the Saints of old, and doth continue ſtill to be accepted for Believers, the Virtue of his Death abides ſtill.

3. The Lamb was roſted in the fire, not raw, nor ſodden, v. 9. This ſignifies the ſcorching heat and fierceneſs of the fiery Wrath of God upon Chriſt when he bare our ſins: He did not ſave us without ſuffering, nor by an eaſie way of ſuffering. *Lam.* 2. 4. *He bent his bow like an enemy, he ſtood with his right hand as an adverſary: he poured out his fury like fire.* Thoſe expreſſions may be here applied to Gods dealing with Chriſt.

4. Not a bone of it was to be broken, *Exod.* 12. 46. This is applied unto Chriſt, *Joh.* 19. 33, 36. *not a bone of him was broken.* It was ſaid of the Paſchal Lamb, and it is quoted as ſpoken of Chriſt; for the Lamb was Chriſt typically, and in a ſhadow. There was an over-ruling Providence of God in it, that the performance and accompliſhment might anſwer the promiſe in the Type.

3. The time of it ſhadowed forth Chriſts Sufferings. There was a remarkable analogy in the circumſtances of time, and this in four reſpects.

1. In that the Lamb was to be a year old, not the firſt day or week, but at a fit age was the Lamb to be taken up: ſo Chriſt at a fit age, in the beſt and fitteſt time; ſo far we may ſafely apply this circumſtance from that of the Apoſtle, *In due time,* *Rom.* 5. 6.

2. In that the Lamb was to be taken the tenth day: but not ſlain till the fourteenth day, *Exod.* 12. 6. ſo Chriſt entred into his pub-

publick Ministry the thirtieth year of his life, which is the tenth thrice told; and suffered not till the four and thirtieth, *Luk.* 3. 23. he was neer about thirty years old when baptized. And in the Gospel of *John* there are four Passovers mentioned, at the fourth whereof he suffered, *Dan.* 9. 27. *in the midst of the week.* The week is seven prophetical days, seven years, the midst whereof is three years and an half. Moreover he was born on the fifteenth day of the seventh month: for that was the day of the Feast of Tabernacles; from whence to the Passover, which was in the first month, is half a year.

3. The Lamb was to be slain on the fourteenth day of the first month, the time when they came out of *Ægypt*: so Christ died at the very same time of the year, at the Feast of the Passover: So that the time did look backward to their typical Redemption out of *Ægypt*, and forward to their spiritual Redemption by Jesus Christ. It is true, it is called the preparation day, *Joh.* 19. 31. but that is thought to be, because the Jews had a corrupt custome, when two great Feasts came so neer together, to put off the former a day longer. But Christ observed and fulfilled the time appointed in the Institution.

4. It was to be slain in the evening, or (as the Margin has it) between the two evenings: for every day had two evenings, namely, the evening of the day, which began at three a clock in the afternoon; and the evening of the night, which began at Sunset, *Josh.* 10. 26, 27. The Lord gave them so large a time, because they had many other Services and Sacrifices to offer. See *Ainsworth in loc.*

So Christ, *Matth.* 27. 46, 50. he suffered death about the hour of three a clock, and then the evening began: for the sixth hour of the day is that which we call twelve a clock, the ninth hour is that which we call three a clock in the afternoon; for the Jews reckoned their hours from morning to evening, and not as we do, from midday to midnight.

Thus you see how the time of the Passover shewed forth divers circumstances of the time of Christs Sufferings.

4. The Blood of the Lamb shadowed forth the Blood of Christ. See the analogy in four things. 1. The

1. The Blood of the ſlain Lamb was not to be ſpilt upon the ground, or trodden under foot, but kept in a Baſin, as a precious thing, *v.* 22. What that typified, we may gather from that of the Apoſtle, *Heb.* 10. 29. *they have trodden under foot the Blood of the Covenant.* This was to hold forth the preciouſneſs of the Blood of Jeſus Chriſt; it is called *precious Blood*, 1 *Pet.* 1. 19. Unbelief rejects and ſpills this Blood, and makes it to be ſhed in vain.

2. It was to be ſprinkled upon the lintel and poſts of their doors with a bunch of Hyſſop, *v.* 22. This ſhadowed forth the ſprinkling of Chriſts Blood upon the Souls of his people, that is, the effectual application of it by the Promiſe. *Iſai.* 52. 15. *He ſhall ſprinkle many Nations*, 1 *Pet.* 1. 2. *the ſprinkling of the Blood of Jeſus Chriſt.*

It was to be ſprinkled with a bunch of Hyſſop. This intimates the means of the application of the Blood of Chriſt, which are the Promiſes, and Ordinances, and Faith, and the Spirit of Chriſt in them.

3. This Blood of the Paſchal Lamb it made atonement for them, that is, typically: ſo Chriſts Blood doth it really. Nothing we can do can expiate the leaſt ſin: but there is atoning virtue in this Blood; he hath expiated our ſins, and made Satisfaction for our offenſes.

4. Hence the deſtroying Angel paſſed over them, *v.* 23. and the *Iſraelites* were ſpared when the *Egyptians* were cut off: ſo Believers are ſaved through the Blood of Chriſt ſprinkled upon their Conſciences, when Unbelievers are cut off and periſh eternally, *Heb.* 12. *the Blood of Chriſt ſpeaks better things then the Blood of* Abel.

Thus you ſee how the Blood of the Paſchal Lamb typified the Blood of Chriſt.

5. Their eating the Lamb ſignified our ſpiritual feeding upon Chriſt by Faith, eſpecially in the Sacrament of the Supper. We eat Chriſt ſpiritually by Faith, and ſacramentally in the Lords Supper.

The manner of eating was very ſignificant to hold forth the manner of receiving Chriſt in the Supper, not *unworthily*, 1 *Cor.* 11. but in due order, as 1 *Chron.* 15. 13.

1. They

1. They were to do it ſtanding, with their ſtaves in their hands, their ſhooes on their feet, and their loins girt, which was a poſture of readineſs for action and motion, which ſeems to have been a peculiar circumſtance of that firſt Paſſover; but it was very ſignificant, ſhewing how we ought to behave our ſelves in the *Egypt* of this world, and of a natural condition, and of Anti-chriſtian bondage, that we ſhould be upon a poſture of motion and action, beſtirring our ſelves to get out of it. *Gird up the Loins of your minds*, 1 Pet. 1. 13. ſaith the Apoſtle, that is, be at Chriſts diſpoſe, be ready to follow his Call, *to follow the Lamb whitherſoever he goeth*, Rev. 14. 4. Let us up and be going, for we have a great journey before us, and *this is not our reſt*, Mich. 2. 11. *here we have no continuing City, but ſeek one to come.* Hebr. 13. 14.

2. They were to eat it with ſowr or bitter Herbs. Chriſt himſelf was a Man of Sorrows, and muſt be fed upon with bitter and dolorous remembrance of our ſins, and of his Sufferings for them, 1 *Cor.* 11. 28, 31. the grief we have put him to, ſhould be matter of grief to us. Repentance and godly ſorrow muſt go along with the exerciſe of Faith. And as Chriſt ſuffered before he entred into Glory: ſo all that will follow him, muſt bear the Croſs before they can wear the Crown. We cannot reign with him except we ſuffer with him.

3. They muſt eat it without Leaven, and have no Leaven for ſeven days, *ver.* 15. Leaven is of an infecting, ſowring, ſpreading nature. It is put for falſe Doctrine, *Beware of the Leaven of the Scribes and Phariſees*, Matth. 16. 6, 12. and the Apoſtle interprets it as ſignifying alſo Hypocriſie, 1 *Cor.* 5. 7, 8. *Purge out the old Leaven, and let us keep the Feaſt with the unleavened Bread of Sincerity and Truth.* So Chriſt interprets it to his Diſciples, *Luk.* 12. 1. *Beware ye of the Leaven of the Phariſees, which is Hypocriſie.* And the Apoſtle, 1 *Cor.* 5. 8. applies it in particular to the ſowring, ſwelling luſt of malice, *Let us keep the Feaſt not with old Leaven, neither with the Leaven of Malice and Wickedneſs*——

As they having eaten the Paſſover did preſently abſtain from all Leaven for ſeven days together: ſo we having once laid hold on

on Chriſt, and fed upon him by Faith, muſt put away the old leaven of ſin and corruption, purging our hearts as they did their houſes of it, not a day, but ſeven days, *ſerving the Lord in holineſs and righteouſneſs all the days of our lives.* Thus we are to keep the Feaſt under the Goſpel.

4. The whole Lamb was to be eaten, and none of it left, *ver.* 9. 10. ſo by Faith we muſt receive whole Chriſt, and all his Benefits, *Joh.* 1. 12. 1 *Cor.* 1. 13. *Is Chriſt divided?* every Believer hath whole Chriſt to himſelf. Some are willing to feed upon Chriſt for pardon, and to eat that part of the Lamb: but to feed upon Chriſt for holineſs and mortification, this they deſire not.

5. It was to be eaten by the whole Family, *ver.* 3, and 4. and if the Family were too little, they were to call in others: this ſignified both the communion and enlargement of the Church.

It ſignified the ſpiritual communion of the Church, as being one Body, one ſpiritual Family, 1 *Cor.* 12. 12, 13. the whole Church of Chriſt muſt eat and feed upon Chriſt jointly, as well as ſeverally and perſonally, and exerciſe a ſpiritual and viſible communion together. It ſignified alſo the enlargement of the Church, gathering in of others, *Luk.* 14. 23. *compel them to come in.*

But no uncircumciſed perſon might eat thereof, *Exod.* 12. 48. ſo now, none uncircumciſed in the fleſh, no unbaptized perſon, and none uncircumciſed in heart, none apparently unregenerate may be received to the Lords Supper. See *Ezek.* 44. 7, 9. which ſpeaks of New Teſtament days in Old Teſtament phraſes.

Their ſecond Feaſt was that of Penticoſt, ſo called in the New Teſtament, *Act.* 2. 1. from the Greek ΠΕΝΤΗΚΟΣΤΗ, the fiftieth, becauſe it was kept fifty days after the Paſſover.

It is called *the Feaſt of Weeks*, becauſe they were to reckon ſeven weeks from the morrow after the Paſſover, and then they were to offer to the Lord their two Wave-loaves, *Lev.* 23. 17. there was a threefold myſtery in this Feaſt.

1. To teſtifie their Gratitude and Thankfulneſs unto God for the Land of *Canaan*, and for the Harveſt of the Fruits of the earth: therefore they were to preſent the firſt Fruits thereof to him at this Feaſt. Hence it is called *the Feaſt of Harveſt*, Exod.

23. 16. and *the Feast of First Fruits*, Numb. 28. 26. and *the Feast of Weeks of the first Fruits of the Wheat-harvest*. Exod. 34. 22. As in the former the first Fruits of their *Barley-harvest*, so in this the first Fruits of their *Wheat-harvest* must be offered to God. This was as it were the compleating of that.

There are four Instructions to be learned from hence.

1. That God must be acknowledged in outward mercies, in the Fruits of the Earth; we must pay him the Rent of Thankfulness, as our great Landlord, and that is all the Rent that he requires. He is in giving so liberal, that he gives us all things richly to enjoy; but in taking so sparing, that he requires but a Sheaf for the whole Harvest: (For, *Act.* 14. 17. it is he that giveth us Rain and fruitful seasons, filling our hearts with food and gladness:) and would it not be strange ingratitude to receive from God whole harvests of his Benefits, and return nothing, not not so much as one Sheaf to him?

2. The second Instruction is this; this Feast instructs when it is that the Soul becomes truly fruitful and thankful, to acknowledg God indeed, namely, when the Blood of Christ hath been sprinkled upon the Soul, when his Death hath been applied and not before. For they were first to eat the Passover, and so to begin that Feast; and then upon the morrow after the Passover they were to offer the first Fruits of Barley, and from thence to reckon fifty days to the Feast of Weeks; so that their first expression of their thankfulness to God for the Fruits of the earth was immediately after they had killed and eaten the Passover.

It is that which many complain of, a carnal, dead, insensible, unthankful frame of heart; but you see here both the cause of it, and the cure and remedy against it. The Soul will come to own God, to dedicate it self and all it hath unto God, when first sprinkled with the Blood of Jesus Christ the Lamb of God, but not till then.

3. They were to begin these their acknowledgments of God on the sixteenth day of the first month, *Lev.* 16. 10, 11. for then Barley was ripe in those climates, at another season then in these Northern Countries. Then they were to begin their acknowledgments

ledgments of God, they were not to delay their thankfulneſs till they had gotten in their whole Harveſt; but they muſt bring the firſt unto God. It is a lovely thing to ſee men acquaint themſelves with God betimes, to give him the firſt ripe Fruits: and it is but equal *reddere illi prima, qui nobis dedit omnia*; that we ſhould render the firſt unto him who giveth all unto us.

4. As they begun betimes, ſo they were to proceed; as in their Harveſt, ſo in their Thankfulneſs: for they offered firſt but a Wave-ſheaf of Barly, *Exod.* 16. but now two Wave-loaves of Wheat; then but one Lamb, now ſeven Lambs, *Lev.* 23. 18. far greater Offerings then the former. To teach us, that a Chriſtians Thankfulneſs and Fruitfulneſs ſhould be increaſing, till at laſt he be made perfect. We ſhould not ſit down in ſome imperfect beginnings, but go forward and make continual progreſs in the ways of God: as their time goes on, ſo ſhould their thankfulneſs.

The greater Gods Bleſſings are to us, the greater muſt our Thankfulneſs be to him; as he doth increaſe his Benefits, ſo ſhould we augment and increaſe our Obedience. A good Note (ſaith one writing upon this Feaſt) for all them to think of to whom God hath extended a more liberal hand then to their brethren. Many riſe up early, go to bed late, and part from their beloved ſleep; yet fare hardly, eat brown Bread (as we ſay) and drink the Water of Affliction. Is thy condition better then theirs? art thou fed with the fineſt of the Wheat inſtead of their Barly? Remember then, that *to whom much is given, of him ſhall be required much*, Luk. 12. 48. ſeven Lambs for their one, and for their one Sheaf two Loaves.

2. A ſecond end and myſtery of this Feaſt of Pentecoſt was in reference to the giving of the Law upon Mount *Sinai*. That this was one part of the myſtery of this Feaſt of Pentecoſt the time it ſelf ſpeaks, with other circumſtances: For *they came out of* Egypt *to ſerve the Lord, and to keep a Feaſt to him in the Wilderneſs.* Exod 5. 1, 3. And they had the Law firſt given to them at this time of the year: for it was in the third month after they came out of *Egypt*. *Exod.* 19. 1, 2, 3.

Now they came out at the Paſſover, which was on the fourteenth day of the firſt month; from whence, if you reckon fifty days from the ſixteenth day of the firſt month, it will bring you to the ſixth day of the third month, in which they received the Law at Mount *Sinai*, the memorial whereof was celebrated by this Feaſt.

For God to give his Law and Ordinances to a people, and to reveal his Mind and make known his Will to them, it is an ineſtimable mercy to be kept always in precious remembrance, and to be celebrated with everlaſting thankfulneſs; eſpecially for them who before were tyed to the cruel Laws of Egyptian Tyrants and Taskmaſters, now to receive not only a Law of their own, but a Law from Heaven, a Law from God, was an ineffable mercy.

3. A third myſtery of Pentecoſt, was the pouring forth of the Spirit at this time, *Acts* 2. 1, 2, 3, 4. as at this time God gave the Law under the Old Teſtament: ſo it pointed us to the time when he would give the firſt fruits of his Spirit under the New, which he poured forth upon the Apoſtles, who thereupon went forth to preach the Goſpel, and to gather that which the Prophets before had ſown, reaping fruit unto eternal life, and bringing Wheat of God into his Garner.

As at this Feaſt he gave the Law by *Moſes*, ſo at the ſame time he gave his Spirit by Jeſus Chriſt. To teach us, that under the Goſpel we receive the Spirit of Chriſt to enable us to fulfil the Law, and do the Will of Chriſt.

Vnto this Feaſt there was added another Precept, of leaving for the poor, *Lev.* 23. 22. teaching them, that with their Sacrifices to God, they ſhould joyn love to their brethren: and that as Gods hand opened to them, ſo their hands ſhould be opened to the poor and needy. But this was a general rule in all the yearly Feaſts, not to appear before the Lord empty-handed, as was obſerved before.

3. The third of their ſolemn Feſtivals was *the Feaſt of Tabernacles*, which began upon the fifteenth day of the ſeventh month, the fifteenth day of *September*; and it laſted eight days, the firſt and

and laſt whereof were holy Convocations, or days ſanctified and ſet apart for publik Worſhip.

The principal Rite and Ceremony of this Feaſt (to diſtinguiſh it from the reſt) was their dwelling in Booths, from whence it hath its demomination, and is called the Feaſt of Booths, or Tabernacles, as you have the deſcription of it at large in *Lev.* 23. 34. to the end.

There was a threefold myſtery in this Feaſt.

1. To put them in mind of their dwelling in Tents when they travelled through the Wilderneſs into the Land of *Canaan*; they dwelled forty years in Tents, *Lev.* 23. 42, 43. *that your Generations may know that I made the Children of* Iſrael *to dwell in Booths, when I brought them out of the Land of* Egypt. That was one thing, to keep the memorial of that great Diſpenſation of Providence towards their Fore-fathers.

2. The ſecond myſtery was this, to inſtruct them that they were but Pilgrims and Strangers here below, Sojourners as it were in a ſtrange Land, paſſing through it to their own Country, towards their own home. *I am a ſtranger with thee* (ſaith *David*) *and a Sojourner, as all my Fathers were,* Pſal. 39. 12.

This Ceremony was ſtrangely neglected and forgotten by them in their obſervation of this Feaſt for about a thouſand years together, till they were taught by their deportation into *Babylon* to keep it better, as you find in *Nehem.* 8. 13. to the end, *they went forth and fetched Olive-branches,* &c. *to make Booths; as it is written,* &c. *For ſince the days of* Joſhua *the ſon of* Nun, *unto that day, had not the Children of* Iſrael *done ſo*: a ſtrange omiſſion. Some underſtand it only of the frame of Heart wherewith they kept it, and not of this external Rite; but it may include both. Now they made Booths; they had learnt now that they were but Sojourners indeed while they were here below, and that the Land of *Canaan* was not the true reſt, nor their own Country; but that they were to ſeek and look for another, that is an heavenly, *Heb.* 11. 16. *ariſe and depart, for this is not your reſt, for it is polluted.* Mich. 2. 10.

Here then is a ſecond myſtery of this Feaſt of Tabernacles, to

put

put them in mind that they were but Sojourners while they were here, and were to ſeek and expect another Countrey, an everlaſting abode and fixed habitation in the Heavens.

2. This Feaſt of Tabernacles pointed them to the time when God himſelf would come to tabernacle and pitch his Tent amongſt men. Therefore the expreſſion is in *Joh.* 1. 14. ἐσκήνωσεν ἐν ἡμῖν· *and the Word was made Fleſh, and he came and did pitch his Tent amongſt us*, dwelled as in a Tent or Tabernacle amongſt us. Wherein he refers to this great Inſtitution and Feaſt of Tents or Tabernacles: and many other circumſtances of this Feaſt fall in ſuitably to this ſcope and great Goſpel-myſtery of it. For it cannot be imagined that this Feaſt ſhould have no relation to Jeſus Chriſt, eſpecially it being ſo great a Feaſt, greater in ſome reſpects then either of the two former, for it laſted eight days, whereas the Feaſt of the Paſſover was but ſeven; the eighth day pointing us to his Circumciſion, as the firſt to his Birth: and it had a more wonderful and myſterious courſe of Sacrifices appointed for it, then the other Feaſts had; as you may ſee, *Numb.* 29. from *ver.* 12. to the 40. there muſt be thirteen Bullocks offered the firſt day, and but twelve the ſecond day, and but eleven the third day, and ſo to the end of the Feaſt every day leſs and leſs, till upon the laſt day no more but only one; which is thought to ſhadow forth the ceſſation and evanition at laſt of all the legal Sacrifices: it intimates that all thoſe legal external Sacrifices were to ceaſe at laſt. That Covenant and that Adminiſtration of it waxing old, and growing weaker and weaker, and decaying, till it be vaniſhed quite away, as the Apoſtle ſpeaks, *Heb.* 8. 13.

Moreover this Feaſt had two other Feaſts previous to it in the ſame month, the Feaſt of Trumpets on the firſt day of the ſeventh month, and the Feaſt of Expiation on the tenth day of it; and then follows, after ſuch preparations and introductions, this great Feaſt of Tabernacles from the fifteenth to the two and twentieth.

They had alſo a cuſtome (as the Jewiſh Writers report) of ſinging certain Songs and Hymns of Praiſe to God when they were preparing and making theſe Booths and Tabernacles, one whereof was the 118. *Pſalm*, ver. 25. Hoſanna *ſave now I beſeech thee,*

thee, O Lord, and they would ſay, *nectle Hoſannam,* fold or prepare the *Hoſanna* Inſomuch that the whole Feaſt, the Booths, Tabernacles, and the Feaſt and all came in proceſs of time to be called *Hoſanna's.* Now this the people apply in their Acclamations and Songs of Praiſe to Jeſus Chriſt, *Luk.* 19. which though it was done at another time of the year; yet, as the people in thoſe Acclamations ſeem to allude to the manner and cuſtom at the Feaſt of Tabernacles: ſo they do aſcribe it to the Meſſiah, *Hoſanna to the Son of* David. And well they might, for the Birth of Chriſt was at the Feaſt of Tabernacles: Chriſt did then tabernacle in the fleſh. Moreover, at this Feaſt of Tabernacles was *Solomons* Temple dedicated, and the Ark ſolemnly introduced into it, 2, *Chron.* 5. 2, 3, 7. which Temple was a Type of Chriſts humane nature, *Joh.* 2. 19, 21. I know it is contrary to the common account, to place the Birth of Chriſt here, upon the fifteenth day of the ſeventh month. But conſider theſe arguments for it.

1. From this Feaſt of Tabernacles, which muſt needs point to ſome principal thing concerning the Meſſiah, as well as the two former Feaſts did. And in how many particulars it ſuits this of his coming to tabernacle in our fleſh, you have heard.

2. From the ſpace of time that our Saviour did converſe amongſt us here upon earth.

As to his private life, we find, *Luk.* 3. 23. that he was baptized, and entred upon his Miniſtry as he began to be about thirty years old.

His publick Miniſtry was about three years and an half: for we read of four Paſſovers in the Goſpels at which he was preſent, at the laſt whereof he ſuffered.

And the Angel ſaith to *Daniel,* that *in the midſt of the week the Meſſiah ſhall be cut off,* Dan. 9. 27. which is meant of a prophetical week containing ſeven years, the half whereof is three years and an half,

Moreover, we read in all the Evangeliſts, that the Death of Chriſt was at the Paſſover in the firſt month.

Now if we reckon three years and an half from thence, it will

will carry us to the month of *September* for his Baptism: so as the whole space and time of his conversing here below was about three and thirty years and an half: his private life about thirty years, his publick Ministry about three years and an half; whereas the common account, instead of half a year, makes but a quarter of a year between the Feast of his Nativity and *Easter*.

From all which it appears that the time of his Birth was indeed in the seventh month at the Feast of Tabernacles: and for the further confirmation thereof, there be sundry passages and circumstances in the sacred History of his Birth, by which it is evident that it could not be in the tenth month, as is commonly supposed.

1. *Augustus* his taxing all World, and ordering them to repair to their own Cities for that end, *Luk.* 2. 1. it is not likely that the Emperor would enjoyn all his Subjects to travel in the depth of Winter to their own Cities. An observable Providence, and the rather for its falling out in this juncture of time. The Scepter was gone from *Judah*, when they were compelled by a foreign Power to neglect the Feast of Tabernacles, and to travel to other places instead of going up to *Jerusalem*.

And therefore now it was full time for *Shilo* to appear, according to that Prophesie of old *Jacob*, *Gen.* 49. 10.

2. The Shepherds were abroad watching and keeping their Flocks by night, *Luke* 2. 8. but it is not probable they were so in the depth of Winter.

3. *John* was baptizing in *Jordan* at that time of the year thirty years after, *Luke* 3. 23. but it is not likely that he would choose out the coldest part of the year for that work; though those Climates were hotter in the Summer then this; yet they were also cold in the Winter. The Winter even in those Climates was but a hard time to travel in, or to watch in *Matth.* 24. 20. *pray that your flight be not in the Winter*. Yea, so cold that at the Passover they needed a Fire within doors, *Joh.* 18. 18. and surely in the depth of Winter it was much colder.

Quest. But then how arose this mistake to place the Birth of Christ in the very midst of Winter?

Answ.

Anſw. They reaſoned from that paſſage of *Zacharias* offering Incenſe, *Luk.* 1. 5—11—36. They did reaſon thus, that *John Baptiſt* was conceived at the end of *September*, and Chriſt ſix months after, which falls out about the end of *March*; from whence they reckon his Birth nine months after, towards the end of *December*.

But in this whole Argumentation there is a Concatenation of manifold miſtakes, abſurdities, and incongruities, beſides many uncertainties.

1. For 1. *Zacharias* was not the High Prieſt. For he was of *Abia*'s Courſe. *Luk.* 1. 5. But the High Prieſt was of no Courſe: for he was above all the Courſes. And *Zacharias* is called a certain Prieſt of the Courſe of *Abia*; a Style too low for the High Prieſt.

2. The Incenſe he offered was not the yearly Incenſe-offered on the tenth day of the ſeventh month, but the daily Incenſe.

3. The Angel did not appear to him in the Holy of holies, but in the Sanctuary: for the Altar of Incenſe ſtood in the Sanctuary.

4. If there were none of theſe manifeſt and palpable miſtakes in this argumentation; yet it is wholly bottomed upon many ſuppoſitions and preſumptions which are altogether uncertain, and without any ground in the Scripture.

As for inſtance, it ſuppoſeth firſt, that as ſoon as *Zacharias* came home, after the days of his Miniſtration were ended, his Wife *Elizabeth* conceived. And ſecondly, that this was that year on the ſeven and twentieth of our *September*. And thirdly, that there was ſix months, to a day, between the Conception of *John* the Baptiſt and the Angels ſpeaking to the Virgin *Mary*; When as the Holy Ghoſt ſpeaks in a greater latitude; and

As to the firſt ſaith thus, *after thoſe days his Wife* Elizabeth *conceived*, Luk. 1. 24. but whether it was preſently after, or a month, or two months, or three months after, he ſaith not.

And as to the third, the Angel ſaith only, that it was on the ſixth month, *ver.* 26. and that it was the ſixth month of her being with Child, *v.* 36. but whether the beginning, or middle, or

end of it he leaves wholly in the dark. Whereas this Opinion makes it to be juſt at the expiring of the ſixth, and entrance of the ſeventh month.

To which might be added, as a fourth groundleſs and uncertain preſumption, that if it were certainly known to a day what time *Elizabeth* conceived, yea and what day the Angel ſpake to *Mary*; yet the ſame uncertainty ſtill remains, how long after the Angel *Gabriel*'s ſpeaking ſo to the Virgin *Mary* it was before the power of the moſt High came upon her, and ſhe conceived of the Holy Ghoſt: it might be ſome days or weeks after, for ought that can be proved to the contrary.

And laſtly (to add yet a fifth uncertain groundleſs ſuppoſal that is preſumed and proceeded upon in this vulgar computation) if all theſe forementioned particulars were preciſely declared in the Scripture; yet what aſſurance have we that the *Virgin Mary* went neither more nor leſs then two hundred and ſeventy days, or nine ſolar months of thirty days a month, after her Conception before the Birth of Chriſt? For though he was in all things, except ſin, made like unto us; yet it is well known, that according to the Experience of Women, and the Judgment of Phyſicians, there is a conſiderable variation and latitude in the time of Womens going with Child, it being ſometimes more, ſometimes leſs, differing (at leaſt in different perſons) not only ſundry days, but ſometimes ſome weeks, yea months.

But then the ſecond of the firſt mentioned uncertain ſuppoſals (which I caſt into this place, becauſe I would ſpeak a little more largely to it) namely, that *Zacharias*'s Miniſtration ended that year, preciſely on the ſeven and twentieth of *September*, is as undemonſtrable and uncertain as any of the other.

For firſt, though there were four and twenty Courſes of Prieſts before the Captivity of *Babylon*; yet how will it be proved that there continued juſt the ſame number ever after through all the calamities, and concuſſions, and confuſions that the Jewiſh State and Worſhip underwent? how can it be proved that none of theſe four and twenty was utterly extinct before that day by Death, or Apoſtacy, or Excluſion, or ſome other way?

And

And secondly, if that could be proved; yet how will it ever be made out that they continued in an uninterrupted order of Succession, as they were distributed and ranged in *Davids* days? 1 *Chron.* 24. why might not one lot, suppose that of *Abijah*, through some occurrence or other fall into the week of the lot of *Hakkor*, or of *Jeshua*? there is no prohibition of it by God but that it might lawfully be done in some cases: and though it might not; yet we find there was introduced as great and a greater variation and swerving from the first Institution and Ordinance of God concerning the continuance of the High Priesthood. For it appears in the Evangelist to be anniversary, at least mutable, about the time of Christs Death, *Joh.* 11. 49, 51. *Act.* 4. 6. when as by the Law of God it ought to have been during life unchangeable.

And thirdly, if both these were granted, or could be as firmly proved as they are strenuously supposed; yet we are still in the dark, unless we can certainly and demonstratively fix the beginning of our reckoning of the Succession of the Courses of the Priests both to a year, and to a month, yea to a very day precisely. But whether this Computation of the Succession of the Courses of the Priests must begin from the first ordaining of them in the later end of *Davids* Reign, or from the finishing and Dedication of the Temple in *Solomons*, or from the erecting of the Altar at the first return from Captivity in *Cyrus* his Reign, or from the re-building of the Temple in the Reign of *Darius*, or from the cleansing and new Dedication of it, after its Pollution and Profanation by *Antiochus*, of which we read in the *Maccabees*, is still subject to endless undeterminable Controversie and Dispute.

Fourthly, if we could attain convincing clearness in all the former; yet there will arise a further unresolvable Question touching the Rule of the proceedure of this Computation; namely, whether it must begin with the lot of *Joarib*, which came out first in *Davids* ordering of them, and doubtless at their first entring on the execution of their Attendance by courses was the first, or whether it must begin where at the interruption it left

off; or whether at the courſe to which it would have fallen at the reſtauration, had no ſuch interruption intervened.

Laſtly, if all theſe ſnarling intanglements were extricated unravelled and made plain; yet we are never the neerer to our buſineſs of finding out the time of *Zacharias* Miniſtration either as to month or year, much leſs as to the day, unleſs we could certainly make out, how many years there are from the time that we begin our reckoning at, to the year of that Miniſtration of *Zacharias*. But this lies involved under ſo much darkneſs and ſo many perplexities, that the moſt learned Chronologers, who have ſet themſelves with greateſt induſtry and moſt advantages to make out the year of the Birth of Chriſt, have given ſo little ſatisfaction to others, that there are almoſt as many ſeveral years fixed on for it, as there are Chronologers. Some have reckoned up forty ſeveral Opinions of learned men about it, and perhaps more might be added. Mr. *Perkins* placeth it about the three thouſand nine hundredth year of the World. Others ſeven and twenty years later. Yea ſeveral years between that and the four thouſandth are fixed on by ſeveral Chronologers. Others again go beyond the four thouſandth year, ſome one, others two, others forty, others fifty years; yea there are that bring it down below the five thouſandth year, and ſome below the ſix thouſandth, yea neer to the ſeven thouſandth year of the World.

Yet muſt all theſe things which are ſo altogether uncertain, and left by God in ſuch a latitude, be punctually determined, and taken for true and certain, if the grounds of this vulgar Opinion concerning Chriſts being born on the five-and twentieth of *December* have any ſtrength in them. A conſideration this is which doth ſufficiently ſhew the non-cogency, invalidity and utter weakneſs of that reaſoning which ſome learned men uſe from the Courſes of the Prieſts to find out the time of Chriſts Nativity; a way of reaſoning it is which hath ſo little of evidence and ſtrength in it, that ſeveral learned men make uſe of it to eſtabliſh their ſeveral different Opinions in this point.

Some there are that do from hence argue for the five and twentieth of *December*.

Another

Another makes uſe of the ſame way of arguing to prove that Chriſt was born on the ſixth of *January*.

Others take the ſame courſe of arguing to caſt the Nativity of Chriſt on the later end of *September* or beginning of *October*; and there is a very learned man who uſeth the very ſame way of reaſoning to prove the Birth of Chriſt fell on the Ides, that is, on the thirteenth of *November*. An ingenious and elaborate way of arguing this muſt be confeſſed to be, in the making out of the whole Contexture whereof ſeveral Authors have ſhewn a great deal of uſeful Learning.

But nevertheleſs by what hath been briefly hinted, it is apparent that there are ſo many weak parts and uncertainties throughout the frame and contexture of the argumentation, that the whole of it is rendred uncogent and unſatisfactory to one that looks for firm and ſolid footing to build his Judgment on, from ſuch ſtrength of Reaſon, and clearneſs of Evidence, as may conſtrain aſſent.

Uſe. See the unwarrantableneſs of the Obſervation of theſe Feſtivals amongſt Chriſtians.

The Paſſover is that we commonly call *Eaſter*, Pentecoſt is that we call *Whitſuntide*, and for the Feaſt of Tabernacles the Pope hath ordained *Chriſtmas*.

If theſe days were ſhadows of good things to come, and that the Body is of Chriſt, (as the Text is expreſs) then now the Subſtance is come, theſe ſhadows are ceaſed and vaniſhed away; the Subſtance being come, the ſhadow muſt needs fly away and vaniſh.

Moreover, theſe Feaſts, theſe days and times, ſince the abrogation of them, have not been attended and accompanied with the Bleſſing of God, but rather with the viſible tokens and expreſſions of his diſlike and diſpleaſure. For as there is a Bleſſing of God upon his Ordinances: ſo he is wonted to imprint his Curſe upon the Inventions of men. *Eaſter* was the firſt Ball of Contention that ever was amongſt Chriſtians; the Eaſtern and the Weſtern Churches contending ſharply about the time of it for above two hundred years together: ſo that *Victor* the Biſhop of

of *Rome* excommunicated many Churches for not observing *Easter* at his time. The thing in difference was, whether to keep it on the fourteenth day of the first month (the day on which Christ began his Sufferings) or on the next Lords day after, *viz.* the day of Christs Resurrection. The Eastern Churches observed *Easter* on the fourteenth day of the first month according to the time of the Passover. The Western Churches on the contrary said, this was to Judaize, and it was more Christian-like to celebrate the day of his Resurrection, &c. and this Opinion carried it. For in the Council of *Nice* it was concluded that it should be kept on the day of the Resurrection. This was the fruit of Gods Displeasure againſt the Observation of such a time, when he had testified in his Word, *Let no man judge you in respect of Holy days*, &c.

And as to *Christmas* they have greatly mistaken in their computation of the time (as hath been shewed) partly through the ignorance and unskilfulness which God was pleased to leave them to, as it were to rebuke them for their Superstition; and partly through their carnal compliance with the Pagans; which made the Bishop of *Rome* take the old *Saturnalia* and *Bacchanalia* of the *Pagans*, and to disguise them with a new Name, that those Festivities which had been kept before in the Devils name, might now be kept in Christs own name to his greater dishonour.

Besides there is little probability that the true time of Christs Birth is stumbled upon, and many learned men confess there is a mistake as to the time, and that it must needs be at the Feast of Tabernacles, and not in *December*.

Moreover, God usually gives men up to more sin then, then at other time; which is a further evidence of his Displeasedness with the Observation of it.

It was *Latimers* complaint of old, in the days of *King Henry* the eighth, That Christ was more dishonoured in the Twelve Days, then in all the whole Twelve Months besides. *Ye observe days, and months, and years, I am afraid of you, that I have laboured in vain*, says the Apostle in *Gal.* 4. 10, 11. it is a sign the preaching

preaching of the Goſpel hath been very much in vain among the people, when they retain the Obſervation of ſuch times; the Apoſtle ſpeaks of the days and times that men have invented, not of days that God hath inſtituted to be obſerved.

It is ſaid of *Jeroboam*, 1 *King* 12. 33. that he offered upon the Altar which he had made in *Bethel* the fifteenth day of the eighth month, the month *which he had deviſed of his own heart*, which he had lyed or feigned, *quem mentitus eſt*. The Lye of it appears in this, that they pretend to do it to the honour of Chriſt, when indeed they do it to his diſhonour: and therefore it is as a brand ſet upon him on this account, *which he lyed in his own heart*: ſo it is but lying, for men to keep days of their own invention; and the Lye appears in that they pretend to do it for the honour of God and of Jeſus Chriſt, whereas they unſpeakably diſhonour him thereby. It is the framing of a Lye in mens own hearts when they keep ſuch days.

Obj. But ſhould we not celebrate the memorial of our Redemption by Jeſus Chriſt? why ſhould we forget the memory of theſe things? ſhould we not remember how Jeſus Chriſt ſuffered, and hath ſent his Spirit amongſt us, and came to tabernacle in our Fleſh?

Anſw. Yes, but the Lord commands us to celebrate the memory of it once a week, and for us to put him off with once a year, is to put him off with leſs then he requires; to give him a day in a year, when he requires a day in a week, for the memorial and celebration of this thing.

Moreover, there is a way whereby people may keep the Paſſover, and Pentecoſt, and the Feaſt of Tabernacles; that is, we ſhould keep them under the Goſpel every day. As ſome ſay, every day ſhould be a Chriſtian Sabbath. But that is not true; for a Sabbath is a day ſet apart from our Callings: but *ſix days ſhalt thou labour*, ſaith the Commandment. But we ſhould make every day our *Eaſterday*, every day our *Pentecoſt*, &c.

Obj. But why ſhould not Chriſtians be as holy as the Jews, and therefore keep theſe Feaſts as well as they? how ſhould we keep them every day?

Anſw.

Anſw. We are to keep them in a ſpiritual and Goſpel way, but not legally and literally: for the Letter killeth, but the Spirit is Life. The Apoſtle exhorts, *let us keep the Feaſt*, 1 *Cor.* 5. 8. Now if you would keep the Feaſts of Paſſover, Pentecoſt and Tabernacles aright, it conſiſts chiefly in three things.

1. To be much in the exerciſe of Faith, in the acting of a true and pure and lively Faith upon the Death and Sufferings of Jeſus Chriſt as the true Lamb of God. I ſay, in acting Faith, or *drawing nigh with a true heart in full aſſurance of Faith*; and this is the true Paſſover, and the true keeping of that Feaſt, *Heb.* 10. 22. *Let us keep the Feaſt*, 1 *Cor.* 5. 8. without the leaven of Hypocriſie, of ſeeming Faith, and ſeeming Holineſs, *with the unleavened bread of ſincerity and truth.* That is the right keeping of the Paſſover, when men live not upon their own Righteouſneſs, truſt not in their own Duties; but being ſenſible of their ſinful, undone, wretched eſtate, act Faith, and exerciſe their thoughts upon the Death and Reſurrection of Jeſus Chriſt: this is the right keeping of it indeed.

2. *Be ye filled with the Spirit*, get a great and large meaſure of Gods Spirit; this is the true Feaſt of Pentecoſt, *Epheſ.* 5. 18. *Be not drunk with Wine wherein is exceſs*, (as the Holiday-keepers uſe to be through the Juſtice of God, becauſe they obſerve their own inventions,) *but be ye filled with the Spirit.* Do not ſit down with common Gifts, and common Graces, and common Workings, but get and labour after the ſaving work of the Spirit; and be not content, nor ſit down ſatisfied with ſome little beginnings of a ſpecial ſaving work, with ſaving Grace in truth and in ſincerity in little meaſures and degrees: but labour after a great degree and meaſure of the Spirit of Grace; after ſtrength and growth of Grace, as well as truth of Grace; *be ye filled with the Spirit*, &c.

3. Behold and ſee the Glory of God in the face of Jeſus Chriſt. This is the true Celebration of the Feaſt of Tabernacles. Get a real ſight of God, ſo as to behold his Glory as he is *manifeſted in the fleſh*, and as God dwells in our Nature, *Joh.* 1. 14. *the Word was made Fleſh, and dwelt amongſt us, came and pitched his Tabernacle*

bernacle among us, and we beheld his Glory. We cannot ſee God in himſelf, he dwells in Light and Glory inacceſſible: as we cannot look upon the Sun in its own Brightneſs; but we may ſee it in a pail of Water: ſo we may ſee the infinite Majeſty and Glory of God in the Fleſh of Chriſt. The Tabernacle of Jeſus Chriſt is a thing to be beheld by Men and Angels, to ſee more into the Glory of God, and get acquaintance with *the myſtery of the Father and of Jeſus Chriſt*, as the Apoſtle ſpeaks, *Col.* 2. 2, 3. *that ye may be knit together in love and comforted, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt, in whom are hid all the treaſures of Wiſdom and Knowledg. But beware leſt any man ſpoil you through Philoſophy and vain deceit, after the Tradition of men, after the rudiments of the World, and not after Chriſt:* ver. 8. *for in him,* ver. 9. *dwelleth all the fulneſs of the Godhead bodily.*

Labour therefore to ſee God in Jeſus Chriſt: we are not able to behold that infinite Majeſty, but only through the veil of the Fleſh of Jeſus Chriſt, as ſhining in his humane nature. And this is the myſtery of the Feaſt of Tabernacles, and the right and Goſpel way of celebrating of it. Conſider what I have ſaid, and the Lord give you underſtanding in all things.

THE GOSPEL *of the* FEAST *of* TRUMPETS.

Jan. 21. 1668. Coloſſ. 2. 16, 17.

Let no man therefore judge you in Meat or in Drink, or in reſpect of an Holy day, or of the New Moon, or of the Sabbath-days, Which are a ſhadow of things to come, but the Body is of Chriſt.

THere are three Doctrines in the words.

1. That the Jewiſh Holy days are of three ſorts, or may be referred to three general heads; *Feaſt days, New Moons, and Sabbaths.*

2. That theſe their holy ſeaſons were ſhadows of things to come, but the Body is of Chriſt.

3. Therefore no Chriſtian ſhould ſuffer any man to judg him or condemn him for not obſerving theſe Jewiſh times and ſeaſons.

We are endeavouring to open the ſubſtance of theſe ſhadows, and what were thoſe things to come, thoſe things about Jeſus Chriſt and the Goſpel which were ſhadowed forth in them.

We began firſt with their Holy days, or their Feaſt days, that is, their annual Feſtivals, whereof we heard they had five. (1.) The Paſſover. (2.) Pentecoſt. (3.) The Feaſt of Tabernacles. (4.) The Feaſt of Trumpets. (5.) The Feaſt of Expiation. Theſe three, the Paſſover Pentecoſt and the Feaſt of Tabernacles, were the three great Feſtivals which were more ſolemn then the reſt; becauſe then all the Males of *Iſrael* were to aſſemble together out of the whole Nation, and to appear before the Lord in the place that he ſhould chooſe, in a general Church Aſſembly.

We heard ſomething that theſe things pointed to. The Paſſover did point them to the Death and Sufferings of Jeſus Chriſt,

as

as the true Paschal Lamb, who fulfilled this Type even as to the very season and holy time it self; for he suffered at the Passover. The Pentecost pointed at the time of the effusion of the Holy Ghost after his Ascension. The Feast of Tabernacles pointed them to the Birth and Nativity of Jesus Christ, when he should come to tabernacle and pitch his Tent in our Nature.

We heard indeed that this was the time of Christs Birth, and not as it is commonly computed to be in *December*, in the depth of Winter. It is not like the Shepherds would be watching their Flocks all night then, and that *Augustus* would command his Subjects to travel to their own Cities to be taxed at such a time, and that *John* would choose that time to baptize in.

There be two more of the Jewish Feasts to be spoken to, which were great and solemn Feasts; yet not so great as these three; because the people were not all bound to come up to *Jerusalem* to the Temple; namely, the Feast of Trumpets and the Feast of Expiation: they were both in the seventh month, as was also the Feast of Tabernacles; the Feast of Trumpets on the first day of it, the Feast of Expiation on the tenth day, and the Feast of Tabernales on the fifteenth day, and from thence to the two and twentieth day, which is therefore accounted the greatest of all their Feasts, being in the seventh month, which was also the first in their old account, the chiefest of all the months in the year, and called by some the Sabbath of months, as the seventh day is the Sabbath of days.

4. This month began with the *Feast of Trumpets*, which was upon the first day of the seventh month. The first Institution of it we have in *Lev.* 23. 23, 24, 25. *and the Lord spake unto* Moses, *saying*, &c. It was celebrated as a Sabbath, they were to do no servile work therein. This Feast also had its peculiar Sacrifices appointed for it, as in *Numb.* 29. the six first verses. It was also solemnized with the blowing of Trumpets, which being the special Rite of this Festivity, it had its Name from thence. Here therefore the old legal Musick may fitly be considered, this being as it were their Feast of Musick. The Institution of these Trumpets we read in *Numb.* 10. the ten first verses, menti-

oned long after as a very ſolemn Ordinance in *Pſal.* 81. 3, 4 The firſt mention we have of Muſical inſtruments in the Worſhip of God, is in *Exod.* 15. 20, 21. where we read that *Miriam uſed Timbrels*, and they praiſed God therewith, and they ſang the Song of *Moſes* when they were delivered from *Pharaoh*. *And* Miriam *the Propheteſs, the Siſter of* Aaron *took a Timbrel in her hand, and all the Women went out after her with Timbrels and with Dances. And* Miriam *anſwered them, Sing ye to the Lord, for he hath triumphed glorioufly; the Horſe and his Rider hath he thrown into the Sea. Moſes* afterwards by order from God appointed theſe Trumpets to be made, and we read of a further increaſe of ſuch Inſtruments in after times. As to the uſe and ſignification of them, there be many Goſpel Inſtructions to be conſidered in this legal ſhadow; we ſhall mention ſeven.

1. The general ſcope of them was to ſignifie and ſhadow forth the ſound of the Goſpel, the bleſſed ſound of the Goſpel, which is called *the joyful ſound*, Pſal. 89. 15. the Goſpel is called *glad tidings*, it is a joyful pleaſant ſound indeed. Hence the Miniſters of the Goſpel are ſaid to *lift up their voice like a Trumpet*, Iſai. 58. 1. *the Tongue of the juſt is as choiſe Silver*, Prov. 10. 20. (theſe Trumpets were of Silver;) the faithful diſcharge and execution of their Office is expreſſed by *blowing of the Trumpet*, Hoſ. 8. 1. *Ezek.* 33. 3, 4, 5. it is ſaid, in the day when the Jews ſhall be converted, *in that day the great Trumpet ſhall be blown, and they ſhall come which were ready to periſh*, &c. *Iſai.* 27. *laſt.* when God ſhall gather them one by one, *ye ſhall be gathered one by one*, ver. 12. *in that day the great Trumpet ſhall be blown*, &c. that is (ſaith *Calvin*) the Silver Trumpet of the Goſpel, to the conviction and converſion of the Jews. God will have his Church inſtructed not by ſight only, but by voice, not by the eye only, but by the ear. Even under the Law the Lord would not have his people always to look for miraculous and immediate Guidance, but they were to order themſelves according to the ſound of the Trumpet both in War Peace, according to the rule of the Word: ſo according to the rules of the Goſpel, according as that Trumpet ſounds, ſo are you to act. This is the firſt, namely, the joyful

joyful ſound of the Silver Trumpet of the Goſpel.

2. The Joys and Graces of the Spirit of God is another thing intimated by this Trumpet and inſtrument of Muſick, that ſpiritual melody of the Joys and Graces of the Holy Ghoſt in the hearts of Gods people, *Pſal.* 98. 6. *with Trumpets and ſound of Cornet make a joyful noiſe before the Lord the King.* Epheſ. 5. 18, 19. There is a melody and joyful voice in the Conſciences of Believers, the Spirit of God both ſanctifying and comforting of them, ſo the Apoſtle, *Col.* 3. 16. Grace and Joy the fruit of Grace; ſo this Muſick remains in the Antitype of it, the heart-ſtrings of Believers making melody ſuitable to the profeſſion of their Lips, and to the gracious and peaceable converſation of their lives, that is the true Goſpel-Muſick.

3. Theſe Trumpets and other muſical inſtruments were uſed in time of War, and appointed by God ſo to be, *Numb.* 10. 9. the Trumpets were to ſound to prepare and call them forth to the War, to encourage their Faith in it, that they ſhould be remembred before the Lord, and have ſucceſs over their enemies; ſometimes viſible ſucceſs attending this Ordinance: as in *Jehoſaphats* time, 2 *Chron.* 20. 21, 22. *they ſounded the Trumpet, praiſing the Beauty of Holineſs,* and when they began to ſing praiſes, the Lord ſet ambuſhments againſt *Ammon,* and *Moab,* and Mount *Seir,* and then they were ſmitten.

4. It was the Office of the Prieſts to ſound theſe Trumpets, as in *Numb.* 10. 8. *the Sons of* Aaron *the Prieſt muſt do it.* To ſhew that the publick Diſpenſation of the Word and Goſpel belongs to, and is intruſted chiefly with the Sons of *Aaron,* the Miniſters of the Goſpel, they muſt ſound the Silver Trumpet of the Goſpel in the ears of the world.

5. The matter they were made of, ſome were of Silver, and ſome of Horn, *Numb.* 10. 1. and in 1 *Chron.* 15. 28. The Cornet, that is an inſtrument of Horn: ſo in that 98. *Pſal.* 6. *with Trumpet and ſound of Cornet make a joyful noiſe before the Lord the King.* And Rams Horns did beat down the Walls of *Jericho, Joſh.* 6. If God inſtitute the Rams Horns, they ſhall be as powerful as the Silver Trumpets. To teach us that the meaneſt Gifts

of

of any Godly Miniſters if ſincere are accepted, and may be bleſſed of God for the good of Souls, for the caſting down of ſtrong holds, and for ſucceſs and victory againſt our ſpiritual enemies; Rams Horns may do it as well as Silver Trumpets.

6. Their number at firſt was but two, *Numb.* 10. 2. that is, for the two Sons of *Aaron*, *Eleazar* and *Ithamar* the Prieſts, *Numb.* 3. 4. but in proceſs of time *David* added many other muſical inſtruments, but he did it by authority and direction from God. For ſo was the Commandment of the Lord by his Prophets, 2 *Chron* 29. 25. 1 *Chron.* 16. 42. 2 *Chron.* 7. 6. And in *Solomons* time we read of one hundred and twenty Prieſts that did ſound with Trumpets at the Dedication of the Temple, 2 *Chron.* 5. 12. *Alſo the Levites, which were the Singers, being arayed in white linnen, having Cymbals, and Pſalteries, and Harps, and with them one hundred and twenty Prieſts ſounding with Trumpets.* And thoſe Inſtruments of Muſick which *David* made, they are called the Inſtruments of Muſick of the Lord: for he made them according to the direction of the Seer. All which ſhews the enlargement of the Church and its Joy, and the improvement of the Worſhip of God in Goſpel times: here is one hundred and twenty Trumpets now, whereas there was but two at firſt. And as the number of Prieſts, and Trumpets and muſical inſtruments was much increaſed in *Solomons* time above what it was in the time of *Moſes*: ſo ſhall the Church and their ſpiritual Joy in the days of the Goſpel under Chriſt, who is the true *Solomon*. They are increaſed now, and ſhall be more and more in the later days, *Iſai.* 60, and 61 chap.

7. And laſtly, but why was this Feaſt of Muſick and Trumpets upon the firſt day of the ſeventh month, why is that the appointed ſeaſon for it?

Many accounts there are given by Interpreters, which do all center in this; becauſe of the many great occurrences and diſpenſations of God in this month, ſome whereof were paſt, and were now to be remembred, and ſome future, which were now to be proclaimed and prepared for. The World was created in this month, which was at firſt the firſt month in the year, until the account

account was changed upon occaſion and in memorial of their deliverance out of *Egypt*. *This month ſhall be to you the beginning of months*, it ſhall be the firſt month of the year to you, *Exod.* 12. 2. intimating that it was not ſo before. There was approaching the Feaſt of Atonement upon the tenth day of this month, which is thought to relate to the Golden Calf, and the Lords pardoning that Idolatry: alſo the Feaſt of Tabernacles on the fifteenth day. The Temple of *Solomon* was dedicated in this month: and now alſo was the Birth of Chriſt; at this time God aſſumed and appeared in our nature, pitching his Tabernacle or Tent in our Fleſh. All which things put together gives ſome account of the ſeaſon of this Feaſt, and of the ſolemnity of the blowing of Trumpets on the firſt day of this ſeventh month. And ſo much for the fourth of theſe annual Feſtivals, namely, the Feaſt of Trumpets.

Now take this inference, namely, the unwarrantableneſs of Muſical inſtruments in the Worſhip of God now under the Goſpel. You ſee of old there was an Inſtitution for it, there is not ſo now. It is a very late invention of the Church of *Rome*: *Aquinas* ſpeaks againſt them as not uſed in the Church in his time, ſaying, they are legal, and prefigure ſomething of Chriſt; therefore are not continued under the Goſpel. 21ae 91. 2. 4.

Conſider theſe three things.

1. They were a Type, that is evident; and hereby is typified the Muſick and melody of the Joys and Graces of the Holy Ghoſt in the hearts of Gods people, and many other Goſpel leſſons and inſtructions were held forth by this ancient legal Ordinance. And Types you know are ceaſed, and Shadowes are vaniſhed now that the Subſtance is come: look therefore after the inward muſick of a good Conſcience, and the witneſs of the Holy Ghoſt there; this is the Goſpel-muſick.

2. If we could not find out the myſtery and the direct ſignification of them, which hath been cleared to you; yet however theſe things were a legal burthen, and childiſh rudiments, therefore not becoming the mature eſtate of Believers under the new Teſtament

Teſtament, though they might be a fit ſolace for the childiſh eſtate of the Church under the Law.

3. This Cathedral Muſick introduceth into the Church of God a Rabble of Church-Officers which the Lord never appointed, and which never came into his heart, the Choriſters and Singing men, *&c.* and that is a very great evil. It is not in the power of men, but it is the great Prerogative of Jeſus Chriſt to appoint Officers in his Church, who hath appointed none but Paſtors and Teachers, Elders and Deacons.

5. And laſtly, the Feaſt of Expiation or Atonement, and this was on the tenth-day of this ſeventh month, the Rules and Rites whereof are ſet down at large in *Levit.* 16. which becauſe they are many, and very ſignificant, and full of Goſpel-myſteries: therefore I purpoſe (the Lord aſſiſting) to ſpeak to it more at large in a diſtinct Diſcourſe by it ſelf, having here only mentioned it in its place to which it doth belong.

Queſt. Were theſe then all their yearly Feaſts? had they no more but theſe five under the Law, *viz.* the Paſſover, the Feaſt of Pentecoſt, the Feaſt of Tabernales, the Feaſt of Trumpets, and the Feaſt of Expiation?

Anſw. They had no more of Gods appointment that were perpetual and religious Feaſts. It is true, we read of ſome others both in Scripture and in the Jewiſh Writers; but either they were not perpetually recurring every year, but meerly occaſional upon preſent emergencies of Providence; or elſe they were not holy and religious Feaſts, but only civil and political; or elſe laſtly they were ſinful and unwarrantable: as,

1. There was *Solomons* Feaſt, that ſolemn Feaſt at the Dedication of the Temple, as in 2 *Chron.* 5. but this was extraordinary and occaſional, and not a ſtanding yearly Feſtival.

2. They had alſo thoſe Faſts of the fifth and of the ſeventh month which are mentioned in *Zech.* 7. 3—5. but theſe alſo were but temporary and occaſional; upon occaſion of the calamities of their Captivity in *Babylon*, the Land being laid deſolate, *Jeruſalem* taken, the Temple deſtroyed. Hence they had theſe Faſts only during the time of their ſorrow, but they ceaſed and were turned into rejoycing.

3. There

3. There was the days of *Purim* mentioned in *Eſther* 9. 21, 22. that they kept in the month of *Adar*, on the fourteenth and on the fifteenth day of the month yearly: for then it was turned from ſorrow to joy, and from mourning to a good day. This ſeems not to be a religious, but a political conſtitution; ſo our Divines conclude againſt the Papiſts, who plead this for their Popiſh Holidays. For there were peculiar Sacrifices appointed for all the holy Feſtivals, *Numb.* chap. 28, and 29. but there was none for this: and there is nothing mentioned but civil rejoycing, days of Feaſting and Joy, and ſending portions to the needy, *ver.* 22. Of this nature is our fifth of *November*. Not but that there may and ought to be upon ſuch times holy rejoycing in God, as upon any providential occaſion: but there ought not to be a religious abſtinence from the works of our Callings (as upon the Lords day, and upon occaſional days of Faſting or Rejoycing) that ought not to be on any ſuch days. Had they been religious Feaſts and days wherein they were bound to abſtain from the works of their Callings, after the nature of religious Feaſts, we then are to ſuppoſe that *Mordecai*, *Nehemiah*, *&c.* had inſtruction from God about it, elſe they durſt not have done it, they that had ſuch Light and Holineſs.

4. We read of two Feaſts more appointed in the time of the *Maccabees*, one for the Dedication of the Altar, 1 *Maccab.* 4. 56. *ſo they kept the Dedication of the Altar eight days, offered Burnt-offerings with gladneſs, and offered ſacrifices of deliverance and praiſe.* And the other for the Purification of the Temple, 2 *Maccab.* 1. 18. *we are now purpoſed to keep the Purification of the Temple upon the five and twentieth day of the month* Chaſleu. Now if theſe had been only particular and occaſional Feaſts, theſe things God had left with the Church to appoint: but ſeeing the Jews ſay, they were yearly Feaſts, they were therefore ſuperſtitious and unwarrantable things; for they had no ſuch extraordinary perſons amongſt them that could give them authority from God for ſuch a thing.

Thus we have gone through the first word [Feast days] their *Holy days* or *Feast days.*

Their holy times we referred to three heads, their *Holy days, New Moons* and *Sabbaths.*

Now a word concerning their *New Moons. Let no man judge you in respect of the New Moons.*

2. *New Moons.*

2. The second word in the Text is *New Moons,* of which we read in *Numb.* 28.11. *in the beginnings of your months ye shall offer a Burnt-offering unto the Lord,* &c. and *Numb.* 10.10. *in the beginnings of your months ye shall blow with the Trumpets over your Burnt-offerings,* &c.

To open this a little, that so you may understand the mind of the Holy Ghost in it; you must observe that their computation of the year was not as ours is, meerly Solar, but partly Lunar: for their month always began with the *New Moon,* and the days remaining to fill up their Solar year, which are eleven, they were wont to intercalate at the appointment of their High Priests and Rulers at the years end: Or (as some write) after the second or third year in an intercalatory month which they called *Veader,* consisting of eleven, or one and twenty, or three and thirty days. Their month still began with a New Moon, and the Lord did appoint that it should be a season religiously observed by them; you shall offer such and such Sacrifices, *ye shall blow with Trumpets,* &c.

There were four things observable in the solemnizing the *New Moons:* for they did solemnize this season with such religious Rites and Observations as these.

1. A holy Convocation and abstaining from the works and business of their Callings: Therefore in *Amos* 8.5. they are brought in as saying, *when will the New Moons be gone, that we may sell Corn,* &c.

2. By repairing to the Prophets for Teaching and Instruction, to inquire of God, and to hear his Word. 2 *Kings* 4.23.

3. With

3. With ſounding or blowing of Trumpets every *New Moon*, as well as the *New Moon* of the ſeventh month, *Numb.* 10. 10.

4. With peculiar Sacrifices, yea a greater number of Sacrifices then on the Sabbath day; They had peculiar Sacrifices then to be offered on the firſt day of the month, *Numb.* 28. 11.

Some add (fifthly) the keeping ſolemn Feaſts of Love and Amity, 1 *Sam.* 20. 5. 6.

Now this Solemnity doubtleſs had ſome Divine myſtery in it, it aimed at ſome good thing to come, ſomething of Chriſt in the Goſpel: for the Text ſaith expreſly, *they were a ſhadow of things to come.* And the Worſhip of God in Goſpel-times is expreſſed under this phraſe, *Iſai.* 66. 23.— *from one New Moon to another*— ſo *Ezekiel* in his Viſion of the Temple-worſhip under the Goſpel ſpeaks of it under the name of *New Moons*, *Ezek.* 46. 1, 6.

But what then did it ſignifie? what was the meaning of all theſe things? Doubtleſs they were written for our Inſtruction, there was a Goſpel-myſtery in theſe legal Inſtitutions. In theſe things principally lay the ſubſtance of theſe ſhadows.

1. Their acknowledgment of God in the Creature, that God muſt be acknowledged in the renovation of the Creatures in the courſe of Providence: as when the Moon begins, increaſes, and is renewed, then Gods Providence is acknowledged and taken notice of: he renews the courſe of nature and every mercy we enjoy. There is no Light to be ſeen at firſt in the Moon, but it increaſes till it come to the full Moon. Thus God renews every creature and every comfort in the way of his Providence, *Pſal.* 104. 30. *thou ſendeſt forth thy Spirit, and they are created, and thou reneweſt the face of the earth.* They muſt not bleſs God in this Solemnity for the Moon when it was at the full; then more of the Creature is ſeen: but when there is leaſt of the Creature, then God muſt be owned even in the leaſt of mercies.

2. The Renovation of the Church in a way of Grace, as well as the Creature in the way of Providence; we muſt own God in that, and depend on him for it: for the Church is compared in Scripture to the Moon, *Pſal.* 89. 37. *it ſhall be eſtabliſhed for ever as the Moon, and as a faithful Witneſs in Heaven* Cant. 6. 9. *Who*

is this that looketh forth fair as the Moon, &c. As the Moon borrows her Light from the Sun: so the Church borrows her Light from Jesus Christ, who is the Sun of Righteousness. As the Church is compared to the Moon: so Christ to the Sun; for so he is called, *Mal.* 4. 2. *but to you that fear my Name shall the Sun of Righteousness arise with healing in his Wings.* The Church borrows her Light from Christ the Sun of Righteousness, as the Moon doth from the Sun in the Firmament: for Christ is compared to the Sun, as well as the Church to the Moon. As the Moon borrows her Light and Lustre from the Sun, and is renewed by the aspects and influences thereof: so the Church by influences from Christ, who is indeed the Sun of Righteousness, renewing the state of the Church especially under the Gospel.

And therefore all those Duties which were to be performed on the New Moons, so far as they are perpetual, ought to be more plentifully and more abundantly performed under the Gospel: as abstaining from servile works, from sin, the worst of servitudes, seeking instruction, and attending upon the Ordinances for that end, the sounding of the silver Trumpet of the Gospel, abounding in spiritual Sacrifices, and agreeing in love and amity, eating their Bread in singleness of heart.

3. Here seemeth to be likewise some intimation of that great mystery of the Incarnation of Jesus Christ, I mean his Conception of the Holy Ghost in the Womb of the Virgin *Mary*. For this aimed at Christ, as all the other Ceremonies of the Law and holy times and seasons did. And some have gone about to make it out, thus; That look as Christ fulfilled other great Types and Ceremonies of the Law in other things: so he did in this. As the Feast of Tabernacles pointed to the time of his Birth on the fifteenth day of the seventh month: so if from thence we reckon thirty eight weeks backward, it will carry us to the change of the Moon, at which time is a great conjunction or union of those two great Luminaries the Sun & the Moon. Here they think may be some dark and weak shadow of the conjunction or union of the two Natures of Christ in one person; when he became ΘΕΑΝΘΡΩΠΟΣ, which he did, as in the whole state of his Humiliation:

tion: ſo eſpecially when he was conceived in the Virgins womb.

4. The New Moon is put for every thing beneath Chriſt, *Rev.* 12. 1. the world, which in reſpect of the changeableneſs of it, is like the Moon, the world and the glory thereof paſſeth away, never ſtanding at the ſame ſtay. This ſhould be frequently upon our hearts and thoughts.

5. They were to obſerve the firſt day of the month, not the fifth or ſixth day: ſo alſo their morning Sacrifice was to be offered early in the morning; and the Paſſover celebrated the firſt month in the year. To teach them, that as ever they expected the Bleſſing of God upon the reſt of their time, they muſt be careful to ſet apart the firſt and beſt of all their days and hours unto his ſervice.

6. They were to obſerve the firſt day of every month, one as well as another, which checks that ſuperſtitious conceit, as if there were lucky and unlucky times: whereas God hath ſanctified every month and every time to his people: as on the contrary to the wicked the moſt lucky times prove diſaſtrous: as among the Papiſts that famous year 1588. crowned with ſo many Aſtrological Prædictions of enſuing happineſs, and Victory proved quite contrary to their expectations: ſo that *Fulke Præf. Rhem. Teſt.* ſaith it,

Octogeſimus Octavus mirabilis annus
Clade Papiſtarum fauſtus ubique piis.

No month to a godly man is of it ſelf evil, but let a wicked *Haman* caſt lots from the beginning of the year to the ending, he ſhall find no month good.

So much for the myſtery of their *New Moons*, the ſecond ſort of their holy times: the firſt was their *annual Feaſts*, the ſecond their *New Moons*, the third is their *Sabbaths*.

3. *Sabbaths.*

Let no man judge you in reſpect of the Sabbath. A word to that, and ſo we ſhall finiſh the Text at this time.

This

This is the third ſort of holy times and ſeaſons under the Law. The general notion of a Sabbath is a time of Reſt.

They had three ſorts of Sabbaths, their weekly Sabbath, every ſeventh day; their yearly Sabbath, every ſeventh year; and their great ſabbatical year, reckoning ſeven times ſeven years, which was their Jubilee every fiftieth year. In every one of which was ſomething of a ſhadow of things to come, the Apoſtle is expreſs, *theſe things are a ſhadow of things to come.*

Queſt. Wherein?

Anſw. 1. The Sabbath of the ſeventh day, their weekly Sabbath on the ſeventh day of the week; this was partly moral and perpetual, conſidered as a ſeventh part of weekly time ſanctified and ſet apart by God from common uſe, for man to reſt from the works of his weekly Calling, in imitation of God, and in remembrance of the great work of the Creation of the world.

But though the Sabbath be partly moral, and it muſt needs be ſo, ſeeing it is one of the Ten Commandments, otherwiſe there would be but nine moral Commands, and the original ground of a Sabbath is not a ceremonial Inſtitution, nor the ſin and fall of man, but a particular Calling; and therefore *Adam* in his innocent and ſinleſs eſtate needed a Sabbath; and God ſanctified this day before the fall of man, *Gen.* 2. 1, 2, 3. but yet the Jewiſh Sabbath was in ſome reſpects Ceremonial, and therefore it is abrogated, and the Chriſtian Sabbath ſubſtituted in ſtead thereof: and therefore the Holy Ghoſt here in the Text reckons the Jewiſh Sabbaths in the ſame rank with their New Moons and yearly Feſtivals amongſt the ſhadows of good things to come; for it had ſome typical reſpects and uſes, ſome ceremonial Rites and Obſervations annexed to it. I ſhall inſtance in two things wherein it is typical.

1. For the Commemoration of their typical Redemption and Deliverance out of *Egypt*. Therefore though the fourth Commandment, as it is recorded in *Exod.* chap. 20. is grounded upon the Labour of a particular Calling, and upon Gods reſting from the work of Creation upon the ſeventh day; (which are moral grounds) yet in the fourth Commandment, as it is repeated *Deut.* 5. one of theſe moral conſiderations is omitted, *viz.* the work of Creation;

Creation; and there is a typical conſideration ſubſtituted in ſtead thereof, *viz.* their Deliverance out of *Egypt*. *Deut.* 5. 15.

2. As there was in the Jewiſh Sabbath a Commemoration of that typical Redemption out of *Egypt*: ſo ſecondly it was a typical Prefiguration of the Reſt of the Body of Jeſus Chriſt in the Grave that whole day, which was indeed the only whole day of his reſting or ceſſation from the actions of a bodily life: For he was in the Grave only ſome ſmall part of the ſixth day, and of the firſt day; but he reſted the whole Jewiſh Sabbath. So then, as they had other legal days and times that pointed them to other things about the Meſſiah: ſo the Sabbath points to his reſting in the Grave, And he did not only reſt in the humbling of himſelf under the guilt of our Sins, but in his Reſurrection from the dead. The day of his Reſurrection was the day of his entring into his ſtate of reſt from his Sufferings; but on the Sabbath he reſted from the actions of his bodily life: therefore the ſeventh day Sabbath is abrogated, and the Lord hath ſubſtituted the firſt day of the week; for the Sabbath is moral. And there is a ground too for the changing of the day, that there ſhould be one day in ſeven to attend on the Worſhip of God, this is moral and perpetual: that it ſhould be the laſt day in ſeven, this is by Gods Inſtitution made legal and typical.

Chriſt entred into his reſt of Glory, into the ſtate thereof at his Reſurrection; and into the place thereof when he aſcended into Heaven; but his reſting in the grave was on the ſeventh day.

From all which you may ſee the morality of the Sabbath conſidered as in general, together with the ſhadowy nature of the Jewiſh Sabbath of the ſeventh day, having theſe typical reſpects & relations annexed to it: and ſo therein you ſee the grounds of the abrogation of it, and of the ſubſtitution of the Chriſtian Sabbath inſtead thereof.

And ſo much may ſerve for the typical reſpects and uſe of the Jewiſh Sabbath.

Now as for the Rites and Obſervations thereof.

1. There were more Sacrifices that day then upon other days, *Numb.* 28. 9, 10. The reaſon was becauſe there were more Mercies

cies given and commemorated that day, as the Creation, their Deliverance out of *Egypt*, and their Sanctification by the Spirit: *It ſhall be a ſign between me and them, that they might know that I* Jehovah *do ſanctifie them*, Exod. 31. 13. Ezek. 20. 12, 20.

Here learn, that the more Bleſſings God gives to any people, the greater thankfulneſs he expects again.

It teacheth alſo that ſpecial Holineſs that ſhould be upon the Sabbath; more exerciſe of Grace, and duties of Worſhip to be performed upon that day then ordinarily upon any other day: there ſhould be that among us on the Chriſtian Sabbath that ſhould anſwer their double Sacrifice upon their Jewiſh Sabbath. But in *Ezek.* 46. 45. there is appointed for the Sabbath ſix Lambs for one under the Law; to teach us that there ſhould be more Holineſs now under the Goſpel, then there was under the Law.

2. They might not kindle a fire on that day, *Exod.* 35. 3. as ſome think, to put them in mind of their abſolute freedom from their Egyptian Bondage and the fiery Brick-works there, or from the fire of Gods Wrath in the world to come, when entred into, that none of theſe fires ſhould ever be kindled upon them or hurt them; though others think that reſtraint reſpected only kindling a fire for the building of the Tabernacle nor is it unlikely.

3. They were to abſtain from building the Tabernacle that day, *Exod.* 31. 12, 13, 14, 15, 16, 17. and 35. 2. to teach them that the ſix days, that is, the time of this life is the only time wherein God will build the Tabernacle of his Church: this life is the only day of Grace and opportunity of Salvation.

4. They might not gather Manna on that day, *Exod.* 16. In this life Chriſt is offered, but in the Sabbath of eternity no Manna, no means of Grace, no offers of Chriſt then: none could have Manna upon the Sabbath, but they that had ſtored it up upon the week day: ſo none can have Chriſt in Heaven, but they that have ſtored him up in their hearts on earth.

Theſe things ſhew the rigor of the Law as to Sabbath-reſt; but the Phariſees being deeply poſſeſt with the ſpirit of the Law, did

did strain it a peg or two higher, that to do a miraculous work of mercy, or works of necessity was unlawful.

2. They had also a *Sabbatical year*, *viz.* every seventh year, a Sabbath of the seventh year: every seventh year was a Sabbatical year, as every seventh day was a Sabbatical day. *Exod.* 23. 10. *Deut.* 15. 9.

This was celebrated by letting the Land rest from its usual culture and husbandry. *Levit.* 25. 4, 5.

Some alledge a political and philosophical reason for this, that the Land by resting one year might be the more fruitful the other six; *quod caret alternâ requie durabile non est.*

This Sabbatical year was celebrated by giving rest unto the Land from tillage, and manuring the hungry ground.

This was a shadow of things to come, this signifies something of Christ and Gospel mystery, in which observe four things.

There was a fourfold Instruction in this Sabbatical year.

1. This Sabbatical year told them plainly that both they and their Land was the Lords, *Lev.* 25. 23. *For the Land is mine.*

2. This taught them to depend upon Providence, without worldly care, and trusting to the Creature for supply and support. For they must not now sow nor till the Land this yeat: for the sixth year was to bring forth the Fruit of three years, both for the seventh year, and for the eighth, and for the ninth till the Harvest time. See *Lev.* 25. 20, 21, 22. and ver. 6. *the Sabbath of the Land shall be meat for thee.* The Land of its own accord that year was to produce sustenance enough both for man and beast.

It is not enough for us to depend on the ordinary course of means; God can over-rule them and over-work them, as he doth here.

3. The Lord hereby teacheth them and us that great Gospel-lesson and duty of mercy and bounty to the poor, *Exod* 23. 10, 11. the Land must rest, that the poor may eat, and *Deut.* 15. 1, 2. Creditors must release their Debtors every seventh year, *Lev.* 25. 5, 6. there is an Equity, a Chancery, a bountiful condescension to the necessities of the poor, that men exact not their own right in all things; but rather remit and abate something thereof.

Not but that men may take their course, and use means to get it, especially when persons are able and wilful; but in case of poverty, there should be mercy shewed in such a case.

4. This Sabbatical year was a special season and time of instruction in the Law of God, *Deut.* 31. 10, 11, 12. the Lord would have them instructed and taught to know his Mind, and the true Religion, and the ways of his Worship: Therefore he appointed so many times and seasons for it, weekly and monthly and yearly, and moreover one year in seven, as you see. Beside the mystery of spiritual rest by Christ, of which further in the next particular, *viz.*

3. The *Jubile.* There was also a third Sabbath, beside the weekly Sabbath, and the seventh year Sabbath; they had likewise a Sabbath of seven times seven, that is the Jubile. This was their great Sabbatical year; for they were to reckon seven times seven years, and then to observe a Sabbatical year. *Lev.* 25. 9.

This also was a Type of Christ, as appears in three things, that were done in this year of Jubile.

1. There was Redemption and Release, every one set at liberty, every bondage released, and every yoke broken.

Here is a shadow of the spiritual and true Redemption by Jesus Christ, who of spiritual slaves by nature makes us the Lords Freemen by Grace. Christ hath proclaimed Redemption to sinners, and Deliverance to poor captive souls. *Isai.* 61. 1.

2. There was the Trumpet of the Jubile to proclaim it. The Gospel is this great Trumpet, the proclaiming of the Jubile is alluded to, *Isai.* 61. 1, 2— *Isai.* 27. ult. *in that day the great Trumpet shall be blown.* The great Trumpet is the Gospel, *Calv: in loc.*

3. Some have observed further, that the coming of Christ was at the Jubile, that Christ came at the time of the Jubile.

I know there is some difference amongst Chronologers about it; but sure it is, it fell thereabout: some placing the Jubile upon the preaching of *John Baptist*, who did proclaim the Lords coming: but others place it as seemeth more exactly upon the very year

year of Christs Death, by which we were redeemed and set free indeed.

They began the account of their Jubiles from about *anno mundi* 2560. for they came out of *Egypt* about the year 2513. they were forty years in the Wilderness, six or seven in conquering and dividing the Land of *Canaan*. Then began their first Sabbatical year; from thence to the Death of Christ there were eight and twenty Jubiles, his Death being about the year of the world 3960.

So you see something of the Gospel-mystery of these Sabbaths of the Jews, the three sorts of Sabbaths; every week, every seventh year, and every fiftieth year: and thus also you see how these legal holy times and seasons were all shadows of good things to come.

Take some general Uses from the whole.

Use 1. See and remember the unlawfulness and unwarrantableness of the Observation of these Jewish times and seasons under the Gospel: for they were typical. *Amos* 5. 21.

The Papists observe the Passover, which they call *Easter*; Pentecost, commonly called *Whitsuntide*; and instead of the Feast of Tabernacles they keep the five and twentieth of *December* for the time of Christs Birth; all which we retain. And they have also added a Jubile, which because it is a profitable time to the Popes Purse, he hath ordered it to be kept every five and twenty years instead of fifty.

These are Errors of dangerous consequence, for they do implicitly deny that the Substance is come.

If these things were *shadows of things to come*, the retaining of them now, is an error of dangerous consequence: For to retain any of these dark and legal shadows is an implicit denial that Christ the substance is come. These things were more fully spoken to the last time.

Use 2. See and observe the burthensomness of that old legal Dispensation, as also our Christian liberty now under the Gospel. The Lord requires no day of us but the Lords day, and occasional days of Humiliation or of Thanksgiving upon emergencies of

Providence calling thereunto. *Stand fast therefore in the Liberty wherewith Christ hath made you free.* Gal. 5. 1. *and be not again intangled in the yoke of bondage.*

Use 3. And lastly, see wat clear and plentiful evidence the Jews had concerning Jesus Christ, that he was the true Messiah; and how true this of the Apostle in the Text is, that *they are a shadow of things to come.*

Put all these things together, and you will see these Jewish days made up a rude draught or dark shadow of the good things that were to come under the Gospel in sundry particulars relating to the Body, which is of Christ.

As for instance, they lead to the time of his Conception by the Holy Ghost on the first day of the month.

To the time of his Birth and Nativity, being born on the first day of the Feast of Tabernacles, and circumcised the eighth.

He suffered at the time of the Passover.

He lay and rested in the Grave on the Jewish Sabbath.

He poured forth his Spirit at their Feast of Pentecost.

The Jews might have found the Body by these shadows, had they been attentive to mind the things belonging to their peace: they might have thought when they saw such a conjunction, surely this is he that comes speedily to redeem *Israel.* And you, though you have a conviction of the truth of the Gospel; yet get a further and fuller conviction of it from this, that Jesus Christ was so plainly shadowed forth to us by all these ancient Dispensations.

THE

THE GOSPEL *of the* GREAT DAY *of* ATONEMENT.

Levit. 16. *the whole Chapter.* *Jan.* 24. & 28. 1668.

THis Chapter is wholy taken up in declaring the *Feast of Expiation* or Atonement upon the tenth day of the seventh month.

It is more properly and indeed a Fast, but yet commonly called a Feast, as taking the word in a more lax acceptation for any set or solemn time.

And though it was indeed a day of afflicting their Souls, yet there was joy in the end of it: for their peace was made with God, and the Jubile proclaimed this day.

It was, with all the Services and Administrations of it, the most full and compleat shadow of the great work of our Redemption that we meet with under the Law; the High Priest representing in all he did, that which Jesus Christ the true High Priest was to do indeed in the fulness of time.

I shall endeavour to explain it a little to you, as God shall enable me, following the method of this Chapter, and so you will be able to read it more understandingly and with edification.

Wherein the first thing that doth occur is, the occasion of the Institution, *ver.* 1. *viz.* the Death of the two Sons of *Aaron*, when they offered before the Lord and died, which Story is recorded *Lev.* 10. 1, 2.

Some add, that Man fell upon this day; but this is not likely. It seems more probable from all the circumstances of the Story, that he fell upon the seventh day.

For that he was not fallen upon the sixth day appears by this, that

that in the cloſe of the ſixth day God approves all his Creatures that they were good, *Gen.* 1. ult. therefore ſin had not yet ſpoiled them.

And if he had ſtood out the whole Sabbath day, it is probable he had been confirmed by eating of the Tree of Life. For it is probable that upon the Sabbath he ſhould have enjoyed all the Ordinances of God; and conſequently that the Sacrament of that eſtate ſhould have been the concluding Ordinance: as under the New Teſtament they were wont to break Bread every Lords day. And in the primitive times the Sacrament was the concluding Ordinance. But Man did not eat of the Tree of Life; for then he had been confirmed and lived for ever, *Gen.* 3. 22. therefore it is not likely that he ſtood in his integrity to the end of the Sabbath.

And as to the time of the day wherein he ſinned, it ſeems to have been about eating time, at dinner, about noon; eating what they ſhould not, being the thing wherein they ſinned.

And after his Fall it is ſaid, that *God came and ſpake to them in the cool of the day.* Gen. 3. ver. 8. This ſeems to have been about that time of the day which the Scripture calls the ninth hour, which is after our reckoning about three a clock in the afternoon. So long they were in darkneſs, and under guilt of their Sin, before the Promulgation of the Goſpel to them. Wherein ſome have obſerved a congruity, in that Jeſus Chriſt was under thoſe his infinite Sufferings upon the Croſs the ſame ſpace of time, from the ſixth hour to the ninth, *Matth.* 27. 45, 46.

And it being thus, Man in his firſt ſin and fall did break all the Commandments at once: as he brake all the reſt, ſo he ſinned upon the Sabbath day.

This ſeems by all the circumſtances of the Story to have been the time of his Fall.

But to think that he fell on *Tueſday*, the tenth day from the Creation, there is nothing in the Hiſtory to evince it.

Others think, this Faſt on the day of the ſeventh month was appointed in remembrance of the great Sin the Idolatry of the Golden Calf, *Exod.* 32.

But

But we may reſt in that the Text mentioneth as the occaſion of this Ordinance, *viz.* the Sin and Death of *Nadab* and *Abihu*.

And there is a threefold Inſtruction we are here to learn.

Obſ. 1. Here we are taught firſt, *That there muſt be holy fear and reverence in approaching to God in his Ordinances*, an holy fear and dread of ſinning in the manner of his Worſhip: and that it is a dangerous thing to worſhip God otherwiſe then he hath appointed. Men ſhould take heed of it, that they die not as *Nadab* and *Abihu* did for this ſin: they incur the danger of Death, both Death temporal and eternal.

Though God doth not uſually ſmite men with viſible Judgments, but when they are firſt in any tranſgreſſion; yet there is a ſpiritual fire and wrath upon their ſpirits for it, which is worſe then outward Judgments.

Obſ. 2. The *Lord takes hold of the ſaddeſt occaſions to bring in Diſpenſations of the greateſt good and mercy to his people*, Light out of Darkneſs, Heaven out of Hell, good out of evil, to thoſe that he hath ſet his Love upon.

Obſ. 3. *When ſome are ſlain, and die in and for their ſins, the Lord provides for the Salvation of others, that they die not.*

Now to come to the thing it ſelf.

Moſes is to charge *Aaron* that he come not into the Holy of holies at all times, nor in any manner, but at Gods appointed times, and in ſuch manner as he requireth. This manner is here deſcribed at large. It conſiſts chiefly in three things. (1.) His waſhing himſelf. (2.) His holy Garments. And (3.) His propitiatory Offerings.

1. That the Prieſt muſt waſh before he put on his Garments, and before he preſent his Offering, is an intimation of his Purity and Cleanneſs. Hence that expreſſion of the Apoſtle, *Heb.* 10. 22. *Having our hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure water.* This is the firſt thing he is to do.

So Chriſt, *Matth.* 3. 16. was baptized before he entred upon his Miniſtry; and he was perfectly holy and pure, not having the leaſt defilement of ſin upon him, though he had taken on him

our

our Nature, and all the other Infirmities of it. *Vid. On the Prieſts Conſecration Exod.* 29.

2. As to his Attire, here be two ſorts of holy Garments mentioned in the Services of this day; the holy Garments, *ver.* 4. and other holy and moſt coſtly Garments, *ver.* 23, 24. Some call the former his White Garments, and the other his Golden Garments.

1. This Prieſtly Attire was an emblem of ſpiritual clothing, *Pſal.* 132. 9. *Let thy Prieſts be clothed with Righteouſneſs, and let thy Saints ſhout for joy:* and ver. 16. *I will alſo clothe her Prieſts with Salvation.* Job 29. 14. *I put on Righteouſneſs, and it clothed me: my Judgment was as a Robe and a Diadem.*

This then ſpeaks the Grace and Holineſs that was in Jeſus Chriſt, and ought to be in Miniſters, ſuch Garments Miniſters ſhould be clothed with.

2. Thoſe two ſorts of Attire, the White and the Golden Garments, ſignified the different eſtate and condition of Jeſus Chriſt; when he performed the great work of our Redemption, and made atonement for us; he did it in much meanneſs and abaſement, *Iſai.* 52. 14. his Viſage was marred— he was without external Pomp and worldly Glory, in the form of a Servant, made himſelf of no Reputation, *Phil.* 2. 7. though with Holineſs and Purity, and Innocency: He had white Garments on, though they were but plain.

But as there is a clothing of Grace: ſo there is a clothing of Glory, 2 *Cor.* 5. 2, 4.

And after his Reſurrection, when he had been in Heaven and returned again, and aroſe and appeared from the dead, he did change his Raiment: He wore the garments of Holineſs here; but when he entred into the holy place, even into Heaven, he did put on garments of Glory.

Theſe were the holy Garments on this day of Expiation.

Now the third thing is, the Offerings of Atonement; and they were of two ſorts, for the Prieſt, and for the People.

1. For the Prieſt himſelf, and for his own Houſe, *ver.* 3, 6. This teacheth us the inſufficiency and imperfection of the legal Prieſt-

Prieſthood, *Heb.* 5. 1, 2. 3. we need a better High Prieſt, and we have one. *Heb.* 7. 26, 27, 28.

The Prieſt was firſt to make atonement for himſelf and for his own ſins, that ſo he might be fit, as a figure of Chriſt the true High Prieſt, to make atonement for the people. They that lie under unpardoned guilt themſelves, are not fit to be Mediators and Interceſſors for others.

The Prieſt had three things to do in reference to his own Sacrifice.

1. He was to kill it, and ſo to make atonement with it, *v.* 11. This was a Type of the Death of Chriſt the true Sacrifice.

2. He was to offer Incenſe in the Holy of holies, *v.* 12. This is a Type of the Prayers and Interceſſions of Jeſus Chriſt in the virtue of his Satisfaction.

Here are four particulars obſervable.

1. As the High Prieſt did this before he ſprinkled the Blood in the Holieſt of all: ſo Chriſt prepared his own way into Heaven by his Prayers and Interceſſions. *Joh.* 17.

2. The Incenſe was beaten ſmall, to intimate the anguiſh, and contrition, and brokenneſs of heart wherewith Chriſt prayed and interceded for us; thoſe agonies of ſpirit in his Prayers before his Death, which he offered up unto God with ſtrong crying and tears, *Matth.* 26. 37. *he began to be ſorrowful and very heavy*, and ver. 38. *then ſaith he unto them, my Soul is exceeding ſorrowful even unto death:* and ver. 39. *he fell on his face and prayed, ſaying, Oh my Father, if it be poſſible let this Cup paſs from me.* Luk. 22. 44. *And being in an agony, he prayed more earneſtly, and his Sweat was as it were great drops of Blood falling down to the ground.* *Hebr.* 5. 7.

It ſpeaks alſo the Contrition and brokenneſs of heart that is in the Prayers of the Saints.

3. He took a cenſer full of burning coals of fire from off the altar, to kindle the Incenſe. It is the fire of the Altar, the Spirit of God that inflames the Affections in Prayer, that ſets the heart on fire, and makes the Incenſe flame, ſets Grace on work: and as the Spices whereof the Incenſe was made, are the Graces of Gods

Spirit; and the beating of them small is the Contrition of the heart: so the Incense must be set on fire with sacred fire; the Spirit of God inflaming the heart with earnest desires and ardent affections after God.

4. The Cloud of Incense must cover the Mercy-seat; *that the Cloud of Incense*, that is, the Smoke thereof, *may cover the Mercy-seat, that he die not.* ver. 13.

There is much Instruction in this.

If we think to behold the Mercy-seat without the Cloud of Incense, we die. It is the death of many a Soul, that in the day of Atonement, when they are afflicting their Souls for sin, they think that God is merciful, and they cry to God for Mercy: But they do not behold the Mercy of God in the Son of his Love, they do not look up to the Mercy-seat as covered and clouded with the Incense of the Merits and Mediation of Jesus Christ; and therefore they die and perish even in the day of Atonement, when they come before the Mercy-seat.

3. The Blood must be sprinkled upon the Mercy-seat Eastward, that is, upon the forepart of it. *ver.* 14.

It teacheth us, that as the High Priest went into the holy place not without Blood: so *Christ with his own Blood*, Heb. 9. 7, 11, 12. *hath entred into Heaven for us*, to make way for us to come thither also, by the merit and virtue of his own Blood and Satisfaction. Heaven therefore is called *the purchased possession*, Ephes. 1. 14. because purchased by the Blood of Christ: *We have boldness to enter into the holiest by the Blood of Jesus.* Hebr. 10. 19, 20.

4. The Blood must be sprinkled upon the Mercy-seat *seven times.* A mystical number often used in the legal Services, and hath been formerly explained.

It is a number of perfection; God having created the World in six days, and resting upon the seventh. It therefore notes a full and perfect cleansing and applying of the Blood of Christ for that end. And it presupposeth a copious and liberal effusion; but it implies directly a plenteous and effectual application of the Blood of Christ.

Get

Get the Blood of Christ effectually applied unto thy Soul, or else thou canst never look God in the face with any comfort or acceptance: take this Blood of Christ, apply it by Faith, see how it atones God.

It is true, the Blood of Christ doth not make God merciful, but it makes way for the exercise of his Mercy: it doth not cause the attribute of Mercy to be in God, but it makes way for the putting of it forth.

Now then let us put both these together. The Mercy-seat must be both clouded with Incense and sprinkled with Blood, or else there is no approaching for Sinners into the presence of God, none but through the Prayers and Intercessions, and through the Blood and Satisfaction of Jesus Christ. *Non solum periculosum sed horribile est de Deo extra Christum cogitare.* It is not only dangerous (saith *Luther*) but it is an horrible thing to think of God out of Christ. Do not think to make use of Gods Attributes in an immediate way, but by the Intercession of a Mediator; there is no Mercy in God for Sinners out of Christ.

Thus much of the Priests Offerings for himself.

2. The second sort of Offerings upon this great day of Atonement were for the People; and these are *two Goats for a Sin-offering, and a Ram for a Burnt-offering.* ver. 5.

The Rites and Ceremonies of these two Goats are full of the Gospel. It is pity that choise portions of Scripture, which have so much in them, are commonly so little understood by us. Let us in the help of Christ inquire a little into the mystery of these things.

Of the Burnt-offering there is something said, but it is not much, the common rules of the Burnt-offering being here to be observed. But the Sin-offering of the two Goats, there be many very significant Rites and Ceremonies about them.

This Sin-offering is first generally, and then severally and more particularly spoken to, and the several actions about them more particularly opened.

1. In general, *ver.* 7, 8, 9, 10.

The first thing that they had to do which was peculiar to it

was, that these two Goats, they were *to cast lots upon them.* Now a Lot is a referring of a thing by an appeal to the determination of Providence, *Prov.* 16. 33. *the Lot is cast into the lap, but the whole disposing thereof is of the Lord.* There is a special hand of Providence in a Lot: so it is said of Christ, *Acts* 2. 23. *Him being delivered by the determinate Counsel and foreknowledge of God, ye having taken, and by wicked hands have crucified and slain.* The Lot in this business was to determine which of the Goats should be slain, and which was to escape.

But why were there two Goats, one to die, and the other to escape? The reason was plainly this; Because that one alone was not sufficient to represent the Mystery intended and aimed at. For Christ was both God and Man, he both died and rose again; but the same Sacrifice could not both die and live again without a miracle. Therefore these two Goats were appointed to represent more compleatly the whole mystery of our Redemption in all the concernments of it; to shadow forth Jesus Christ in both his Natures, and in both the states he passed through, both in his Divinity and in his Humanity, both in his Humiliation and Exaltation. As in like manner there were two Birds appointed in the Purification of the Leper. *See of the cleansing of the Leper, Lev.* 14. pag. 398.

So here two Goats, a slain Goat, and a scape Goat; the one to shadow forth Christ as dying and slain for our offences, the other as rising again for our Justification. The slain Goat represented Christ as he was put to death in the Flesh, that is, in his Humane nature: the scape Goat represented him as quickened by the Spirit, that is, by his Deity raising him up again from death to life. This in general. Now,

2. In particular, the sacred Rites and Ceremonies about these Goats are severally spoken to from *ver.* 15, *&c.*

1. He begins with the sacred actions about the slain Goat, and then speaks

2. Of the scape Goat.

1. The sacred Actions and Ceremonies about the slain Goat were such as these.

1. The

1. The ſprinkling of the Blood thereof upon the Mercy-ſeat and before the Mercy-ſeat, &c. *ver.* 15.

This repreſents the Blood of Jeſus Chriſt, which made way for him and us into Heaven, into the preſence of God: as the Blood of the Bullock for the Prieſt beforementioned was, *ver.* 14. where the meaning of this Rite was opened.

2. The Prieſt hereby muſt make an atonement for the holy place, for the Tabernacle, becauſe of the uncleanneſs of the Children of *Iſrael. ver.* 16.

This teacheth us, that the very Ordinances of God, and our holy Services therein have a ſecret defilement cleaving to them through our being exerciſed in them. If the Tabernacle be pitch'd in the midſt of an unclean people, the Tabernacle it ſelf muſt be atoned. How ſhould this beat down our being proud of Ordinances, and haughty, becauſe of Gods holy Mountain, as the Prophets phraſe is, *Zeph.* 3. 10. thoſe carnal boaſtings that we are ſubject to, ſuch as thoſe of theirs that ſaid, *the Temple of the Lord, the Temple of the Lord are theſe.* Jer. 7.

If the Ordinances were not ſprinkled with the Blood of Jeſus Chriſt, they could never be accepted, they could be never be effectual for good unto us. Not that Duties and Ordinances are unclean or impure in themſelves; but we defile them by the mixture of Corruption that is in us.

3. The Prieſt muſt enter alone into the holy place when he doth this. *ver.* 17.

So Jeſus Chriſt was alone in the work of our Redemption, and purging away of our ſins. *Heb.* 1. 3. *He by himſelf purged our ſins.*

It is an horrible and dreadful error of the Papiſts that joyn other Mediators with him: this is to ſend others to go along with the High Prieſt when he atones the holy place.

4. He muſt go out from the Brazen Altar of Offerings to the Golden Altar of Incenſe, and atone it by putting the Blood of the Sin-offering upon the Horns thereof. *ver.* 18, 19. There are many things here.

1. That Chriſts Interceſſion is founded in his Oblation: for the

the Golden Altar is a Type of his Interceſſion. Now this muſt be ſprinkled with Blood; to teach us, that by the virtue of Chriſts Death and Blood, his Prayers and Interceſſions are available and effectual with God.

And look whom he died for, thoſe he prayed for.

To ſeparate his Death and Interceſſion, is to divide what God hath joyned. To think that he died for ſome, for whom he doth not pray, is as if the High Prieſt ſhould neglect or forget one part of his Office, which requires not only that he kill the Sacrifice, but that he ſprinkle the Blood of it upon the Altar of Incenſe. Therefore if Chriſt hath ſhed his Blood for Reprobates, he will not forget to ſprinkle it upon the Golden Altar for them. If he hath died for them, he will pray for them. But it is confeſſed, he doth not pray for ſome, and himſelf aſſerts it, *Joh.* 17. 9. therefore he did not die for them.

2. This teacheth us, how it is that our Prayers come to be accepted; it is becauſe ſprinkled with the Blood of Chriſt, they need cleanſing and purging: the Incenſe Altar muſt be atoned. *Lava lachrymas meas Domine.* Lord waſh my tears.

3. The Horns of the Altar of Incenſe ſprinkled with Blood denotes the efficacy and ſtrength of Prayer when ſprinkled with the Blood of Chriſt, both his Prayers for us, and ours alſo in his name. Hence *Revel.* 9. 13. we read of a Voice from the four Horns of the Golden Altar which is before God, that is, anſwers and returns of Prayers from the power of God awakened and improved by Prayer.

But this third particular belongs rather to the Altar of Incenſe, as the proper place to which it ſhould be referred.

2. The Rites and Ceremonies of the ſcape-Goat, whereto ſome other things alſo are annexed from *ver.* 21, *&c.* I ſhall put them altogether in ſeven particulars, ſome concerning the ſcape Goat, and ſome other Rules and Obſervations in this day of Expiation, moſt of them mentioned in this Chapter.

1. The Prieſt muſt confeſs their ſins over the head of the ſcape Goat. *ver.* 21. This ſcape Goat was a Type of Chriſt, *God laid on him the iniquities of us all,* Iſai. 53. 6. and we are to do it by Faith,

Faith, confeſſing our ſins with an eye to him, as being born by him in our ſtead. Many of the damned have confeſſed their ſins, but not over the head of a dying Saviour.

2. The ſcape Goat carries their ſins afar off into the land of Oblivion, *ver.* 21. 22. far from the ſight and preſence of God in the Temple. A moſt lively ſhadow and repreſentation this is of that great myſtery of the Pardon and Forgiveneſs of Sin: for ſo Chriſt carries our Sins away into the land of oblivion, *Pſal.* 103. 12. *As far as the Eaſt is from the Weſt, ſo far hath he removed our tranſgreſſions from us:* that *though they be ſought for, they cannot be found.* Jer. 50. 20. If Conſcience ſeek for them, it cannot find them: for Conſcience is pacified when ſprinkled with the Blood of Jeſus Chriſt. If Satan ſeek for them, he cannot find them: for they are gone and loſt in the Wilderneſs. Yea, if Juſtice it ſelf ſeek them, yet they cannot be found: for Juſtice is ſatisfied by the Death and Blood of Chriſt.

3. The High Prieſt is now to go into the Tabernacle, and there to change his Raiment, and there to waſh himſelf, and to come forth and offer the Burnt-offering, and burn the fat of the Sin-offering according to the Ordinance. *ver.* 23, 24, 25.

I put all theſe together, becauſe they have all been formerly opened in the ſeveral places to which they appertain: and therefore it may ſuffice now only thus to bind them up together, as it were in one bundle, for the help of memory, and ſo paſs on to the next. The myſtery of the Prieſts Attire was opend on *ver.* 4, and 23, 24. The Burnt-offering on *Levit.* 1. pag. 244. The burning of the Fat on *Levit.* 3. in the Peace-offering, pag. 285. where this Rite is firſt mentioned. It was there ſhewed how it ſignifies the giving unto God the beſt of our Spirits and Services: and in another accommodation of the metaphor; the conſuming and burning up of ſinful Corruption. *See* p. 299, 300.

4. He that carried away the ſcape Goat muſt waſh his Clothes, and ſo come into the Camp. *ver.* 26. And the like again *ver.* 28. He that is the Miniſter of theſe holy actions muſt waſh himſelf, as having contracted guilt; which denotes not only the imperfection of the Levitical Prieſthood, but alſo it may inſtruct us

in

in the iniquity of all our moſt holy actions. *See of this upon the Sin-offering on* Lev. 4 *pag.* 323.

5. The Sin-offerings, both the Bullock and the Goat, muſt be burnt without the Camp. *ver.* 27.

This alſo is explained upon the Sin-offering, *Lev.* cap. 4 pag. 321, 322. that Chriſt ſuffered without the City as a Malefactor, with whom we alſo ſhould ſuffer, bearing our reproach, and being content to be accounted as Malefactors, yea as the περικαθαρματα, the offſcouring and ſweeping of the world.

6. On this great day of Atonement was the Jubile to be proclaimed by ſound of Trumpet. *Lev.* 25. 9.

This ſpeaks, that after the performance of the whole work of our Redemption by Jeſus Chriſt, he did cauſe the Trumpet of the Goſpel to ſound, to publiſh and proclaim the glad tidings of our Salvation throughout the world, *Iſai.* 61. 1, 2. ſo that this day of Atonement is like that famous week propheſied of by *Daniel* cap. 9. *He ſhall confirm the Covenant with many for one week. In the midſt of the week Meſſiah ſhall be cut off.* This week is interpreted by ſome concerning that ſeven years, the firſt part whereof Chriſt preached, ſuffered in the middle of the week: and in the other three years and an half the Apoſtles preached at *Jeruſalem*, after which they were diſperſed by perſecution, and ſo the Goſpel publiſhed to all the world.

It is the performance of the work of our Redemption, that was the foundation and groundwork of the preaching of the Goſpel: the Jubile is proclaimed upon the day of Atonement.

7. And laſtly, this day of Atonement is a day of Humiliation and afflicting their Souls, by an everlaſting Ordinance. *ver.* 29, to the end.

Days of Humiliation are days of Atonement and Reconciliation. Not that our Humiliation merits or deſerves any thing: it is not the afflicting our Souls that doth make atonement; but it fits us to receive the Atonement. Humiliation prepares the Soul for Chriſt, and makes it capable to receive the Mercy and the Pardon that Chriſt hath purchaſed, and that God is willing and ready to beſtow upon all that will receive it by Faith.

THE

THE MANIFOLD SINFULNESS OF THE POPISH HOLY DAYS,

Diſcovered in ſundry Reaſons againſt them, and the moſt material Objections anſwered.

AMongſt the ſeveral ways wherein the Superſtition of the hearts of men works out and vents it ſelf, this is one, *the obſerving of Days and Times*, wherein the Church of *Rome* hath abounded, filling the Kalender with ſuperſtitious Holy days, many of which are ſtill retained and continued by the Church of *England*. But let theſe Reaſons againſt them be conſidered.

Reaſon 1.

Nothing can be holy to the Lord, which is not made holy by the Lord: but God the Lord of time hath not ſanctified nor ſet apart theſe times. We find indeed before the Ceremonial Law was inſtituted, yea before the Fall of Man, that *God bleſſed the ſeventh day and ſanctified it*, Gen. 2. 2, 3. and therefore the Obſervation of a weekly Sabbath one day in ſeven is moral and perpetual. But other *Holy days* are things which the Lord never commanded, and which never came into his heart, and of which

he will ſay at the great Day, *who required theſe things at your hands.* The ſtrength of which argument will appear the more, if we conſider what miſerable poor ſhifts it puts the Patrons of theſe *Holy days* to, when they go about to grapple with it.

1. Sometimes they are ſo confounded in themſelves, as to deny, that they place Holineſs in theſe days: the Church keeps them (they ſay) *not as more holy and ſacred then other days and parts of divine Worſhip, but only for Order and Policy.* So Biſhop *Lindſey, Perth. Aſſ part.* 3. *p.* 5. But the reſt of his Fellows have dealt more truly and more ſincerely then he in this particular: for not only *Bellarmine* (*tom.* 2. *de Cultu Sanctorum, lib.* 3. *cap.* 10. *prop.* 2.) aſſerteth, *Feſta Chriſtianorum non ſolum ratione Ordinis & Politiæ, ſed etiam ratione myſterii celebrantur, ſuntque dies feſti vere aliis ſanctiores ſacratiores & pars quædam divini cultus.* But *Hooker* (*Eccleſ. Pol. lib.* 5. *ſect.* 69. *pag.* 375.) alſo ſaith *they ought to be, with all men that honour God, more holy then other days. Downham* (*in Præc.* 4.) refers them to the fourth Commandment, and will have them conſecrated as Sabbaths to the Lord. Biſhop *Andrews* (in his *Holiday Sermons* on *Luke* 4. 18. on *Matth.* 12. 39, 40. *apud Gilleſp. Eng. Pop. Cerem part.* 3. *cap.* 1. *pag.* 15.) hath found out many profound myſteries in them, yea in the very order of them, and diſtances of time between them: as, there be fifty days between *Eaſter* and *Pentecoſt*, *becauſe fifty is the number of the Jubile*; *one day between* Eaſter *and the Reſurrection, becauſe* Jonas *was but one day in the Whales belly*; with many other pretty tales, which are not worth tranſcribing. And the thing it ſelf ſpeaks: for why do they call them *Holy days*, if they put no holineſs in them? nay, why do they prefer them above the Sabbaths of God?

2. Sometimes they labour to eſcape in the miſt of blind diſtinctions: ſo when Biſhop *Lindſey* (*Perth. Aſſ. part.* 3. *pag.* 28.) ſaith, that the *Holy dayes* are not conſecrated *to holy myſtical uſes, but to holy political uſes.* Wherein, as Mr. *Gilleſpy* (*Eng. Pop. Cer. part.* 3. *cap.* 1. *pag.* 7.) well obſerveth, *he doth but labour to plaiſter over his Superſtition with the untempered mortar of this quidditative diſtinction and uncouth ſpeculation, of which, I dare ſay, the Biſhop himſelf comprehendeth it not.*

3. Some-

3. Sometimes they ſay God hath ſanctified them, by the great works he hath done upon them. Thus *Bellarmine* (*de Cult. Sanct. lib.* 3. *cap.* 10.) *Chriſtus naſcens conſecravit locum, id eſt, præſepe, moriens conſecravit Crucem, reſurgens conſecravit Tumulum unde exivit; cur non etiam conſecravit Tempus, id eſt, Dies illos quibus natus, vel paſſus, vel rediturus fuit nobis devictâ morte?* Which his Diſciple *Rich. Hooker*, a moſt Papiſtical Writer, borrows from him, and thus expreſſeth it, (*Eccl. Pol. lib.* 5. § 69. *p.* 375.) *No doubt, as Gods extraordinary preſence hath hallowed and ſanctified certain Places: ſo they are his extraordinary works that have truly and worthily advanced certain Times, for which cauſe they ought to be, with all men that honour God, more holy then other days.* Thus he.

But it is not meerly the extraordinary works of God that will ſanctifie a day, for then all the ſix days of the week ſhould be holy: for God created the World in ſix days; ſo that there is not one day of the week wherein there was not ſome work of wonder wrought. It is rather the Lords reſting from his works, then his working that ſanctifieth Time and makes it holy; as *Gen.* 2. 2, 3. *Exod* 20. 11. Upon this ground the ſeventh day was ſanctified in old time, becauſe on that day God reſted from the work of Creation; and upon the ſame ground the firſt day of the week, being the Reſt-day of the Lord our God from the great work of Redemption, his former Reſt being diſturbed and ſpoiled by the Fall and Sin of Man, is our Chriſtian Sabbath. But theſe Popiſh *Holy days* are not the Lords reſting days, nor is any ſuch thing pretended.

4. They commonly put it upon the Church, and ſay, the Church hath ſet apart theſe times; but this is not enough to make them holy: for all that the Church can do towards the ſanctifying of any time or thing, is only to preſent it and offer it to the Lord; but if the Lord do not accept them, but refuſe ſuch Preſents, and caſt them down as dung in their faces, they are not Holineſs to the Lord, but an abomination to him. As ſuppoſe the Church of the Jews had offered Swines fleſh unto God, would this have made Swines Fleſh holy? no verily, becauſe the Lord not did not accept it. So here, the Church dedicates theſe

days to the Lord, but there muſt be ſome Word of God to evidence his acceptance of them, or elſe they are not indeed holy times, but ſuperſtitious times, of which the Lord will ſay at the great day, *who required theſe things at your hands? whatſoever is not of Faith is ſin.* Iſai. 1. 12. Rom. 14. 23.

Reaſon 2.

There is not only no warrant in the Scripture for them, but clear and ſharp reproofs and teſtimonies againſt them. It was one part of the Superſtition of the Phariſees in our Saviours time, *to faſt twice a week*, Luke 18. 12. Thoſe old Papiſts the Phariſees, and our new Phariſees the Papiſts, being men of the ſame Spirit, and acted by the ſame Principle, and walking in the ſame ways of Superſtition. And it was the brand ſet upon *Jeroboam*, 1 *Kings* 12. 33. that *he ordained a Feaſt unto the Children of* Iſrael *upon the fifteenth day of the eighth month, even the month which he had deviſed of his own heart*, which he had lyed or feigned, as the word ſignifies, *aſher bada millibbo, quem mentitus eſt de corde ſuo.* And though it was *like unto the Feaſt that was in* Judah, *v.* 32. and though he pretended the Glory and Worſhip of that God, *that brought them up out of the Land of* Egypt, as well as the eaſe and accommodation of the People, *v.* 28. yet all this would not excuſe him. And what is *Chriſtmas* and *Eaſter*, and all the reſt of them, but days which the *Jeroboam* of *Rome* hath deviſed of his own heart?

And the *Pope* had them from the Jews and from the Pagans; for what is *Chriſtmas* but the old heatheniſh *Bacchanalia*? It is kept at the ſame time of the year, and after the ſame profane manner, only the *Pope* hath varniſhed it with a new name. But how ill it becomes a Chriſtian to keep the Pagan Feſtivals, hear what *Tertullian* (*de Idol. cap.* 14.) ſaith. *Nobis* (ſaith he) *quibus Sabbata extranea ſunt & neomenia & feriæ aliquando à Deo dilectæ, Saturnalia & Januariæ & Brumæ & matronales frequentantur, munera commeant, ſtrenæ conſonant, luſus convivia conſtrepunt?* and is not this as lively a deſcription of *Chriſtmas*, as if it had been purpoſely in-

intended for it? but thus he inveighs againſt them; *O melior fides nationum in ſuam ſectam, quæ nullam ſolennitatem Chriſtianorum ſibi vendicat, non Dominicum diem, non Pentecoſten, etiam ſi noſſent nobiſcum non communicâſſent, timerent enim ne Chriſtiani viderentur, nos ne Ethnici pronunciemur, non veremur.* "We that do not own "nor obſerve the New Moons, and other Jewiſh Feſtivals appoint-"ed of old by God himſelf, do we keep the Heatheniſh *Baccha-"nalia*, and other Winter and Summer Feaſts of theirs, feaſting "and revelling, and making merry as the Heathens do? O how "much more true are they to their Religion, then we to ours; For "they do not obſerve any day that Chriſtians obſerve, as *Pente-"coſt* or the Lords day; for they would be afraid leſt they ſhould "ſeem to bee Chriſtians in ſo doing: but we are not afraid leſt we be pronounced to be Heathens. Thus he. It is true, he alloweth *Pentecoſt* as a Feaſt obſerved by Chriſtians in thoſe times; but how this can be defended, and all the reſt of the Jewiſh Feaſts caſhiered, let the Chriſtian Reader judge.

The Apoſtle makes no difference, but condemns the obſervation of all the Jewiſh Feſtivals alike, one as much another. *Col.* 2. 16. *Let no man judge you in meat or drink, or in reſpect of an holy day, or of the New Moon, or of the Sabbaths, which are a ſhadow of things to come. Judicare hic ſignificat culpæ reum facere, vel Religionem injicere ita ut amplius liberi non ſimus*, ſaith *Calvin in Col.* 2. 16. Such weak and rudimentary Inſtructions were fit for thoſe darker and weaker times of the Churches nonage, when under the Tutorage and Pedagogy of *Moſes* before the coming of Chriſt. *But now after that ye have known God, or rather are known of God, how turn ye back to the weak and beggarly elements, whereunto ye deſire again to be in bondage? ye obſerve days, and months, and times, and years. I am afraid of you, leſt I have beſtowed upon you labour in vain.* Gal. 4. 9, 10, 11. It is a ſign the preaching of the Goſpel hath had but ſmall ſucceſs in ſuch a place, and in the hearts of ſuch a people. And whereas it is objected both by Papiſts and Prelates, that the Apoſtle ſpeaks here only againſt the Jewiſh Feſtivals, *loqui ibi Apoſtolorum de Judæorum tantum feſtis*: ſo *Bellarmine de Cultu Sanct. c.* 10. the *Rhemiſts Annot. in Gal.* 4. 10.

and

and Biſhop *Lindſey Perth. Aſſ. part.* 3. *pag.* 43. This will not take off the force of theſe Texts. For,

1. "The Armory of Chriſtians againſt Hereſies and Errors "ſhould be quickly empty, if the Weapons which are hung up "in the Scriptures ſhould ſerve only for the perſons, places and "times wherein and againſt which they were uſed of the Pro-"phets and Apoſtles: and therefore your ſhift, that the Apoſtle "ſpeaks only againſt the Jewiſh Feaſts and Faſts is vain, ſaith Mr. *Cartwright in Col.* 2. 16.

2. Some of the Popiſh Feaſts are originally *Jewiſh*, yea, which is worſe, *Paganiſh*.

3. Theſe Texts do condemn the Popiſh Feaſts as much, and in ſome reſpects more then the Jewiſh, as *Hoſpinian* obſerves againſt *Bellarmine*; and Mr. *Cartwright* (*in Gal.* 4. 10. and *in Rom.* 14. 5.) gives the ſame anſwer to the *Rhemiſts*. "If *Paul* (ſaith "he) condemn the *Galatians* for obſerving the Feaſts which God "himſelf inſtituted, and that for his own Honour only, and not "for the Honour of any Creature; the Papiſts are much more "laid open to this Condemnation, which preſs the Obſervation "of Feaſts of Mens deviſing, and to the Honour of Men. For "do you think it likely that God ſhould by Chriſt diſcharge his "people of the yoke of the Law of *Moſes*, to bring in another "yoke of Mans Ordinances? and is there any likelihood that he "ſhould abrogate the Feſtival days conſecrated to himſelf and to "his own Majeſty, to bring in thoſe that are conſecrated and "ſet apart to the Honour of Saints? and that the Lord ſhould "eaſe his people of the burthen of a few Feſtival days, to lay "upon them an heavier burthen by a greater number of them? So that we ſee the Scripture doth abundantly and clearly condemn and teſtifie againſt theſe ſuperſtitious obſervations of days and times.

Reaſon 3.

Conſider further the deep diſhonour that is done to God by theſe days every manner of way. The common pretenſe is, that they

they do it for the Honor of Chriſt; but it is not good Intentions that will excuſe bad Actions. *Jeroboam* pretended very good Intentions, 1 *Kings* 12. 28. ſo did they in *Exod.* 32. 5. *they proclaimed an Holy day to Jehovah*, though they kept it in a rude manner: but what ſaith the Lord to them, even after all the Prayers of *Moſes* for them? *ver.* 34. *in the day when I viſit, I will viſit their ſin upon them.* He will not regard their vain pretenſes; for the truth is, theſe days are celebrated rather in diſhonour, and as it were in deſpite of Chriſt, then for any Glory to him. For,

1. They are a diſhonour to his Holineſs, as if Chriſt were a God that delighted in Profaneneſs and Wickedneſs: for he is diſhonoured (as ſome have well obſerved) by letting the reins looſe to all manner of Profaneneſs, as much in the twelve days, and in ſome reſpects more, then in all the twelve months of the year beſide. Hence Mr. *Perkins* moſt truly and juſtly complains, that *the Feaſt of Chriſts Nativity, commonly ſo called, is not ſpent in praiſing the Name of God, but in Revelling, Dicing, Carding, Masking, Mumming, and in all licentious liberty for the moſt part, as though it were ſome Heathen Feaſt of* Ceres *or* Bacchus. *Perk. on the Creed Art. of Chriſts Birth, apud Gilleſp. Engl. Pop. Cerem. part. 2. cap. 9. page* 48.

2. It is an unſpeakable diſhonouour to his bleſſed Sabbaths, for men to ſet their Days by his Days, their Poſts by his Poſts, their Altars by his Altars, as *Jeroboam* deviſed a Feaſt of his own heart, *like unto the Feaſt that was in Judah*, 1 Kings 12. 32. yea, as Dr. *Ames* obſerves, *they were from their firſt uſe not only equalled unto, but extolled above the Lords day.* Freſh Suit, part 2. p. 84. *Thoſe Prelates*, ſaith Mr. *Gilleſpy, that will not abaſe themſelves to preach upon ordinary Sabbaths, think the high Holy days worthy of their Sermons. Engl. Pop. Cerem. part.* 3. *cap.* 1 *pag.* 13. Yea they can write Books againſt the Sabbath, as *Heylin, White, Pocklinton* and others have done, to pluck away that Crown of Glory and Preeminence, which God hath ſet upon that day which he hath choſen, and they ſet up their own deviſed days in ſtead thereof. *Common experience proveth* (ſaith Reverend Mr. *Dod on the*

the ſecond Commandment, p. 68.) *that all they which ſtand moſt for ſuperſtitious Holy days, are greateſt profaners of the Lords Sabbath, and contemners of his Word.*

3. They do diſhonour the Wiſdom and Word of Chriſt: for Chriſt the Lord of Time and the Lord of the Sabbath hath ſanctified and inſtituted the firſt day of the week, whereon he aroſe from the dead, for the Commemoration of the great work of our Redemption by him, and *what can the man do that comes after the King, and in thoſe things that have been already done?* as *Eccleſ.* 2. 12. It is a bold and deep reflection upon the Wiſdom of Chriſt, to add thus to his appointments, as if the Lord Jeſus Chriſt himſelf were not wiſe enough to appoint days and times ſufficient to keep his own Nativity, Death, Reſurrection, Aſcenſion, and all the great things he hath done for us, in everlaſting remembrance in the hearts of his Saints, but the Devil and the Pope muſt help it out. It is therefore in plain terms a profane ſpeech of Dr. *Hammond, that when the Feſtivals are turned out of the Church, it will not be in the power of weekly Sermons on ſome head of Religion to keep up the knowledge of Chriſt in mens hearts. View of Direct. and Vindic. of Liturg. pag.* 31. What are not the Inſtitutions of Chriſt powerful to attain his own bleſſed ends, unleſs they be pieced out with the additions of mens Inventions? ſurely there is no Chriſtian that hath found the experience of the ſaving Power and Bleſſing of Gods Ordinances to his own Soul, but will deteſt and abhor to entertain ſuch baſe and vile thoughts of them, unleſs he hath forgotten that he was purged by them from his old ſins.

4. Theſe ſuperſtitious Holy days introduced and brought in many other corruptions along with them, as bad or worſe then themſelves, like the unclean Spirit with ſeven Devils more, ſundry whereof are thus expreſſed by Dr. *Ames, Freſh Suit againſt Cerem. part.* 2. *pag.* 84. *They were* (ſaith he) *from their firſt riſe not only equalled unto, but alſo extolled above the Lords day:* Eaſter *brought in a ſuperſtitious Lent to attend upon it, made Baptiſm wait for her Moon, and conformed our Lords Supper to the Jewiſh Paſſover in unleavened Bread. It was the firſt Apple of*

Con-

Contention amongſt Chriſtians. (The Latin and Greek Churches ſtriving & contending fiercely about the time of it, and *Victor* Bp. of *Rome* deſperately excommunicated thoſe that were not of his opinion in this frivolous Queſtion. So that) *it was the firſt Weapon wherewith the Biſhop of* Rome *played his Prizes againſt other Churches, and after ſlew ſo many* Britains *with, by* Auſtin *the Monk. Holy days deviſed by men in honour of Chriſt invited and drew on Holy days to Saints,* with many other miſchiefs more then can be now numbred up. And therefore upon all accounts God is diſhonoured by them. And ſo much for that third Reaſon.

Reaſon 4.

The true yearly time for the Celebration of theſe Feſtivals is not certainly known, but much diſputed among Chronologers and Divines: ſo that Holiday-keepers cannot affirm that they do commemorate *opus diei in die ſuo,* the Lord having hid it, as he did the Body of *Moſes,* to prevent Idolatry.

The fierce contention for the ſpace of two hundred years or thereabout between the Greek and Latin Churches, about the time of celebrating *Eaſter* is famous in Eccleſiaſtical Hiſtory: the Eaſtern Churches kept it on the fourteenth day of the firſt month, when the Jews kept their Paſſover; from whence they were called *quarto-decimani.* But the Weſtern Churches kept it upon the Chriſtian Sabbath in commemoration of Chriſts Reſurrection, who roſe upon the firſt day: and both ſides pretended Apoſtolical Tradition for their different practice. The difference grew ſo hot, that *Victor* Boſhop of *Rome,* being full of the ſpirit of Antichriſt, excommunicated all the *Aſian* Churches, as being *Fourteeners,* and as *Judaizers.* Afterwards *Conſtantine the Great* called the *Council of Nice* to compoſe theſe differences in the Churches, who thought it beſt to keep it upon the day of Chriſts Reſurrection; but they had done better, if they had utterly aboliſhed it; as the *great reforming Parliament* did in *England.* But thus we ſee what a bone of Contention *Eaſter* hath been.

And as for *Chriſtmas,* it hath been clearly evinced by many

learned men, that there is a wide miſtake in the common account, which placeth the Birth of Chriſt upon the five and twentieth of *December*. Mr. *Allin* (*Chain of Scripture Chronology, Period.* 7. *Num.* 60. *pag.* 233.) gives theſe Reaſons againſt it. 1. *Becauſe it is not probable that the Shepherds were abroad all night long, keeping of their Flocks in the very deep of Winter.* Luke 2. 8. 2. *Neither is it like that* Auguſtus *would by his Decree enjoin all his Subjects to travel at that time of the year to their chief City to be taxed.* Luk. 2. 1. *Nor* 3. *is it probable that* John *did go into the River* Jordan *with the People that were baptized of him in the very coldeſt part of the year; for he baptized in* Jordan *when Jeſus was entring upon his thirtieth year.* Luke 3. 23. It is therefore much more probable that the Birth of Chriſt was in the month of *September*. So *Scaliger* (*de Emend. tempor.*) conceives, for which he reaſons from the Conception of *John* the Baptiſt. And Mr. *Allin* alſo is of the ſame Judgment, which he gathers from *the half week which the Angel,* Dan. 9. 27. *ſeems to hold out to be between the Baptiſm of Chriſt and his Death: for if there was juſt ſo much between them, his Death being juſt at the Paſſover, which was about the end of our firſt month, called* March; *then his Baptiſm muſt needs be about the latter end of* September. Thus Mr. *Allen, ubi ſupra.* Which argument indeed to me is very ſatisfying, being grounded upon ſuch clear Teſtimonies of Scripture. For that Chriſt was baptized and entred upon his Miniſtry at thirty years old, we find recorded, *Luke* 3. 23. and that he preached three years and an half; beſides other arguments may be gathered from that in *Dan.* 9. 27. *in the midſt of the week ſhall the Meſſiah be cut off*; which is meant of a Prophetical week containing ſeven years: therefore there muſt be half a week, that is, half a year above the three and thirtieth: whereas the common account makes but a quarter of a year between the *Nativity* and *Eaſter*. Of which much more might be ſaid; but this is enough to ſhew that the Feſtivals are grounded upon a very miſtaken and uncertain foundation, which is a further evidence that they are not of God.

Reaſon

Reaſon 5.

It is a great infringement of our Chriſtian Liberty, when God hath given us ſix days wherein to ſerve him in our Callings; *Six days ſhalt thou labour*; for men to contradict the Lord, and ſay, thou ſhalt not labour ſix days. Why may they not as well controll the other part of the Command, and ſay, thou ſhalt not reſt upon the Sabbath day? For, as Mr. *Cartwright* (*Firſt Reply, p.* 152.) hath well obſerved; *If the Church may reſtrain the Liberty that God hath given us, it may take away the yoke alſo that God hath put upon us.* But as it is profaneneſs to call that common, which God hath ſanctified and made holy: ſo on the other ſide it is tyrannical Superſtition and Preſumption, to make that holy, which God hath made common. And this is one of the Apoſtles arguments in this very caſe, *Col.* 2. 16, 20. *Let no man judge you in reſpect of an Holy day, if you be dead with Chriſt from the Rudiments of the world, why as though living in the world are ye ſubject to Ordinances?* ſo likewiſe *Gal.* 4. 9, 10. *ye deſire again to be in bondage, ye obſerve days and months and times and years.*

Si quiſquam mortalium (ſaith *Calvin in Col.* 2. 17.) *judicii officium hâc in parte ſibi uſurpet, ne obſequamur, quum Chriſtus legitimus Judex nos abſolvat.* "It tendeth to no good policy, nor wealth of "the people, or preſervation of good order, that there ſhould be "ſo many days wherein men ſhould ceaſe from work, being a "thing that breedeth idleneſs, and conſequently poverty, beſides "other diſorders and vices which always go in company with "idleneſs, ſaith Mr. *Cartwright* (*Firſt Reply, p.* 155.) And upon this account King *Henry* the Eighth did abrogate ſundry of them, as Mr *Fox* ſheweth in the Book of Martyrs. *Act & Mon. vol.* 2. *p.* 386.

Obj. But then days of Humiliation and Thanksgiving, as alſo week-day Sermons and Lectures are unlawful.

Anſw. It followeth not; for there is clear Scripture ground and Warrant for occaſional days of Humiliation or Thankſgiving, when there is any preſent emergency of Providence calling thereunto: For *Jehoſophat* proclaimed a Faſt, 2 *Chron.* 20. 3. ſo did

the King of *Nineveh*, *Jonah* 3.7. *Joel* 1.14. and 2.15. From whence ſome have not unaptly ſaid, that God hath left as it were a Warrant dormant with the Magiſtrate and with the Church for ſuch days: neither indeed could all the particular cauſes and occaſions and times thereof be particularly ſet down in the Scripture, becauſe they are infinite. And Chriſt allows alſo private Faſts, *Matth.* 6.17, 18. and ſo the Apoſtle, 1 *Cor.* 7.5. but there is no colourable conſequence from ſuch occaſional days, to theſe annual ſtated *Popiſh Feſtivals*, for which we have neither a general Warrant in the Scripture, nor a particular Call of Providence. And as for week-day Lectures, they are moſt impertinently objected, ſeeing as ſome have well obſerved, (*Re-exam. Art. of Perth*, pag. 144.) *Theſe are not hours ſanctified or conſecrated to Gods Service, but only the moſt convenient times when moſt may reſort to the hearing of Sermons, ſo that time is only deſigned occaſionally, not dedicate or ſanctified. Time is made to ſerve Gods People, and not Gods People made to ſerve the Time, or to ſerve God becauſe it is an holy time.* Miniſters do not then preach with any reſpect at all to the time, as more holy then other times; that were ſuperſtitious. The work is not done for the times ſake, but the time appointed for the works ſake: They do not preach with reſpect to any ſuppoſed holineſs of the time; but appoint the time ſo as may be moſt convenient for doing the work

Obj. 2. Some object the days of *Purim*, which were anniverſary Feſtivals. *Eſth.* 9.

Anſ. "This hath been 700 years ſince objected by Papiſts unto "the *Waldenſes*, as *Amefius* (*Freſh Suit*, *part.* 2. *p.* 315.) obſerves, "and ſince by all Papiſts that have written againſt Proteſtants "about Ceremonies, as *Gregorius de Valentia*, *Bellarmine*, *Suarez*, and we need not ſeek for new Anſwers about it; for "that which our Divines have anſwered to the Papiſts is ſufficient in two words.

1. That it cannot be evinced, that thoſe days of *Purim* were religious Feaſts. *Junius* (*in Bell. de Cultu Sanct. lib.* 3. *cap.* 10.) ſaith, *Præceptum fuit politicum*, they were only days of civil rejoycing, and, as another learned Writer (*Re-exam. Art. Perth*, pag. 191.)

pag. 191.) obſerves, "They are only called the Days of *Purim*, "not the Holy days of *Purim*, they are not called *Chaggim*. No "peculiar Sacrifice was appointed, nor any holy Convocation of "the people enjoined; the Ordinance required but Feaſting & Joy, "and ſending of portions to one another. The Reſt mentioned, "*Eſth.* 9. was only from their enemies: ſo much Work as might "ſtand with a Feaſting day was not forbidden. Biſhop *Andrews* (*Serm. on Eſth.* 9. 31.) his Arguments to prove that they were holy days, and not days of civil joy and Solemnity only, are fully anſwered by Mr. *Gilleſpy*, (*Engl. Pop. Cerem. part.* 3. *c.* 6. p. 99, 100) who ſhews, that the moſt of them are meerly grounded upon the Corruptions of the vulgar Latin Tranſlation, which the Biſhop chooſeth to follow. And for that one argument from the Hebrew, that they took it *in animas*, verſ. 31. from whence the Biſhop infers, they made a Soul matter of it, the Hebrew word *nepheſh* hath no ſuch emphaſis, but ſignifies *corpus animatum* as well as *anima*, and is commonly taken not for our ſouls, but for our ſelves; as *Gen* 46. 26. *all the ſouls* that came with *Jacob*, that is, all the perſons. Yea, that it may appear how far the word is from any ſuch emphaſis as the Biſhop would put upon it, it is often uſed even for a dead carkaſs, as in *Numb.* 9. 6. *Hagg.* 2. 13. and in ſundry other places.

2. Neither can it be evinced that this Feaſt of *Purim* was meerly of human Inſtitution, if we ſuppoſe it to be a religious Feaſt. *Mordecai* did it, ſaith Dr. *Whitaker*, (*de Sacram.* p. 206.) *God inſpiring him, and peradventure by order from ſome Prophet*; as we find in *Zech.* 8. they changed their Faſts into Feaſts by the mouth of the Lord by the Miniſtry of the Prophet. And though we do not read expreſly, that the Lord gave Commandment to them by any of his Prophets for this Feaſt of *Purim*; yet *foraſmuch as it ſtands approved in Scripture, there is no doubt*, ſaith Mr. *Cartwright, but it was done by warrant from God. Reſt of ſecond Reply*, pag. 193, 194.

Obj. 3. The Feaſt of Dedication, *Joh.* 10. 22, 23.

Anſw. This alſo hath been objected from the time of the *Waldenſes*. But.

1. It

1. It is not certainly known what Feaſt of Dedication this was, and whether meerly of human Inſtitution: ſome take it for that which *Solomon* appointed, others aſcribe it to *Ezra*, others to the *Maccabees*. See *Ames Freſh Suit. part.* 2. p. 318. And it is obſerved by learned men concerning thoſe declining times, that the *latter Jews appointed many Faſts and Feaſts, as may be ſeen in their Kalender, which they had no warrant for out of the Word of God.* So Mr. *Weems, vol.* 1. *concern. the Scripture Prolegom. cap.* 3. *pag.* 60.

2. Neither is there any evidence that Chriſt approved this Feaſt of Dedication. The Text only ſaith, that he walked then in Solomons Porch, which he might do without obſerving or approving the Feaſt. Thoſe circumſtances of time and place being noted by the Evangeliſt *for evidence to the Story*, as Mr. *Gilleſpy* (*Engl. Pop. Cerem. par.* 3. *cap.* 6. *p.* 103.) well obſerveth, *and not for any myſtery.* If this Feaſt was nothing but a Tradition of the Elders, we may be ſure that Chriſt, who teſtified againſt other Inventions of men, did never obſerve this.

Object. 4. The Apoſtle (ſay ſome) ſeems to ſpeak of it, as a thing indifferent and lawful to regard a Day to the Lord. *Rom.* 14. 5, 6.

Anſw. The ſcope of that place is not to aſſert the truth of their Opinion, who made a difference of Days and Meats: (for it is evident from many Scriptures, that they were in an error;) but to forbid and reprove an unbrotherly ſpirit one againſt another, for ſuch differences of Opinion; which Reproof falls heavy upon the greateſt Patrons and Aſſertors of theſe Popiſh *Holy days*; for they have uſed much unbrotherly Violence againſt Diſſenters. Moreover, there was a greater latitude of Chriſtian Charity and Indulgence due to the weak *Jews* in their adherence for a time to *Moſes*, then can be claimed by ſuch as adhere to the Church of *Rome*.

Object. 5. Some diſtinguiſh between the Superſtition and the Hoſpitality of *Chriſtmas*, and the ſuperſtitious part they condemn, but plead hard for the hoſpitable part, as they call it.

Anſw. The Feaſting and Sporting is an appendix to the Worſhip,

ſhip, or rather to the Superſtition, and therefore ſtands or falls together with it. The Apoſtle therefore calls them Idolaters even for their Feaſting and Sporting, 1 *Cor.*10.7. *neither be ye Idolaters, as were ſome of them, as it is written, the people ſate down to eat and drink, and roſe up to play.* And if we read the Story of that Idolatry of the Calf, *Exod.* 32. we ſhall find that it was celebrated much after the ſame manner that *Chriſtmas* is, or rather ſomewhat better; for *they roſe up early on the morrow, and offered Burnt-offerings and Peace-offerings:* ſo that it ſeems they went to Church and ſaid their Prayers moſt devoutly in the morning, and then *they ſate down to eat and drink, and roſe up to play,* v. 6. and there was *ſhouting, and ſinging, and dancing,* and a great deal of mad mirth amongſt them, v. 18, 19. Sober mirth, and the temperate uſe of the good Creatures of God, is lawful at any time of the year, and there never was any Miniſter that preached or ſpake againſt that. But to have better cheer upon a *Popiſh Holy day* then at another time, meerly upon this account, becauſe, forſooth, it is an Holy day, this is ſuperſtitious. And the revelling and rioting and luxury, which is uſual at thoſe times, is every way an hinderance to Hoſpitality, and not a furtherance to it, that which might and ought to be beſtowed in a way of liberality to the poor, being miſpent and laviſhe'd away in vain prodigality and luxury.

Obj. 6. I meet with one who diſallows thoſe days that are dedicated to Chriſt, but hath a better opinion of the Saints days. His words are theſe; *Nor for my part* (ſaith he) *do I make any ſcruple to keep a day in remembrance of any eminent Servant of Chriſt or Martyr, to praiſe God for their Doctrine or Example, and honour their memorial: but the hardeſt part of the queſtion is, whether it be lawful to keep days as holy, in celebrating the memorial of Chriſts Nativity, Circumciſion, Faſting, Transfiguration, Aſcenſion, and ſuch like.* Mr. *Ric. Baxt. of Ch. Gov. and Worſ. diſp.* 5. *p.* 413.

Anſw. This learned man is very ſingular in this Opinion, as well as in many others, and it is contrary even to the common Senſe and Reaſon of moſt Chriſtians, yea of moſt men, to think the days dedicated to Saints more allowable then thoſe in remembrance

membrance of the actions of Chriſt himſelf. Our Divines againſt the Papiſts condemn the Saints days, as much more intolerable & inexcuſable then the other. *Si pium & bonum eſſet* (ſaith judicious *Ames Bell. Enerv. tom.* 2. *l.* 6. *c.* 10. *theſ.* 12.) *inſtituere dies feſtos, tota hæc pietas melius collocaretur in tot commemorationibus factorum Chriſti quot Eccleſia ferre poſſet, quam ut ad Sanctos iretur Dicare diem Deo in memoriam hominis, ne Judæi quidem in ſuâ pædagogiâ docebantur, ne dum convenit ſpirituali cultui novi Teſtamenti. If it were* (ſaith he) *a good and pious thing to appoint Holy days; this Piety were better imployed in ſo many Commemorations of the actions of Chriſt, as the Church could bear, then in turning aſide to the Saints. To dedicate a day unto God in remembrance of a man, is a thing which the very Jews were never taught to do in thoſe weak and childiſh times, much leſs doth it agree to the ſpiritual Worſhip of the New Teſtament. And though it were lawful* (ſaith Mr. *Cartwright Firſt Reply* p. 153.) *for the Church to ordain Holy days to our Saviour Chriſt, or the bleſſed Trinity; yet it is not therefore lawful to inſtitute Holy days to the Apoſtles and other Saints, or to their remembrance.*

As to that pretenſe of honouring their memorial, I remember this is alledged by *Bellarmine* for the keeping of Reliques, and Dr. *Ames* (*Bellarm Enerv. tom.* 2. *l.* 6. *c.* 6. *theſ.* 25.) his anſwer to him, *De iſtiuſmodi conſervatione nihil traditur in Scripturâ, ubi tamen omne genus honoris virtuti defertur*, may be applied here; this is ſuch a way of honouring the memorial of Saints departed, as the Scripture knows not, wherein yet all due honour is given to virtue and holineſs. "For as we reaſon againſt the Popiſh Purga-"tory (ſaith Mr. *Cartwright, Firſt Reply p.* 153.) that it is there-"fore nought, foraſmuch as neither in the Old Teſtament, nor "in the New, there is any mention of Prayer at any time for the "Dead: ſo may it be reaſoned againſt theſe Holy days ordained "for the remembrance of the Saints; that foraſmuch as the old "people did never keep any Feaſt, or Holy day, for the remem-"brance either of *Moſes*, or *Daniel*, or *Job*, or *Abraham*, or *David*, "or any other, how holy or excellent ſoever they were. Nor "the Apoſtles nor the Churches in their time never inſtituted

"any,

" any, neither to keep the remembrance of *Stephen*, or of the *Vir-*
" *gin Mary*, or of *John Baptiſt*, or of any other notable & rare per-
" ſonage: that the inſtituting and erecting of them now, and this
" attempt by the Churches which followed, is not without ſome
" note of preſumption; for that it undertaketh thoſe things which
" the primitive Church in the Apoſtles times, having greater gifts
" of the Spirit of God, durſt not venture upon.

And what though ſome of theſe Corruptions crept in ſomewhat early? they are but old ſins, and grey-headed errors.

That Antichriſtian violence of *Victor* Biſhop of *Rome*, for *Eaſter*, was about the year of Chriſt one hundred ninety eight, but *Chriſtmas* is not ſo ancient. *Pezelius* refers the firſt eſtabliſhment of it to the Council of *Conſtantinople* in the year of Chriſt five hundred fifty three. *Celebrata eſt* (ſaith he) *Conſtantinopoli Synodus Oecumenica quinta circa annum Chriſti* 553. *In eadem Synodo dies natalis Chriſti & dies Purificationis Mariæ primum ſunt inſtituti ut ſolenniter quotannis celebrarentur. Pezel Meſſiſc. Hiſt. par.* 2. *Juſtinian.* 1. *pag.* 326. But be their antiquity more or leſs, they have been abundantly teſtified againſt by the faithful Servants of Chriſt both in former and later times.

Socrates, who wrote the Hiſtory of the Church above twelve hundred years ago, hath a whole Chapter concerning *Eaſter*, wherein he hath many notable arguments againſt thoſe that contend ſo much for it. He ſaith, that " as many other things crept
" in of cuſtom in ſundry places, ſo the *Feaſt* of *Eaſter* prevailed
" amongſt all people of a certain private cuſtom and obſervation,
" ſeeing not one of the Apoſtles hath any where preſcribed any
" thing about it.

He ſheweth alſo " that the Apoſtles have ſet the Churches free
" from the yoke of bondage, by their Letters to them, *Acts* 15.
" But ſome neglecting theſe things, account of Fornication, as a
" thing indifferent; yet they contend about Holy days as it
" were for life and death, they deſpiſe the Commandments of
" God, and eſtabliſh them Canons of their own, they ſet at
" nought, they make no account of the Law publiſhed by the A-
" poſtles, but raiſe a ſoul ſtir about Days and Months, &c.

Thus *Socrates Hiſt. lib. 5. cap. 22.* Which Teſtimony of his is ſo plain and punctual, that *Bellarmine* knew not how to rid his hands of it, but by flying out upon *Socrates*, and calling him a *Novatian* Heretick, (*Bell. de Cultu Sanct. l. 3. c. 10.*) which is but a poor ſhift, inſtead of anſwering his Arguments, to reproach his Perſon. But the Book he hath written, I mean his *Eccleſiaſtical Hiſtory*, is evidence enough for him, that he was a man of an excellent ſpirit.

It was one of the Articles held and owned by the *Waldenſes*, as Mr. *Fox* ſheweth, five hundred years ago, *Conſtrained and prefixed Faſts bound to days and times, difference of Meats, ſuperfluous Holy days, and all the rabblement of Rites and Ceremonies brought in by Man, to be aboliſhed. Fox Acts and Mon. vol. 1. p. 300. art. 6.*

It was *Luthers* deſire no leſs then ſeven ſcore years ago, in his Book *de Bonis Operibus* ſet forth *anno* 1520. that *there were no other Feſtival days amongſt Chriſtians, but only the Lords day. Beza* ſaith, *Superſtitioſum eſſe docemus, arbitrari unum aliquem diem altero ſanctiorem, Bez. Confeſ. c. 5. art. 41.* And Reverend Mr. *Dod* condemns it as Idolatry againſt the ſecond Commandment, either to pray unto the Saints, or to ſwear by them, *or to dedicate ſet days and times to the honour of them, either by Faſting or Feaſting. Dod on the ſecond Commandm. p. 67, 68.*

In *Scotland* they were laid aſide in the firſt Reformation, and have been witneſſed againſt by the Godly there ever ſince. They were revived indeed by thoſe backſliders in the Aſſembly of *Perth* in the year 1618. For one of the five Articles of that Aſſembly was concerning Feſtival days; but they found little acceptance with ſuch as adhered to the Reformation of Religion, as appears by the Books and Writings of many godly learned men againſt the Acts of that Aſſembly. Yea, King *James* himſelf before his Apoſtaſie bore witneſs againſt them. Right excellent was that Speech of his to a National Aſſembly in *Scotland anno* 1590. He praiſed God that he was King *in the ſincereſt Church in the world, ſincerer then the Church of* England, *for their Service was an ill ſaid Maſs in* Engliſh; *ſincerer then* Geneva *it ſelf, for they obſerved* Paſche *and* Yoole, *that is,* Eaſter *and* Chriſtmas; *and what*

warrant

warrant, said he, have they for that. I find this Speech of his recorded in *Didoclavius* his *Altare Damascenum, pag.* 666. and in the Book intituled *Perth Assembly, the Proceedings, the Nullity thereof, &c. printed* 1619. *pag.* 64. and in the *Re-examination of the five Articles of Perth, printed* 1636. *pag.* 340. How far he did sin against these enlightenings and convictions, and how the Bishops did poyson him, and pervert his Spirit in his declining times, it is needless here to discourse. But these were his Principles in his first, which were his best times.

In *England*, besides the frequent Testimonies of the Martyrs against them, Authority hath smitten them once and again, the Lord usually carrying on the work of Reformation by degrees. The first blow they received by publick Authority was by the Injunctions of King *Henry* the eighth, in the year 1536. in the Preface whereto, he reasons thus against them: *Forasmuch as the number of Holy days is so excessively grown, and yet daily more and more by mans devotion, yea rather Superstition, was like further to increase, that the same was and should be not only prejudicial to the Commonwealth, by reason that it is occasion as well of much sloth and idleness, the very Nurse of Theeves, Vagabonds, and divers other unthriftiness and inconveniences, as of decay of good Mysteries and Arts profitable and necessary for the Commonwealth, and loss of mans food many times, being clean destroyed through the superstitious observance of the said* Holy days, *in not taking the opportunity of good and serene weather offered upon the same in the time of Harvest; but also pernicious to the Souls of many men, which being enticed by the licentious vacation and liberty of these Holy days, do upon the same commonly use and practise more excess, riot, and superfluity then upon any other days,* &c. See Mr. *Fox Acts and Monum. vol.* 2. *pag.* 386. whereupon he abrogates a number of them, and especially such as fell in the Harvest time. And thus the work was begun.

But the total extirpation of them was a work and honour reserved by God for the *great Parliament*, who in their *Directory pag. ult.* have declared, that *Festival days vulgarly called Holy days, having no warrant in the Word of God, are not to be continued.* And in their Ordinance of *June* 8. 1647. they do utterly abolish

them in theſe words; *Foraſmuch as the Feaſts of the Nativity of Chriſt, Eaſter and Whitſuntide, and other Feſtivals commonly called* Holy days, *have been heretofore ſuperſtitiouſly uſed and obſerved, be it ordained by the Lords and Commons aſſembled in Parliament, that the ſaid Feaſt of the Nativity of Chriſt, Eaſter and Whitſuntide, and all other Feſtival days, commonly called Holy days, be no longer obſerved as Feſtivals or Holy days within the Kingdom of* England *and Dominion of* Wales. *Any Law, Statute, Cuſtom, Conſtitution, or Canon to the contrary in any wiſe notwithſtanding.* See Mr. *Scobels Collection anno* 1644. *cap.* 5. and *anno* 1647 *cap.* 81.

And now to ſee theſe and other abominations by the Prelatick party conjured up again from the Grave, and from the bottom of Hell, after ſuch a Funeral, he ſaid well, who ſaid it is almoſt as prodigious and as ghaſtly a ſight, as to ſee a dead Ghoſt walking up and down with his winding-ſheet about him; but God will ſhortly bury them again, and ſeal the Tomb-ſtone upon them, never to riſe more: For he hath ſaid, *I hate, I deſpiſe your Feaſt-days, I will not ſmell your Holy days.* Amos 5. 21. wherein, as the moſt judicious Interpreters obſerve, he doth not only reprove their Hypocriſie in reference to his own bleſſed days, but alſo their Idolatry and Superſtition in obſerving days of their own. Oh! that God would ſet home this Text by the power of his Spirit upon the Conſciences of Holiday-keepers to convince and humble them. How dreadful are theſe words! *I hate, I deſpiſe your Feaſt-days, I will not ſmell your Holy days*; that is, I will never accept them.

See *Calv. in Amos* 5. 21.

THE

THE SUPERSTITIOUS VANITY OF THE POPISH MUSICK IN THE WORSHIP of GOD.

THis is such a strange superstitious Vanity that it is generally accounted in these knowing times, as it was of old by *Justin Martyr* (*Quest. & Resp.* 107) childish and ridiculous, insomuch that it doth expose the Papists and their way of Worship to much contempt and laughter: and therefore I should have thought it needless to speak much against a thing so generally exploded, but that Mr. *R. B.* hath discovered and declared himself for it, as a thing in it self lawful and warrantable. His words are these; "For Organs or other instruments of Musick "in Gods Worship, they being an help, partly natural and partly artificial, to the exhilerating of the Spirits for the Praise of "God; I know no argument to prove them simply unlawful, "but what would prove a Cup of Wine unlawful, or the Tune, "and Meeter, and Melody of Singing unlawful: but yet if any "would abuse it, by turning Gods Worship into carnal Pomp "and Levity, especially by such non-inteligible singing or bleating, as some of our Choristers used, the common people would "have very great cause to be weary of it, as accidentally evil. Thus he, *Disp. of Humane Cerem. p* 412. But *Bellarmine* hath said more then this for it in fewer words. *Cum & habeamus* (saith he) *exemplum Testamenti veteris, & experiamur devotionem per eam*

eam excitari & tædium minui, Bell. de Miſſa. lib. 2. *c.* 15. and he gives as grave and learned Counſel againſt the abuſe of them. *In ipſis Organis* (ſaith he) *non niſi res ſacras & pias ſobrie & graviter exprimendas, neque enim leve peccatum eſt, ſiquis laſcivum aliquid Organis ludat & audientium animos non ad pietatem, ſed ad amorem mundi accendat. Bell. de Bon. Oper. in particul. lib.* 1. *cap.* 17. The anſwering of which objections and pretences will ſufficiently diſcover the vanity and groundleſneſs of this Superſtition, and that it is more then *accidentally evil.*

And firſt to that plauſible Objection of *Bellarmine* from the uſe of them in the Old Teſtament, to begin with the ſtrongeſt Argument firſt: for this is the moſt ſpecious, and hath the greateſt ſeeming weight. But though the Jews had Muſical Inſtruments in the Worſhip of God under the Law, yet that they are no part of Goſpel-worſhip: theſe Conſiderations may evince.

Firſt, There was then a clear word of Inſtitution for them. The Trumpets of Silver and Cornets of Horn were inſtituted by the hand of *Moſes, Numb.* 10. in the ten firſt verſes, and *Levit.* 23. 23, 24. we read alſo in *Moſes* his time of Timbrels uſed in the publick Praiſes of God by *Miriam* the Propheteſs, *Exod.* 15. 20. and in *Davids* time we read of Organs alſo, and ten-ſtringed Inſtruments, and Cymbals of Braſs, and Harps, and Pſalteries of fine wood, 2 *Sam.* 6. 5. *Pſal.* 149. 3. and 150. 4. 2 *Chron.* 16. 4, 5. and theſe Muſical inſtruments were not brought into Gods Worſhip by *David* of his own head, but by Authority and Direction from God. *For ſo was the Commandment of the Lord by his Prophets*, ſaith the Text, 2 *Chron.* 29. 25. and therefore they are called *the muſical inſtruments of God*, 1 Chron. 16. 42. and *inſtruments of Muſick of the Lord*, 2 Chron. 7. 6. with relation to God as the Author and Inſtitutor of them. For the Lords Name in the Scripture phraſe is never ſet upon things of Humane invention, but only upon things of Divine inſtitution; as *the Lords Supper, the Lords Day, the Lords Feaſts, the Lords Altar*, &c. ſo here the *Lords Inſtruments of Muſick*. And indeed had there not been ſuch a Stamp of God upon them, they had been abominable; and thoſe words of God by the Prophet *Amos*, 5. 23. might juſtly have

have been applied unto them. *Take away from me the noiſe of thy Songs, for I will not hear the melody of thy Viols*; or of thy *Organs*, as ſome tranſlate that word, *vid. Tarnov. in loc.* For the Lord rejects with loathing whatever he hath not commanded, *reſpuit quicquid non præcepit*, as *Calvin* obſerves upon that text: A text which condemns *the mutterings of the Maſs-Prieſts, and the bellowings of the Friars and Nuns, wherwith the Churches and Chappels in the Papacy ecchо*; to uſe the words of the learned Lutheran *Tarnovius* upon that place.

But there is not one word of Inſtitution for them under the Goſpel, neither expreſly nor by Conſequence: but on the contrary, they are clearly caſhiered and excluded out of the Goſpel-worſhip, by that general Rule which the Apoſtle lays down concerning all the parts of Gods Worſhip, 1 *Cor.* 14 26. *let all things be done unto edifying*, with ver. 15. *I will ſing with the Spirit, and I will ſing with Underſtanding alſo*; and verſ. 11. *If I know not the meaning of the Voice, he that ſpeaketh ſhall be a Barbarian to me.* From all which the Rule is evident, that *no Voice is now to be heard in the Church of Chriſt, but ſuch as is ſignificant and edifying by ſignification, which the voice of Inſtruments is not.* Mr. *Cott. of Singing Pſalms cap.* 1. *pag.* 6. The Chaunters and Choriſters are (to uſe the Apoſtles phraſe) Barbarians to all the people; for they play and ſing no body knows what: the underſtanding cannot edifie by it, being not an articulate voice.

And therefore thoſe Compariſons of Mr. *B.* when he paralleles the uſe of Organs in Gods Worſhip with a Cup of Wine, and with the Tune, and Meter, and Melody in Singing, are moſt incongruous and unmeet compariſons. For *what communion hath Light with darkneſs, and what agreement hath the Temple of God with Idols?* So when *Bellarmine* (*de Bonis Operib. partic. lib.* 1. *cap.* 17.) mingles the Queſtion of Organs with that of Singing Pſalms, handling them both together in one; It is too much boldneſs thus to confound and parallel the Inventions of men with the Inſtitutions of Jeſus Chriſt. We know there is an Inſtitution of Chriſt for the uſe of Bread and Wine in his Worſhip, in the Sacrament of the Lords Supper, as alſo for the ſinging of Pſalms,

Pſalms, to which the Tune and Meter are as neceſſary as Cups and Veſſels for the Bread and Wine: But where hath Chriſt appointed Organs and Cathedral Muſick? who required theſe things at your hands?

The time when this Corruption was firſt invented and introduced into the Church is not certainly known, neither is it much material to diſpute. Certain it is, that they are a very late Invention. They were not uſed in *Juſtin Martyrs* time, who lived in the ſecond Century; and it is generally thought by learned men, and not without ground, that that Book, though it bear his Name, was indeed much later then his time, where they are thus witneſſed againſt; the Teſtimony is very plain and punctual, and therefore let us hear it in Engliſh; *Singing* (ſaith he) *in it ſelf is not a childiſh thing, but to ſing with inſtruments of Muſick, and with Dancing, and Timbrels. And therefore in the Churches the uſe of ſuch Muſical inſtruments, and other things fit for Children, is laid aſide in their Songs and Praiſes, and nothing left but only ſinging with the Voice. Juſtin Mart. Quæſt. & Reſp.* 107. Neither were they uſed in *Chryſoſtoms* time, who lived in the fourth Century; for he ſaith, *Judæis fuerat permiſſum propter infirmitatem cordis ſui*, It was permitted to the Jews becauſe of their weakneſs. *Chryſ. in Pſal.* 150. *Platina* refers the original of them to Pope *Vitalianus* about 690 years after Chriſt, or as others 770, others about 820. *Zepper. Pol. Eccleſ. lib.* 1. *cap.* 13. *pag.* 106. But that they are much later then any of theſe, *Aquinas* his Determination againſt them is a ſufficient evidence, (*Aqu. ſecund. ſecundæ Qu.* 91. *art.*2. *ad* 4.) who durſt never have condemned them as Jewiſh, and typical, and carnal, if they had been generally received in the Church of *Rome* in his time, who lived about 400 years ago: And it is *Cajetans* obſervation upon him, *Nota quod tempore Divi Thomæ Eccleſia non utebatur Organis. Cajet. in Thom.* And *Bellarmine* himſelf (*de Bon. Oper. in partic. l.* 1. *c.* 17.) confeſſeth, *in Eccleſiâ ſero admitti cœpiſſe*, the primitive and pureſt times knew them not; ſo that they are a very late invented Superſtition. And this is the firſt Conſideration againſt them, There was a clear word of Inſtitution for them under the Law, but not ſo, but the contrary under the Goſpel.

2. We

2. We do not find that these Musical instruments amongst the Jews were a part of their Synagogue-worship, which was moral and perpetual; but rather of their Temple-worship, which was ceremonial, and is now vanished away.

We find in the Scripture, that they had in their Synagogues the publick moral Worship of God, as reading and expounding the Law, &c. every Sabbath day, *Luke* 4. 16, 20, 21. *Acts* 13. 15. and 15. 21. Some think they used Trumpets there also, to call the people together; but if they did, this was a moral use of them, for which we use the ringing of a Bell. But the Scripture is clear and express, that their instruments of Musick were appointed to be used in their extraordinary solemn Feasts, as in the *year of Jubile in the day of Atonement*, Levit. 25. 9. and *continually before the Ark*, 1 Chron. 16. 4, 5, 6. And the Singers and Trumpeters stood at the *East end of the Altar* at the Dedication of the Temple in *Solomons* time, 2 *Chron.* 5. 12. And in *Hezekiahs* time, *when the Burnt-offering began, the Song of the Lord began also, with the Trumpets and with the instruments of Musik ordained by* David *King of* Israel. 2 *Chron.* 29. 27, 28. But therefore seeing Christ is come, and hath *caused the Sacrifice and the Oblation to cease, and the City and the Sanctuary being both destroyed*, as *Dan.* 9. 26, 27. All the Appendices thereof, all the Worship that was affixed thereto is ceased with it. Are the Sacrifices of the Temple, the Priests of the Temple, the Altars of the Temple, and all the other parts of Temple-worship ceased, and doth the Musick of the Temple continue?

3. There was a typical signification in them. And upon this account they are not only rejected and condemned by the whole Army of Protestant Divines; as for instance, by *Zuinglius*, *Calvin*, *Peter Martyr*, *Zepperus*, *Paræus*, *Willet*, *Ainsworth*, *Ames*, *Calderwood*, and *Cotton*, (*Zuingl. Art. disp.* 2. *pag.* 106. *Calvin in Psal.* 33. *Pet. Mart. in* 1 *Cor.* 14. 7, 8. *Zepper. de leg Mos. lib.* 4 *c.* 9. *p.* 346. *de Pol. Eccles. lib.* 1. *cap.* 13. *p.* 106. *Paræus in* 1 *Cor.* 14. 7. *Willet Synops. Papis. p.* 593. *Ainsworth on Psalms, p. ult. of Musick in Temple, Ames Fresh Suit against Ceremonies part* 2. *cap.* 4 *sect.* 6. *pag.* 405, 406. *Didoclav. Altar. Damasc. cap.* 8 *p.* 490, 491, &c.

Cotton of Singing of Pſal. c. 3. p. 12.) who do with one mouth teſtifie againſt them, moſt of them expreſly affirming that they are a part of the abrogated legal Pedagogy; ſo that we might as well recall the Incenſe, Tapers, Sacrifices, New Moons, Circumciſion and all the other ſhadows of the Law into uſe again. But *Aquinas* himſelf alſo, though a Popiſh Schoolman, pleads againſt them upon the ſame account, *quia aliquid figurabant*, and ſaith, the Church in his time did not uſe them, *ne videatur judaizare*, leſt they ſhould ſeem to judaiſe. *Aquin. ſecund. ſecundæ Qeſt. 91. Art. 2. 4.* Yea *Tilenus* himſelf, before his Apoſtacy; for what his Judgment was afterwards in this particular I do not know, but in his firſt, which were his beſt times, he ſaith, *Inſtrumenta inanimata ſive ea ſint* ΨΗΛΑΦΗΤΑ *ſive* ΈΜΠΝΕΥΣΤΑ *quicunque in Eccleſiam revocant, Synagogam pridem ſepultam hac in parte refodiunt; operoſum illud machinamentum quod Antonomaſtice vocant Organon Vitaliani Papæ inventum ac donum illis arrideat qui magnæ meretrici ſupparaſitari, quam Chriſtianæ ſimplicitati ſtudere malunt, non abſimiles Ethnicis quos Lactantius ad Templa ventitare ait, non tam Religionis gratia quam ut videant & audiant quod oblectet, lib. 2. cap. 7. & quibus publicorum Conventuum finis non eſt* ΠΑΙΔΕΙΑ, *ſed* ΠΑΙΞΙΑ. *Syntag. part. 2. diſp. 49. theſ. 49, 50.*

What it was, that was the thing intended and ſignified by theſe dark ſhadows, is not without ſome obſcurity and difficulty to determine. But yet it may be found out, as in other Types ſo in this, by conſidering the nature of the thing it ſelf, and by diligent obſerving the hints and intimations that are given by the Spirit of God in the Scripture. For the meaning of the Types is ſeldom fully and explicitly declared and held forth, but for the moſt part briefly and obſcurely hinted, and ſo left by God to be collected by the Chriſtian Wiſdom and Induſtry of his people.

The Silver Trumpets then are conceived to hold forth the Promulgation of the Goſpel, the preaching of the pure Word of God by his Meſſengers. For which, as there is a clear and fair analogy and proportion in the things themſelves, ſo there be ſome hints of Scripture that ſeem evidently to look this way. As when *Solomon* ſaith, *the Tongue of*

See *Ainſworth on Numb.* 10.

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the just is as choice Silver, Prov. 10. 20. so the Messengers of God are said to *lift up their voice as a Trumpet*, Isai. 58. 1. *set the Trumpet to thy mouth*, Hos. 8. 1. And in *Ezek.* 33. 3—6. the faithful discharge and execution of their Office is expressed by *blowing the Trumpet*. So when it is said in that great Prophesie concerning the Restauration of the Jews, *Isai.* 27. 13. that in that day *the great Trumpet shall be blown*, it is understood by Interpreters concerning the sounding of the Silver Trumpet of the Gospel throughout the world. So *Calvin in Isai.* 27. 13. of whose Renown for a spiritual and solid Interpreter we need not speak; *Tubae spiritualiter nempe Evangelii clangor*, &c. So the Dutch Annotators *in Isai.* 27. 13. *understand by this great Trumpet in a spiritual way the Trumpet of the Gospel, whereby God hath called and gathered unto himself a Church out of all People and Nations of the World.* So Mr. *Davenport of the true Messiah, p.* 21. *The sounding of Trumpets to give notice of the Jubile typed out the preaching of the Gospel, which began in* Johns *Ministry, and Christ seconded it.* Luk. 4. 18. 22.

And both these and all the rest of their Musical instruments were expressions and signs of Joy, *Psal.* 89. 15. and 98. 6. *Blessed is the people that know the joyful sound, with Harp, with Trumpets, with sound of Cornet make a joyful noise before the Lord the King.* They were therefore fit Resemblances to shadow out that heavenly Musick and inward Melody of the Joys and Graces of Gods Spirit in the Hearts of his people. The Apostle therefore exhorts us to sing unto the Lord; but instead of calling upon us for Musical instruments, he requires the Spirit of *Grace in the Heart, and Melody in the Heart*, Ephes. 5. 18, 19. Colos. 3. 16. *The making a joyful noise with Instruments continueth not*, (saith Mr. *Cotton of the singing of Psalms, cap.* 3. *p.* 12.) *save only so far as it is kept alive in the Antitype, the affections of our Hearts, our præcordia making melody with the songs and professions of our Lips, and with the gracious and peaceable conversations of our Lives.* Yea so clear and obvious are these significations of the Jewish Musick, notwithstanding some some little obscurity, that *Tilenus* himself, though dark enough in other things, could not but see it, such is the evidence of the thing it self. *Festum clangoris* (saith he) *conti-*

nuam & ſpiritualem lætitiam Evangelici præconii tuba excitandam denotabat, the Feaſt of Trumpets denotes thoſe continual ſpiritual rejoicings, raiſed in the heart by the pleaſant ſound of the Trumpet of the Goſpel. *Syntag. par.* 1. *diſp.* 52. *theſ.* 61.

4. But ſuppoſe the ſignification of the Jewiſh Muſick could not be found out, as indeed it is an hard thing to find out the meaning all their Types and Ceremonies: Yet nevertheleſs we are delivered by Jeſus Chriſt not only from their Types and Ceremonies, but alſo from all their yokes and burthens, and from all ſuch Ordinances and Obſervations as did befit them and belong unto them, as in that eſtate of infancy and childhood. *Junius* therefore upon the Hiſtory of *Miriams* praiſing the Lord with Timbrels and with Dances, diſtinguiſheth thus; *Eorum quæ lege imperata ſunt, alia ad rei futuræ præſignificationem pertinuerunt, alia ſingularem illius Eccleſiæ habuerunt ſignificationem. Quæcunque res futuras præſignificaverunt, ea poſt Complementum in Chriſto uſurpare eſt impium; quæ Eccleſiæ illius fuerunt propria vel ſingularia, eadem nunc uſurpare eſt ridiculum, Jun. in Exod.* 15. 20. which overthrows that deceitful Rule of *Bellarmine*, which he repeats and makes uſe over again and again, when he ſaith, *Ceremoniæ Judæorum propriæ, ſunt illæ quæ ad aliud futurum ſignificandum erant inſtitutæ. At Ceremoniæ quæ fundantur in Ratione naturali, ut genua flectere & ſimiles non ſunt propriæ Judæorum, atq; ad hoc genus pertinent inſtrumenta muſica; porro talem eſſe Templorum Dedicationem apparet, &c. Bell. tom.* 2. *de Cultu Sanct. lib.* 3. *c.* 5. *& tom.* 3. *de Miſſa l.* 2. *c.* 15. *& tom.* 4. *de Bon. Oper. in partic. l.* 1. *c.* 16. where beſides the impropriety of expreſſion (for kneeling in Prayer is not ſo fitly called a Ceremony, being an outward geſture, which both the Scripture recommendeth and Nature teacheth and directeth to) his Diſtinction is lame and defective, and his Rule falſe. For it is not natural Reaſon but Divine Inſtitution that is the foundation of religious Ceremonies, as is moſt apparent in the two Sacraments of Baptiſm and the Lords Supper. Doth natural Reaſon teach theſe? neither will his Rule ſtand, that nothing is proper to the Jews, but only ſuch Ceremonies as ſignifie ſome future thing. For a plenteous Induction of inſtances might be given,

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in sundry legal Burthens and Ordinances of those times, which we all account our selves delivered from, though we do not well know what typical signification to assign unto them. It will be hard to demonstrate what typical signification there was in that restraint of the initiating Seal precisely to the eighth day; or in that Law that a man shall marry his deceased Brothers Wife, to raise up seed unto his Brother, with many other things of the like nature, which yet are not now in force.

And upon this account also, this instrumental Musick is rejected by many judicious Writers, as being a burthen laid upon the Jews, or an Indulgence allowed unto them in that estate of infancy; but now the time of Gospel Freedom is come, *Galat.* 4. 4, 5. *Judæis fuerat permissum propter infirmitatem cordis sui,* saith *Chrysostom in Psal.* 150. *Quia populus erat magis durus & carnalis, Aquin. secund. secundæ qu.* 91. *art.* 2. *ad* 4. *Veteri duræ cervicis & stupidæ mentis populo Deus olim indulsit. Pareus in* 1 *Cor.* 14. 7. "Suppose (saith Mr. *Cotton*) singing with Instruments were not "typical, but only an external solemnity of Worship, fitted to "the solace of the outward Senses of Children under age, such as "the *Israelites* were in the Old Testament, *Galat.* 4. 1, 2, 3. yet "now in the grown age of the Heirs of the New Testament, "such external pompous solemnities are ceased, and no external "Worship reserved, but such as holdeth forth simplicity and gra-"ty; nor is any Voice now to be heard in the Church of Christ, "but such as is significant, and edifying by signification, 1 *Cor.* 14. "10, 11, 26. which the Voice of Instruments is not. Mr. *Cotton of singing of Psalms cap.* 1. *p.* 6.

5. If that Institution under the Law be binding to us in Gospel-times, I do not see how it will be avoided, but it will bring in the whole Jewish Musick, as well as some part of it. And then why should we not have Trumpets in the Worship of God as well as Organs? for the Jews had Trumpets also. And why must we have them only in Cathedral Churches, and in the Kings Chappel, seeing there is no preeminence or difference of places under the New Testament? If Organs be too dear for every poor Parish; yet, as Mr. *Calderwood* observes, they might

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gat Citherns or Bagpipes. *Hæc inſtrumentalis Muſica* (ſaith he) *ſi apta cultui divino in Eccleſiâ Chriſtianâ, cur denegatur ſingulis parœciis & conceditur tantum Cathedralibus Eccleſiis & Sacellis Regiis? ſi ſumptuoſum ſit Organon, ſufficiet Tibia utricularis aut Cythara. Didoclav. Altar. Damaſc. c. 8. p. 494.* Or they might follow the example of ſome ſuperſtitious Chriſtians at *Jeruſalem*, mentioned by Sir *George Sandys*, "who inſtead of Muſical inſtruments have "Sawcers of Braſs, which they ſtrike one againſt another, ſet a-"bout with Jingles. Sir *G. S. Relation of a Journey in* 1610. *lib.* 3. *pag.* 173. And would not this be very grave and ſolemn Worſhip? And why ſhould there not be Dancing in the Worſhip of God as well as Piping? for thoſe old Idolaters in *Exod.* 32. 6. 19. of whom theſe in our times are the genuine offſpring and poſterity, did not only ſhout, but alſo *danced and plaid* before their Idol: or if they like not that example, which nevertheleſs they imitate and follow, they may read of *Davids leaping and dancing before the Ark*, and that with divine acceptance and approbation, 2 *Sam.* 6. as alſo *Miriam* the Propheteſs, *Exod.* 15. 20. which if they think it was not a precedent for Goſpel-times, let them give any reaſon for it, which may not be applied as well againſt the Jewiſh Muſick.

6. I need not ſay what a troop of Church Officers this kind of Worſhip introduceth, of whom the Scripture is wholly ſilent, and hath left no Direction to us, how they ſhould be qualified, how called, how maintained, nor what the work and duty of their Office is.

Thoſe Muſitians of old among the Jews, as Mr. *Hilderſham* obſerves, *were all Levites, and had a ſpecial Function and Calling in that Church by Gods appointment, whereupon they were wholly to attend, and whereunto they were enabled by ſpecial Gifts received from God. Hild. on Pſal.* 51. *lect.* 1. *p.* 3. Of their diligent attendance upon the work ſee 1 *Chron.* 9. 33. *And theſe are the Singers, chief of the Fathers of the Levites, who remaining in the Chambers were free, for they were imployed in that work day and night.* And 2. for their gifts and abilities ſee 1 *Chron.* 15. 22. Chenaniah *he inſtructed about the Song, for he was skilful.* And 1 *Chron.* 25. 7. *the number*

ber of them that inſtructed in the Songs of the Lord, even all that were cunning were, 288. Yea 3. they had alſo ſpecial Maintenance appointed and provided for them, hence we read of *a certain portion for the Singers due every day*, Nehem. 11. 23. *and all* Iſrael *in the days of* Zerubbabel *and of* Nehemiah *gave the portions of the Singers and the Porters every day his portion*. Nehem. 12. 47.

But Chriſt hath left no direction to us about any ſuch Officers in the Churches of the New Teſtament: we read of Paſtors, Teachers, Elders and Deacons, but of Choriſters and Singingmen nothing. And if we ſay the Church may appoint them, this will open a gap for all humane Inventions, Prelates, Popes and Cardinals came in at this door. And being not appointed by Chriſt, they muſt needs be a great burthen to the Church. Hence *Eraſmus* juſtly complains, *Operoſam quandam & theatricam Muſicam in ſacras ædes induximus, tumultuoſum diverſarum vocum garritum, qualem non opinor in Græcorum aut Romanorum Theatris unquam auditum fuiſſe. In hunc uſum magnis ſalariis aluntur puerorum greges quorum omnis ætas in perdiſcendis hujuſmodi gannitibus conſumitur. Tantis ſumptibus oneratur Eccleſia ob rem peſtiferam, &c.* "We have "brought (ſaith he) a tedious and theatrical Muſick into the "Church, a tumultuous noiſe of many voices, ſuch as I think was "never heard in the Greek or Roman Theaters. For which pur- "poſe whole flocks of Boys are maintained at a great charge, "whoſe age is waſted in learning this gibble gabble, (as Dr. *Ames* "renders it) ſuch Charges is the Church loaden with for ſuch a "peſtiferous thing. *Eraſm. in* 1 *Cor.* 14. *apud Ames Freſh Suit part.* 2. *cap.* 4. *p.* 405.

But this may ſuffice to that firſt Objection from the uſe of them under the Law. Theſe ſix Conſiderations may ſuffice to ſhew that nevertheleſs they are no part of Goſpel-worſhip.

Now for that other Objection from Experience. If none but *Bellarmine* had told us that they excite Devotion, and make the Worſhip of God leſs tedious, we might altogether paſs it by, as being but the experience of a Jeſuite; but ſeeing a better man affirms the ſame thing, and pleadeth that *they are an help partly natural and partly artificial to the exhilerating of the Spirits for the*

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the Praiſe of God, we muſt briefly conſider this Objection alſo. Now the Anſwer to it is in two words; If it be meant (as it ſeems to be) of true ſpiritual Delight and Devotion, the Aſſumption is falſe, *viz.* that Organs in the Worſhip of God have any ſuch virtue. But if it be meant of meer natural Delight, the Conſequence is falſe and feeble, *viz.* that therefore they may be uſed in the Worſhip of God.

1. The truth of this Aſſumption, *viz.* the efficacy of Organs in the Worſhip of God to excite Delight or Devotion may juſtly be denyed. *Chraſtovius* queſtions it, *Utrum autem promoveant vel tædium minuant neſcio: Chraſtov. Prax. de Cerem. & Can. Miſſ. theſ.* 42. *apud Didocl. pag.* 493. But *Zuinglius* thunders againſt it. *Eccleſiaſticum illum Cantum & Templorum Boatus, ab ipſis quoque Sacerdotibus non intellectos, abuſum ſtultum & inanem, imo pietatis veræ remoram perniciosiſſimam eſſe conſtat.* "It is moſt apparent "(ſaith he) that that ſame Church-chaunting and thoſe bellow-"ings in our Temples, which alſo the very Prieſts themſelves do "not underſtand, is a moſt fooliſh and vain abuſe, and a moſt "pernicious let and hindrance to true Piety. *Zuing. Act. diſp.* 2. *pag.* 106. *apud Ames Freſh Suit p.* 406. So that he accounted it not an help and furtherance of Devotion, but a moſt pernicious hindrance.

Aquinas obſerves, which is alſo quoted and approved by the judicous *Ames*, *Magis animum movent ad delectationem, quam ut per ea formetur interius bona diſpoſitio*, they do rather ſtir up the mind to delight, then frame it to a right diſpoſition, they raiſe natural rather then true ſpiritual joy. And ſo that intelligent and learned Gentleman Sir *Edwin Sandys* obſerves, concerning the Popiſh Worſhip, that "being not underſtood by the people, it is not able to hold them "with any ſpiritual content, their Service being no other then as "a Lamp put out, which bringeth no Light at all to the under-"ſtanding, can neither bring any due warmth to the affections, "the one being inſeparable from the other. And were it not "that their Muſick, Perfumes, and rich Sights did hold the out-"ward Senſes with their natural delight, ſurely it could not be "but

Aquin. ubi ſupra.
Ames ubi ſupra.

"but either abandoned for the fruitleſneſs, or only upon fear and "conſtraint frequented. Sir *E. S. of the State of Religion in the Weſtern parts, pag.* 7, 8. We ſee then, that in the Judgments of all theſe learned men, Muſical inſtruments in the Worſhip of God tend rather to affect the Senſes and tickle the Ear with natural and ſenſual delight, then to edifie the Soul and raiſe the Heart, unto any true ſpiritual delight and rejoycing in the Lord.

And whether their witneſs be not true, let the Scriptures of Truth judge. For Experience muſt be brought to the Scripture, as the Example to the Rule, and if it ſwerve from that Rule, it is but the corrupt experience of a deceived heart. But that experience that *Bellarmine* alledgeth, of Devotion raiſed by Muſical inſtruments in the Worſhip of God, is contrary to the Scriptures. For it is an everlaſting Scripture-truth, and a Rule as ſure as Mount *Sion*, that the Inventions of men are fit for nothing but to deaden the heart and quench the affections, but they will never raiſe them, nor kindle one ſpark of any true ſpiritual affection in the Soul. *The graven Image is profitable for nothing*, Iſai. 44. 10. *In vain do they worſhip me, teaching for Doctrines the Commandments of men*, Matth. 15. 9. Hence when a blind Papiſt weeps over the Crucifix, and his heart is melted into Tears, he doth but bedabble it with carnal tears, as ſome have well expreſſed it. For what God hath not appointed he doth not, he will not own and bleſs. But this inſtrumental Muſick in the Worſhip of God is an Invention of Man; it is ſuch an help to Devotion as God hath not appointed: therefore it cannot raiſe the heart, nor kindle one ſpark of true devotion and ſpiritual affection in the Soul: So that the Aſſumption is utterly falſe.

2. The Conſequence alſo is falſe and vain. For although there be a civil uſe of Muſick for lawful delight, to exhilerate and refreſh the Spirits, about which there is no controverſie; for I know none that queſtions it, and that this uſe of it, and refreſhment by it, ought to be improved to the Glory and Praiſe of God, is a thing beyond all diſpute; yet this is no ſufficient ground for the uſe of it in the Worſhip of God. For all the lawful Enjoyments and Comforts and Contentments of this life,

are in this ſenſe helps for the exhilarating of the Spirits to the Glory and Praiſe of God, *whatever ye do, whether ye eat or drink do all to the Glory and Praiſe of God*, 1 Cor. 10. 31. ſo when we reſt and ſleep, a gracious Heart knows how to do every thing for this great end; but doth it therefore follow that men may ſleep at Church? I hope not. To ſee *Boys and Girls playing in the ſtreets of* Jeruſalem, will doubtleſs much exhilerate and awaken the ſpirits of their godly Parents to praiſe God, when that Promiſe ſhall be fulfilled, *Zech.* 8. 5. but doth it therefore follow that Boys may play at Church? So here, the application is eaſie. And therefore *Pareus* having ſhewed that the end of Muſical inſtruments is *vel delectare vel excitare animum*, he thus preoccupates this Objection, "But it is a ſimple thing (ſaith he) for any man to "think, from this to defend the uſe of Organs in the Worſhip of "God. For the Soul is to be raiſed up to God and ſpiritual re-"joycing, in the Church and publick Aſſemblies not by Pipes & "Trumpets, which God indulged of old to that ſtiff-necked peo-"ple, but by the preaching of the Word, the ſinging of Pſalms, *&c. Hinc vero Organorum uſum in Templis velle defendere ineptum eſt. In Eccleſia enim excitandus eſt animus ad Deum & lætitiam ſpiritualem, non Tibiis, Tubis, Tympanis, quod veteri duræ cervicis & ſtupidæ mentis populo Deus olim indulſit, ſed ſacris Concionibus, Pſalmodiis, & Hymnis.*

Thoſe ſolemn Caveats therefore before-mentioned againſt the abuſe of this Cathedral Muſick, are to as much purpoſe as the waſhing of a Blackamore to change his colour. *For who can bring a clean thing out of that which is unclean?* The thing it ſelf being ſinful and unlawful, it is not capable of any Regulation, but requires an utter Extirpation and rooting out. Such Counſels as theſe, againſt abuſe of that which is ſinful, are not unlike the Laws made by King *Henry* the Second, in the times of Popiſh Profaneneſs and Darkneſs, for the Regulation of Stews and Whorehouſes, as that *no Stewholder ſhould receive any mans Wife, nor keep any Woman againſt her Will, if out of remorſe of Conſcience ſhe would leave that lewd life*, &c. upon which a late Hiſtorian well obſerves, "that ſuch Canons and Conſtitutions could not make

" make them who were bad in themselves to be good, though " they might happily keep some who were bad, from " being worse. For though natural Poysons may by " art be so qualified and corrected, to make them cor- " dial; yet moral Poysons, *viz.* things sinful of them- " selves can never be so ordered and regulated, but " that still they will remain sinful and unlawful, the only way to " order and amend being to remove and extirpate them. And therefore King *Henry* the Eighth did utterly suppress those Brothel-houses. And the like course those two and thirty grave learned men, who were chosen in King *Edwards* days to reform Ecclesiastical Laws and Observances, thought fit to take with this superstitious Musick, which the Church of *Rome* hath gone a whoring after. *Vibratam illam & operosam Musicam quæ figurata dicitur auferri placet. It likes us well* (say they) *to have this quavering and curious kind of Musick quite taken away. De Divino Officiis ca. 5 apud Amesium ubi supra.* And the reformed Churches abroad have laid it aside with one consent, as hath been shewed; whereby it is evident, that they did not account it a good thing abused, but a thing sinful and evil in it self. So likewise the great Parliament in their Ordinance of *May* 9. 1644. in Mr. *Scobells Collection, Anno* 1644. *Ch.* 38. thus reject them. " The Lords " and Commons assembled in Parliament, the better to accom- " plish the blessed Reformation so happily begun, and to remove " all Offences and things illegal in the Worship of God, do or- " dain—— that all Organs, and Frames or Cases wherein they " stand, in all Churches and Chappels shall be taken away and " utterly defaced, and none others hereafter set up in their pla- " ces—— whereunto all persons within this Kingdom whom it " may concern are hereby required at their peril to yield due o- " bience.

Dr. *Fullers History of the Church, book* 5. *pag.* 240.

I have now examined all that I can meet with, that hath been objected in this Cause, and I know not what can be objected further, unless, being driven from all their other holds, they will fly for refuge to the Authority of the Church, as their manner is; which if they do, we may easily retort the Argument upon them-

themſelves, and beat them with their own weapons. If I held any Opinion according with the Church of *Rome*, but contrary to the concurrent Judgment and Practice of all the choiſeſt Saints and pureſt Churches, I would even deſire the Lord to write it in Stars and Sun-beams. But ſuch is the Muſick now in queſtion. It is borrowed from the Church of *Rome*, and they who write for it borrow their Arguments from *Bellarmine*, who diſputes for it againſt *Peter Martyr*, as hath been ſhewed; ſo that Papiſts and Semi-Proteſtants are almoſt the only Sticklers for it; but the reformed Churches have caſt it off; which though it is not in it ſelf a demonſtrative or cogent Argument, neither do I ſo intend it, for the Scripture is the only infallible Judge; yet it is enough to confound and ſtop the mouths of ſuch Objectors, as pretend the Authority of the Church for this Chaunting Idol-Service. For they take part with the Church of *Rome* in this particular againſt all the Reformed Churches.

To the Reader.

WHereas the Author in the foregoing Diſcourſe aſſerts that the Reformed Churches have with one conſent laid aſide Inſtrumental Muſick in the Worship of God, that word *Reformed Churches* is not to be underſtood as including either the Lutheran Churches abroad, or our Prelatick ones at home. And moreover the Reader muſt conſider that he therein ſpeaks according to the declared Judgment of the chief and generality of their Writers. For though it appears by learned *Voetius*, *Pol. Eccleſ. part* 1. *l.* 2 *tr.* 2 *ſect.* 1. *c.* 3. that ſome Churches in *Holland* have Organs; yet the Reader may there find the Judgment of the

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Netherland Synods to have been againſt them, and that they were brought in among them but of late, and that too not by any publick Authority, but only on the private affection of ſome particular perſons here and there; beſides a great cloud of witneſſes againſt them, not only from amongſt Proteſtant Writers, but many of the very Papiſts themſelves, and ſome in the elder ages of Chriſtianity. Moreover this Diſcourſe of our Author was written in or neer the time of his unhappy leiſure after the memorable *Bartholomew* 1662. and therefore before that Book of learned *Voetius* came forth. Moreover it is certain that this Muſick in the Worship of God is a much later Invention then many other Popish Corruptions are: An Organ was long unknown in *France* or *Germany*, the firſt of them being brought to King *Pipin* by *Stephen* Bishop of *Rome* and other Embaſſadors from *Conſtantinus Copronymus*, as that excellent Hiſtorian and Antiquary *Aventinus* hath it, *Res adhuc Gallis & Germanis incognita, Organon appellant. Annal. Boior. lib.* 3 *pag.* 300 *Edit. Ingolſt.* 1554. which is ſeconded by *Amoinus*; who adds, that afterwards one *George* a Grecian Presbyter undertook to make one for *Lewis* the Emperor. His words are theſe, *Adduxit vero* Baldricus *Domino Imperatori Presbyterum quendam* Georgium *nomine, bonæ vitæ hominem, qui ſe promitteret Organum more poſſe Græcorum componere. Quem Imperator gratanter ſuſcepit, & quia Deus illi quæ ante ſe inuſitata erant Regno Franco-*

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rum attribuebat, gratiarum actiones reddidit, ac Tanculfo *ſacrorum ſcriniorum* Prælato *commendavit, publiciſque ſtipendiis curare juſſit, & ea quæ huic operi neceſſaria forent præparare mandavit, de Geſt. Franc. lib. 4. cap. 64 & cap. 114.* This is placed by *Calviſius* in the year 826. and that ſent to *Pipin* was about threeſcore and ten years before. Though withall I know ſome Writers give them ſomewhat an older ſtanding. The Centuriſts of *Magdeburg* have theſe words, *Cent. 7. cap. 6. Tandem anno 666. in pleno numero Beſtiæ Apocalypſis 13. cantum latinum cum Organis Eccleſiæ á* Vitaliano *Pontifici ſuſceperunt, miſſamque deinde, &c. At laſt in the year 666. in the full number of the Beaſt in the 13th of the* Revelations, *the Churches* (they ſpeak of the Churches in *England*) *received Latine Singing with Organs from Pope* Vitalian, *and thereafter began to ſay Latine Maſs, and ſet up Altars with idolatrous Images; from whence followed both Prayers to the Dead and Exorciſms, and other prodigious practices of the Papiſts.* For which they there cite *Bale.* For my part, I ſuſpect they and he were therein deceived, both becauſe of what is before mentioned from *Aventinus* & *Amoinus*, and alſo becauſe of *Aquinas* his Judgment of Inſtrumental Muſick in Gods Worship, *Secund. ſecundæ Quæſt. 91.* by whom it ſufficiently appears they were not then in general uſe; and *Durandus* (*Ration. Div. Off. l. 4. c. 34*) who lived and wrote for them about the ſame time or a little before, ſaith that in his time Organs uſed to creak in ſome Churches,

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in quibuſdam Eccleſiis Organa concrepare ſolita, which he pleads for from the Practice of *David* and *Solomon*: to which Reaſon of *Durandus*, *Aquinas* anſwers, as the moſt learned Dr. *Reynolds* judgeth, *Cenſ. lib. Apocr. tom.* 2. *præl.* 187. And moreover the Romish Synagogue it ſelf in the preſence of the Pope uſeth not Organs, as *Voetius ubi ſupra*, informs us from *Navarrus*, *Molanus* and Cardinal *Cajetan*, he forſooth being in this tenacious of the primitive ſimplicity. So far do thoſe among us vary from the *Pope*, who have introduced them not into Cathedrals only, but into their Parish Churches: though they have neither Injunction from the Kings Majeſty, nor Statute of Parliament, nor Canon of their own Convocations or Synods, nor any countenance thereto from any Rubrick or ſyllable in their own Books, that I can call to mind. But theſe men who glory in their own Conformity to the publick Eſtabli-h-ment can thus notoriouſly tranſgreſs it themſelves, and their Lordships the Bishops can connive thereat in ſuch an inſtance as this. When any of the Conforming Clergy shall be as forward to ſwerve from the publick Eſtablishment on the other hand, in a way of departure from the Popish manner of Worship, as they are in this, to tranſgreſs againſt it in a way of approach to the Papiſts mode: we shall ſee whether their Lordships the Bishops will be as indulgent towards them or not. In the mean time, we may take it for granted that the King

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and Parliament never intended the *Act of Uniformity* should be violated in compliance with the Papists manner of Worship, and serve as an Engine to bring affliction upon great numbers of other loyal, peaceable and useful Subjects, who from Conscience, (though supposedly weak and mistaking) dare not conform to it in those things wherein it injoyns Conformity with the Papists. And what wonder is it, if many be strengthened in their Nonconformity, when the zealous Pleaders for Conformity shall give instances neither few nor small of their little regard to their own avowed Rule?

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THE GOSPEL OF THE LEGAL PRIESTHOOD.

Hebr. 4. 14.

Jan. 31. 1668.

Seeing then that we have a great High Prieſt that is paſſed into the Heavens, let us hold faſt our Profeſſion.

THe *perpetual Statutes* of the Ceremonial Law we referred to five Heads. (1.) The initiating Seal of Circumciſion. (2.) The Legal Sacrifices and Purifications. (3.) The Temple, with all the Veſſels and Utenſils thereunto belonging. (4.) The Legal Adminiſtration. (Laſtly.) The Legal Feſtivals, or legal times and ſeaſons. Four of theſe five Heads we have ſpoken to. The laſt was that of the Feſtivals, or Jewiſh Holy days, which we ſpake to before this of the Prieſthood, becauſe of theſe ſuperſtitious times yet continued amongſt us, which we borrow from the Jews, all whoſe Ceremonial holy times are aboliſhed and ceaſed.

The fifth thing remaining to be ſpoken to, is the *Prieſthood*, or the whole *Legal Miniſtry*.

Of the Prieſthood and Legal Miniſtry we may conſider.

1. The ſeveral ſorts or kinds of them.
2. Their Maintenance.

1. As to the firſt, there were three ſorts and degrees of Tem-

ple-Officers. 1. The Prieſts, the chief of which was the High Prieſt. 2. The Levites. 3. The Nethinims.

Now firſt of the Prieſthood.

Three Doctrines are obvious before us in the words.

Doct. 1. *That Jeſus Chriſt the Son of God is the great High Prieſt, of whom the Prieſts under the Law were but types and ſhadows.*

Doctr. 2. *That he is paſſed into the Heavens, as the High Prieſt of old did into the holy places made with hands, ſo Chriſt into Heaven it ſelf.*

Doctr. 3. *That our having ſuch an High Prieſt under the Goſpel, ſhould be an effectual motive to Believers to hold faſt their Profeſſion.*

As times of Proſperity to the Church uſe to produce many Hypocrites: ſo times of Perſecution commonly produce many Apoſtates: as it was formerly ſo it is now in this regard. Therefore a great part of the ſcope of this Epiſtle is, to perſwade them to hold faſt their Profeſſion.

It is the firſt of theſe we are to ſpeak unto.

That Jeſus Chriſt the Son of God is the great High Prieſt, of whom the Prieſts under the Law were but types and ſhadows.

We ſhall endeavour to open this a little, and give you the meaning of this Type, the Prieſthood under the Law, and that under two heads.

1. What of Chriſt was typified by the Prieſts, and eſpecially by the High Prieſt of old.

2. How or wherein did the High Prieſt typifie and ſhadow forth theſe things.

Queſt. 1. What of Chriſt was typified by the Prieſts, and eſpecially the High Prieſts under the Law.

Anſw. Take it in three things, the legal Prieſthod was a Type,

1. Of Chriſt himſelf, in his own Perſon. 2. In his Miniſters. 3. In his Members. All which I ſhall endeavour to make out unto you, with what evidence of Scripture-light the Lord ſhall enable me; when we come to the particulars wherin the High Prieſt did typifie and ſhadow forth Chriſt, there will be occaſion

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to accommodate them all theſe ways, both to Chriſt, to himſelf, and his Miniſters and his Members.

1. The Prieſt was a Type of Chriſt himſelf in his own perſon: therefore Chriſt is ſo often called *a Prieſt*, and *an High Prieſt*, eſpecially in the Epiſtle to the *Hebrews* And he doth appear, and is preſented unto *John* as officiating in the Office of a Prieſt, *Rev.* 8. 3. *and another Angel came and ſtood at the Altar, having a Golden Cenſer, and there was given him much Incenſe.* This Angel is Jeſus Chriſt the great High Prieſt of his Church, who ſtands with the Golden Cenſer, having much Incenſe given him, that he ſhould offer it up before the Throne. Here is Jeſus Chriſt doing that great part of his Prieſtly Office, namely making Interceſſion for us. For the Incenſe was a Type of the Prayers and Interceſſion of Jeſus Chriſt, as we have heard. This is the firſt thing typified by the High Prieſt, the Prieſt was a Type of Chriſt himſelf.

2. The Prieſts were Types of Goſpel-Miniſters, we read *Mal.* 3. 3. *He ſhall ſit as a Refiner and Purifier of Silver, and he ſhall purifie the Sons of* Levi, &c. It is ſpoken concerning Jeſus Chriſt, when he ſhould come, what he ſhould do, and the meaning is, he ſhall ſet up a pure Goſpel-Miniſtry. In the laſt Chapters of *Ezekiel*, as the holy City there, is the Church of God under the Goſpel: ſo the Prieſts and Levites are the Miniſters and Officers of the Church. And in that famous Propheſie of the Converſion of the Gentiles, *Iſai.* 66. 19, 20, 21. as the converted Gentiles are here called a *Meat-offering to the Lord*: ſo Goſpel-Miniſters are called *Prieſts and Levites*, ver. 21. See the *Geneva* Notes e, f, g, h on the place.

Queſt. Here then it may be demanded, whether Goſpel-Miniſters may be called Prieſts.

Anſw. In the Popiſh ſenſe they may not: for the Papiſts call them Prieſts, becauſe, they ſay, they offer a propitiatory Sacrifice in the Maſs for quick and dead. But there is no ſuch Sacrifice under the Goſpel, but that one only Sacrifice which Jeſus Chriſt offered when he offered up himſelf once for all. Therefore their calling Miniſters Prieſts on ſuch an account is erroneous and abominable.

bominable. And hence it is, that the word *Prieſt* is juſtly become a word of contempt and reproach, as the word *Baal*, which at firſt was and might be uſed for the true God; but becoming in common and ordinary ſpeech the name of Idols, the Lord refuſeth that Title, *Hoſ.* 2. 16. *thou ſhalt no more call me* Baali, *my Lord, but thou ſhalt call me* Iſhi. Or as the word *Biſhop*, which is a Scripture word, and ſignifieth an Overſeer, any Elder of a Church; but having been ſo long abuſed to ſignifie an Antichriſtian Order of men, and ſpiritual Uſurpers in the Church of God, it is now juſtly become a word of contempt and reproach: and therefore it is not fit to call a Goſpel-Miniſter *a Biſhop*. Of the ſame nature is the word *Catholick*, which in its proper ſignification, and its firſt uſe, might be innocent and inoffenſive: but being become the name of diſtinction, whereby the Papiſts do diſtinguiſh themſelves from other Chriſtians that are more reformed then they; therefore we do not call our ſelves *Catholicks*, as they do.

Some alledge, that the word Prieſt comes from the Saxon *Preiſter*, and that from the Greek *Presbyter*, and ſo ſignifies no more but an Elder. But the ſignification of words is not ruled by the Notation or Etymology of them: and therefore ſuppoſe this word Prieſt had ſome good ſenſe at firſt; yet being in common ſpeech uſed to ſignifie one that offers Sacrifice; it is therefore not fit to be uſed concerning Goſpel-Miniſters, unleſs with ſome limitation and explication, as if we call them *Antitypical Prieſts*, or the like.

The analogy lies chiefly in this; That as the Prieſts of old did miniſter to the Lord in his Houſe under the Law, ſo do Goſpel-Officers under the New Teſtament in his Church.

3. The Prieſts were Types of all Believers, *Rev.* 1. 6. *and he hath made us Kings and Prieſts to God and his Father:* ſo likewiſe 1 *Pet.* 2. 9. where he ſpeaks to all Believers and ſaith, *But ye are a choſen Generation, a royal Prieſthood*, &c. all Believers are holy Prieſts unto God. The analogy lies chiefly in this; that as the Prieſts of old did offer legal Sacrifices, ſo Believers offer up ſpiritual Sacrifices under the Goſpel: the Apoſtle ſo explains it,

it, 1 *Pet.* 2. 5. *Ye also as lively stones are built up a spiritual House, an holy Priesthood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ.* These spiritual Sacrifices are Prayer and Praise and Thanksgiving, and universal Obedience to all Gods Commandments. These are spiritual, acceptable Sacrifices, by Jesus Christ, which Believers offer up now, as the Priests did typical Sacrifices under the Law. We see then that the Priests under the Law were Types of Jesus Christ, of Gospel-Ministers, and of all Believers under the Gospel.

Quest. 2. How or wherein did the Priests typifie Christ &c? This is a large field. I shall endeavour to shew how and wherein the Priests under the Law did shadow forth the things relating to Jesus Christ under the Gospel, and that in four things.

1. In their personal Qualifications, and other ritual observations belonging to this Rank and Order of men. 2. In their Apparel. 3. In their Consecration. 4. In their Priestly Ministrations in the House of God.

1. In their personal qualifications and special observations belonging to that Order of Priesthod, some whereof did fit them for the Office, and the rest were Rules to be observed by them in their Office. There were sundry legal and typical qualifications and observations required in those Ranks and Orders of men. There were certain common and moral qualifications, which it is not necessary to seek a typical accommodation of; as that they should be knowing and godly men, as Gospel-Ministers ought to be. But there were sundry other qualifications, which had a typical respect, which were partly to fit them for their Office, and partly the Rules to be observed by them in that Office and Order. I put them all together for the greater plainness and brevity sake, though they might be ranked under two distinct heads.

1. The Priest must be taken from amongst his Brethren. 2. He is subject to common infirmities. 3. Yet free from gross deformities and blemishes. 4. Called of God, he must be called to this Office. 5. He must abstain from Wine, he must drink no Wine. 6. He must not marry a Widow. 7. Nor mourn for the dead. These things did point out something relating to Jesus Christ and Gospel-Ministers.

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1. The Prieſt muſt be taken from among his Brethren, from among the Jews: ſo the Apoſtle ſpeaks and applies it, as having ſomething of myſtery in reference hereunto, *Heb.* 5. 1. *For every High Prieſt taken from amongſt men is ordained in things pertaining to God.* He was to be taken from amongſt themſelves. And truly ſo was Jeſus Chriſt: He is not taken from among Angels, but from among men; *he took not on him the Nature of Angels, but the Seed of* Abraham, *Heb.* 2. 16. This is one thing; and it is a ſhadow and an intimation of Jeſus Chriſt his being of our nature, of humane nature: For otherwiſe he had not been a fit Mediator between God and Man, if he had not partaked of our nature, he could not have redeemed us.

2. As the Prieſt was taken from amongſt his Brethren, ſo he was ſubject to the common infirmities of his Brethren: he had (as is ſaid of the Prophet *Elijah*) the ſame paſſions and infirmities that his Brethren had. This is applied to Jeſus Chriſt, who took upon him not only our Nature, but the ſinleſs infirmities of pain, hunger, wearineſs and other ſufferings which we are obnoxious to: ſo the Apoſtle ſpeaks, *For we have not an High Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without ſin,* Hebr. 4 15. the next words after the Text: ſo in *Heb.* 5. 1, 2. *For every High Prieſt taken from among men is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sin, who can have compaſſion on the ignorant, and on them that are out of the way, for that he himſelf is alſo compaſſed with infirmity*—— having experience and ſenſe of the ſame infirmity in himſelf, he knows how to have compaſſion on others. This relates to Jeſus Chriſt, who is a merciful High Prieſt expoſed to the ſame temptations and paſſions with us, though without ſin.

3. The Prieſt muſt be free from groſs deformities and blemiſhes, though he was ſubject to common humane infirmities, *Lev.* 21 17. *Say unto* Aaron *whoſoever it is that hath any blemiſh, let him not approach to offer Sacrifice; for whatſoever man it is that hath any blemiſh, he ſhall not approach, a blind, or lame, or broken-footed, or broken-handed,* &c. *he ſhall not come to offer the Offering of*

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the Lord made by fire, he hath a blemiſh, he ſhall not come nigh to offer the Bread of his God. Theſe natural infirmities which the Prieſts under the Law muſt be free from, taught us the abſolute freedom of Jeſus Chriſt from moral infirmities, there is no blemiſh, no ſpot found in him: He wants no parts, no gifts or ſufficiency to diſcharge his whole Office and Function. *For ſuch an High Prieſt becomes us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher then the Heavens,* Heb. 7. 26. as they were to be free from thoſe natural blemiſhes and defects: ſo is Jeſus Chriſt free from all ſinful defects and blemiſhes. That is a third Rule as to the qualifications of the Prieſts.

4. They muſt be called unto this Office, and muſt not intrude and thruſt themſelves into it. *The Lord ſaid unto* Moſes, *take* Aaron *and his Sons with him from among the people, that they may miniſter unto me in the Prieſts Office.* Exod. 28. 1. The Apoſtle applies this alſo to Jeſus Chriſt, *Heb.* 5. 4, 5. he doth not take this honour to himſelf; as no man ſhould take the honour of the Prieſthood to himſelf, but he that was called, as was *Aaron*: ſo Jeſus Chriſt was called of God the Father to this Office, as the Prieſts were by *Moſes* to their Levitical Miniſtry. Chriſt glorified not himſelf to be made High Prieſt, but he that ſaid unto him, *Thou art my Son.*

5. The Prieſt muſt abſtain from the uſe of Wine and Strong Drink when he is to do the Service of God in the Sanctuary, and to miniſter before the Lord, *Lev.* 10. 9. *And the Lord ſpake unto* Aaron, *ſaying, do not drink Wine nor Strong Drink, thou nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, leſt he die,* &c. ſo it is ſaid in *Ezek.* 44. 21. *neither ſhall any Prieſt drink Wine when they enter into the inner Court.* The end of this was, that they might be ſure to adminiſter and execute their Office aright, *leſt they drink and forget the Law,* Prov. 31. 5. *leſt they ſhould err through Wine, and be out of the way through Strong drink, and ſtumble in Judgment.* Iſai. 28. 7. *Whoredom and Wine, and new Wine take away the heart.* Hoſ. 4. 11. Thus they were to abſtain from the uſe of Wine and Strong drink.

This repreſents that undiſturbed Sobriety and Wiſdom of Jeſus

ſus Chriſt in the whole execution of his Office, as the great High Prieſt of his Church. He was never forgetful of, or unready for any part of his Office, but he had clearneſs of Judgment and Wiſdom at all times.

So the Miniſters of the Goſpel, there is a ſecondary application of theſe things to them, though firſt and chiefly it is applied to Jeſus Chriſt himſelf. Whatſoever is ſet forth concerning Jeſus Chriſt, doth ſecondarily point at Miniſters and Chriſtians, in whom the Graces and Excellencies of Jeſus Chriſt appear. The Miniſters of the Goſpell muſt be ſober, and not men given to Wine, 1 *Tim.* 3. 3. *A Biſhop muſt not be given to Wine, no ſtriker, or given to filthy lucre,* &c. and the Apoſtle requires it alſo in other places, that they ſhould take heed of that ſin, they muſt be ſober and watchful in all things, 2 *Tim.* 4. 5. *But watch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy Miniſtry.*

So all Believers likewiſe, (for it belongs likewiſe to them) they ſhould be ſober, and watch to the diſcharge of their Chriſtian duty: *Be ye therefore ſober,* 1 Tim. 4. 7. *and watch unto Prayer,* 1 Pet. 5. 8. *be ſober, be vigilant; becauſe your adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour.*

It is a woful thing and a ſhameful thing, when Miniſters are given to Wine and Strong drink; theſe are not Gods Miniſters, theſe are ſuch as do not correſpond with the *Type.* And it is the fruit of the Wrath of God upon a people, when he ſets up ſuch Miniſters among them, *Mich.* 2. 11. *If any man ſhall propheſie of Wine or of Strong drink, he ſhall be the Prophet to this people,* Iſai. 56. 10, 11, 12. *his Watchmen are blind, they are ignorant,* &c. *come, ſay they, we will fetch Wine and fill our ſelves with Strong drink, and to morrow ſhall be as this day, and much more abundantly.* It is uſually the prologue and introduction to great Deſolations or Land-devouring Judgments, when they have Prieſts that love Wine and Strong drink, it brings Land-devouring Judgments. And that is a fifth Rule concerning theſe Levitical Prieſts, that they muſt abſtain from Wine and Strong drink when they were to miniſter before the Lord.

6. The

6. The Prieſt might not marry a Widow, or a divorced Woman, or a Harlot, but a Virgin of his people. This is another peculiar obſervation required of men in that Order under the Law, *Lev.* 21. 13, 14. *And he ſhall take a Wife in her Virginity: a Widow or a divorced Woman, or profane, or an Harlot, theſe ſhall he not take, but he ſhall take a Virgin of his own people to Wife,* &c. The ſame thing is ſpoken alſo in *Ezek.* 44. 22. *neither ſhall they take to wife a Widow,* &c. What is the meaning of this? it cannot be a moral precept. It is not unlawful for a Miniſter to marry a Widow. Therefore look at the High Prieſt herein. The Spouſe of Jeſus Chriſt ought to be a Virgin, chaſte and undefiled, whoſe firſt and beſt Love is to be beſtowed on him, 2 *Cor.* 11. 2: *I am jealous over you with godly Jealouſie, for I have eſpouſed you to one Husband, that I may preſent you as a chaſte Virgin to Chriſt.* And in *Matth.* 25. we find that Profeſſors in ſome reſpects, they are all Virgins, though there be fooliſh Virgins as well as wiſe: but it is eſpecially applied to the ſincere, to the wiſe Virgins—*Rev.* 14. 4. *Theſe are they that are not defiled with Women, for they are Virgins; theſe follow the Lamb whitherſoever he goeth.* Purity and Holineſs is the property of true Believers: an entire dedication of themſelves to Jeſus Chriſt alone. *The Virgins love thee. Cant.* 1. 3.

7. The ſeventh Rule and Obſervation about the Prieſthood was this, that he was not to mourn for the dead, no not for his Father and Mother; nor to attend their Funeral, or to go out of the Sanctuary to intermit his Miniſtry, *Lev.* 21. 10, 11, 12. *And he that is the High Prieſt among his Brethren, he ſhall not uncover his head, nor rent his clothes; neither ſhall he go in to any dead body, nor defile himſelf for his Father or for his Mother: neither ſhall he go out of the Sanctuary, nor profane the Sanctuary of his God, for the Crown of the Anointing Oil is upon him, I am the Lord.* What is the meaning of this? *he ſhall not defile himſelf for the dead?* Doubtleſs natural affections were not forbidden, the Prieſts were not to be Stoicks and brute Beaſts. But it teacheth us, that the Prieſt was to have more regard to the duty of his Function, then to any natural paſſions or affections whatſoever,

Exod. 33. 9. This was eminently fulfilled in Jeſus Chriſt, who did not lay aſide any due or ſeaſonable reſpect to his natural Relations. A reſpect he had for them, as appears by his Care of his Mother when he was on the Croſs committing her to *John*; but this was no unſeaſonable reſpect or regard of her: But we find alſo that *he was diſputing in the Temple*, Luke 2. 48, 49. attending on the work of his Miniſtry, and not attending on his Father and Mother; and in *Matth.* 12. 46, &c. *his Mother and Brethren* (or Kindred) *they ſtood without, deſiring to ſpeak with him: But he anſwered, ſhould not I be about my Fathers buſineſs? who is my Mother and my Brethren*, &c. *whoſoever doth the will of my Father, the ſame is my Brother and Siſter and Mother.* He would not ſo attend on them, as to neglect the diſcharge and execution of his Office: He did not at any time uncover his head by any weakneſs, or inglorious paſſion or affection: He did not defile himſelf by familiar communion with defiling ſinners at any time; he did converſe with them ſometimes, but not ſo as to contract any pollution to himſelf: He is ſeparated from ſinners, he never touched any dead body with any defiling touch. And this ſame ſpirit of neglect of natural reſpects to Relations the Lord requires alſo of others, even of his Miniſters, and of all Believers in ſome caſes, and in ſome meaſure and degree. They muſt regard the work of God more then the comfort and ſweetneſs in the deareſt relations. *Follow me* (ſaith Chriſt) *and let the dead bury the dead. He that loveth Father or Mother more then me, is not worthy of me.* A man muſt hate Father and Mother, Wife and Children, and Brethren and Siſters, yea and his own Life alſo, elſe he cannot be Chriſts Diſciple. *Luke* 14. 26. So *Paul, Henceforth we know no man after the fleſh.* 2 Cor. 5. 16.

Obj. When then is reſpect to Relations to be laid aſide?

Anſw. The Rule is this; when God by his Providence orders things ſo, as that it ſtands in competition with the duty we ow to God; when it is ſo, we are then in ſome ſenſe called to hate, that is, not to regard Father or Mother, Wife or Children, when our reſpects to them ſtand in competition with the duty we ow

to

to Christ. Every Believer is to do all this, as well as Jesus Christ. So we see the antient Observations and Rules belonging to the Order of the Priesthood of old; they had respect to the Mystery of Christ and his Saints and Ministers under the Gospel.

The Priests also were *Types of Christ* in their Clothes and Apparel, and Consecration to that Office. But of these things hereafter.

THE GOSPEL of the PRIESTS HOLY GARMENTS.

Levit. 8. 7, 8, 9.

Febr. 7. 11, & 14. 1668.

And he put upon him the Coat, and girded him with the Girdle, and clothed him with the Robe, and put the Ephod upon him, and he girded him with the curious Girdle of the Ephod, and bound it unto him therewith. And he put the Breſt-plate upon him; alſo he put in the Breſt-plate the Urim and Thummim. And he put the Mitre upon his head; alſo upon the Mitre, even upon his forefront did he put the Golden Plate, the holy Crown, as the Lord commanded Moſes.

THeſe words (beloved) contain an enumeration of the Prieſtly Garments, in the order in which they were put on at the Conſecration of *Aaron* to his Office; and ſo to ſum up the words in one doctrinal propoſition, it is this.

Doct. *That there were nine holy Garments inſtituted and appointed of God for the High Prieſts of old, namely, the holy Coat, the Girdle, the Robe, the Ephod, the Girdle of the Ephod, the Breſt-plate, the Urim and Thummim, the Mitre, and the Golden Plate.*

Note theſe three things in general concerning them, and then I ſhall come to particulars.

1. The general end and uſe of theſe Garments was to be *for*

Beauty and Glory, Exod. 28. 2. as betokening an higher Glory and Beauty then meerly outward, even the Beauty of Holineſs; as a ſhadow of an higher ſpiritual Clothing (for the Scripture often ſpeaks of a ſpiritual Clothing) the taking away the guilt of ſin, and clothing the Soul with Chriſts Righteouſneſs, *Zech.* 3. 4. *Take away the filthy Garments from him, and unto him he ſaid, behold I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of Raiment.* Pſal. 132. 9, 16. *Let thy Prieſts be clothed with Righteouſneſs, and let her Saints ſhout for joy— I will alſo clothe her Prieſts with Salvation, and her Saints ſhall ſhout aloud for joy—* Job 29.14. *I put on Righteouſneſs and it clothed me; my Judgment was as a Robe and a Diadem.*

They are called *holy Garments*, Exod 28. 2— and often elſewhere: but a Garment is not capable of inherent Holineſs; therefore it muſt be meant in regard of their uſe and ſignification. The Lord did put a ſtamp and a relation of Holineſs upon them, by inſtituting and appointing them for ſacred uſe in his Worſhip.

2. The materials whereof they were made, were theſe five, Gold, blue, purple, ſcarlet, and fine Linnen. *Exod* 28. 5. Some of them had all theſe ingredients; there was none of them, but had ſome of theſe. Gold is coſtly and ſumptuous, Linnen is a white and clean clothing, the reſt have ſomething of a bloody colour: all of them together are thought to repreſent, and to be a dark umbrage of the preciouſneſs and glory of the true High Prieſt, both in his Sufferings and in his Graces.

3. For the number and order of them, they are reckoned up, and deſcribed at large in *Exod.* 28. and cap. 39. And being ſo largely ſpoken to, almoſt two whole Chapters ſpent upon them by the ſpirit of God, beſide other briefer mention of them in other Scriptures; we may ſafely conclude, that there is much of ſpiritual uſe and myſtery, and meaning in them. For it cannot enter into a Chriſtian heart to think or imagine, that the Holy Ghoſt would imploy two Chapters of Scripture in a thing of nought.

In *Exod.* 28. ver. 4. *the Breſt-plate is named firſt, according to the order of Dignity, that being the chief of all.* But in *Levit.* 8.

they

they are mentioned in the order of putting them on, and here there are *nine mentioned:* in *Exod.* 29. 5, 6. there are *ſeven;* but in *Exod.* 28. 4. there are but *ſix.* Which various enumerations of them are eaſily reconciled, becauſe ſome Garments are ſometimes implied and included in others; as the Urim and Thummim in the Breſt-plate, the Golden Plate in the Mitre. And whereas there were two Girdles, the one of them is ſometimes omitted, they being both the ſame in uſe and ſignification. I ſhall ſpeak to them as they are ſet down in this 8th of *Leviticus*, becauſe there I find the moſt compleat and explicit enumeration of them all particularly and diſtinctly. And there are nine particulars here enumerated.

1. The firſt is the embroidered Coat of fine Linnen, of which *Exod.* 28. ver. 39. called *the embroidered Coat.* It was not of plain Linnen, as the reſt of the Prieſts, but of *Linnen curiouſly wrought.* We tranſlate it embroidered, or wrought Diaper-like, with Chequer-work, or ſome ſuch adorning. This embroidered Coat was a long Linnen garment, it came down to his feet. That which Antichriſt retains and uſeth under the name of a *Surplice,* is taken from hence, if it have its riſe from any thing in Scripture: though ſome think the original of it is from Paganiſh Superſtition, the *Egyptian* Prieſts uſing ſuch a Garment. Perhaps the Devil brought it in among the *Egyptians,* in a deviliſh imitation of this Inſtitution of Gods. However at beſt to fetch our *Surplice* from hence is as fooliſh, as if Miniſters ſhould hang Bells at their skirts, becauſe *Aaron* did ſo.

Perſons of eminent worth and excellency were wont of old to be clothed in fine Linnen; as *Joſeph* upon his advancement, *Gen.* 41. 42. Pharaoh *arrayed him in veſtures of fine Linnen.* Chriſt appears in ſuch an habit, *Rev.* 1. 13. *and in the midſt of the ſeven Candleſticks I ſaw one like unto the Son of man clothed with a Garment down to the foot, and girt about the Paps with a Golden Girdle.* It is an evident alluſion to the Garments of the High Prieſt. He hath a Viſion of Jeſus Chriſt as the great High Prieſt of his Church walking in the Sanctuary; (for there ſtood the Golden Candleſticks,) and clothed and apparelled in Prieſtly attire.

attire. The myſtical ſignification of this Garment is the Righteouſneſs of Chriſt, not only in regard of his own perſon, but alſo wherewith he clothes Believers. Chriſt being in this and other places deſcribed not ſo much in what he is abſolutely in himſelf, but what he is relatively to and for his people. *vid. Brightman on Rev.* 1. 13. Therefore the Saints themſelves are deſcribed and preſented in the like habit, *Rev.* 7. 9, 13, 14— *Theſe are they which came out of great tribulation, and have waſhed their Robes, and made them white, in the Blood of the Lamb*, that is, the imputed Righteouſneſs of Chriſt. It is yet more expreſly explained, *Rev.* 19. 8. *and to her was granted, that ſhe ſhould be arrayed in fine Linnen, clean and white, for the fine Linnen is the Righteouſneſs of Saints.* There is a twofold Righteouſneſs, both which may be here included.

1. There is a Righteouſneſs inherent in Chriſt, and imputed to Believers. This is *the Righteouſneſs of Juſtification.*

2. There is a Righteouſneſs inherent in Believers, but derived from Chriſt: and this is *the Righteouſneſs of Sanctification.* Some have called them *the upper Garment of Juſtification*, and *the inner Garment of Sanctification.* They are both mentioned, *Pſal.* 45. 13. *the Kings Daughter is all glorious within*, and ver. 14. *ſhe is brought to the King in a Garment of Needle-work*: the meaning is, the upper Garment of Juſtification, and the under Garment of Sanctification. Beleivers therefore who are ſpiritual Prieſts, they ſhould not clothe themſelves with the filthy rags of their own Righteouſneſs, nor with the rotten Garments of counterfeit Graces, as Hypocrites and Juſticiaries do; but get on this Prieſtly attire, ſeek it of Chriſt, *Rev* 3. 18. it is promiſed— *Rev.* 3. 4, 5. your Faith ſhould rejoice and triumph in it. See *Iſai.* 61. 10.

2. A Girdle, *Exod.* 28. ver. 39. *and thou ſhalt make the Girdle of Needle-work*, *Exod.* 39. ver. 29. *and a Girdle of fine twined Linnen, and blue, and purple, and ſcarlet of Needle-work, as the Lord commanded* Moſes: So Chriſt, as the great High Prieſt, appeareth, *Rev.* 1. 13. *girt about the Paps with a Golden Girdle:* And Believers have a ſpiritual Girdle, *Epheſ.* 6. 14. *having your Loins girt about with truth.* This legal ſhadow the Popiſh Prieſts retain, and

and call it a *Canonical Girdle.* The Girdle imports three things. (1.) Truth. (2.) Strength. (3.) Readineſs for action. All, both in Chriſt and Chriſtians.

1. Truth, *Epheſ.* 6. 14. Truth ſhould ſit cloſe to the heart, like a Girdle about the Body: ſo Chriſt, *Iſai.* 11. 5. *Righteouſneſs ſhall be the Girdle of his Loins, and Faithfulneſs the Girdle of his Reins.* Many Profeſſors when the Truth comes to be perſecuted, they do not gird it cloſe to them, but their Girdle hangs looſe about them, *they are not valiant for Truth upon the earth. Jer.* 9. 3.

2. Strength, *Iſai.* 22. 21. *I will clothe him with thy Robe, and ſtrengthen him with thy Girdle.* Prov. 31. 17. *She girdeth her loins with ſtrength.* Therefore *Iſai.* 5. 27. *their Girdle ſhall not be looſed*; that is, God will ſtrengthen them to be the Executioners of his Wrath upon a ſinful people; *None ſhall be weary or ſtumble amongſt them; none ſhall ſlumber nor ſleep, neither ſhall the Girdle of their loins be looſed.* It ſignifieth therefore the Strength of Chriſt, and of Believers through him. They are weak in themſelf, but ſtrong in Chriſt, being girded with his Strength.

3. Readineſs for action, and expedition, and perſeverance therein; for they uſing long Garments when they went about any buſineſs, they were wont to gird them up under their Girdle. Hence it is ſaid of *Elijah,* 1 Kings 18. ult. *and the hand of the Lord was on* Elijah, *and he girded up his loins and ran before* Ahab, &c. and therefore the Angel ſaith to *Peter, gird thy ſelf, and bind on thy Sandals,* Acts 12. 8. *and follow me.* And the Maſter ſaith to his Servant in the Parable, *Luke* 17. 8. *gird thy ſelf and ſerve me:* Chriſt is always *in procinctu,* girt about with his Golden Girdle, as ready for the work of his Office, to ſerve his Father, and to defend and mediate for his Church and People. And ſo ſhould the Saints, *Luke* 12. 35. *let your Loins be girded about, and your Lamps be lighted*; that is, as Servants ready to ſerve and wait upon their Maſter, as it follows, ver. 36. *and ye your ſelves like unto men that wait for their Lord,* be in a ready poſture— 1 *Pet.* 1. 13. *wherefore gird up the loins of your mind, be ſober and hope to the end.* As Chriſt was, ſo Miniſters and Chriſtians

ſtians ſhould be always in readineſs to go about any buſineſs the Lord calls them to; they ſhould have their Girdle about them.)

3. The Robe, *called the Robe of the Ephod*, Exod. 28. 31. becauſe it was girded with the Ephod which was put next upon it; ſo *Junius* and *Ainſworth in loc.* This was made all of blue, ver. 31. it was not ſo long as the fine Linnen Coat beforementioned; for that came to the feet, but this to the knees, to the garnering place or thereabout. Of the ſuperſtitious Garments retained by Antichriſt, that which ſeems to come neereſt to it, is *the Canonical Coat*, as they call it. The Jewiſh Writers ſay of this Robe, that it had no Sleeves, but was divided into two skirts, from the end of the neck unto beneath, after the manner of all Robes, and was not joyned together, but about all the neck only. *Ainſworth on Exod.* 28. 32. It had a ſtrong binding or a welt about the neck, in Hebrew called a *Lip*, that it might not be rent. *Exod.* 28. 32. But that which is moſt remarkable in it, is the Golden Bells and Pomegranates that were upon the skirt thereof at the bottom of it, *Exod.* 28. ver. 33, 34, 35— *that the ſound of the Bells may be heard*—

Let me ſpeak a little in the help of Chriſt to the myſtery of theſe ſacred Bells, and then to the Pomegranates.

1. The *Bells of the holy Robe.* There be two things that ſeem to be clearly intimated and held forth thereby.

1. The Voice of Chriſt in his Prayers and Mediation for us, which is heard of God, *Hebr.* 5. 7. and 7. 25. when he goes into the holy place, the ſound of theſe Golden Bells is heard of God.

2. The Voice of Chriſt in the Goſpel, which is heard of his Church, the ſound thereof rings in his Church, yea throughout the world, *Rom.* 10. 18. *their ſound went forth into all the world.* And we may apply it in a ſecondary way to the Miniſters of Chriſt, thoſe Antitypical Prieſts. They ſhould be furniſhed with Golden Bells, the voice of Prayer, and the voice of Preaching; as the Prieſts of old, if the noiſe of theſe Bells was not heard, they dye, *Exod.* 28. 35. ſo it is ſpiritual death and deſtruction to the Soul: there is no hope of the Salvation of that Miniſter under the

the Goſpel, that cannot, that doth not pray and preach. 1 *Cor.* 9. 16. *Neceſſity is laid upon me, woe is unto me, if I preach not the Goſpel*; either preach or dye.

2. The *Pomegranates of the Robe*; that is curious works upon the border of it, reſembling that fruit, and being an emblem thereof. The Pomegranate is a fruit ſweet and pleaſant to the taſte, and fragrant and delightful to the ſmell.

Therefore it ſeems to ſhadow forth the ſweet refreſhing fruits and effects of the voice of Chriſt, both in his Mediation with the Lord, and the Preaching of his Goſpel in the Church. His Mediation is not only ſhrill in the ears of the Lord; but alſo fragrant in his Noſtrils *Epheſ.* 5. 2. And the Goſpel of Chriſt hath not only a ſweet ſound, but a ſavory ſmell, and cordial refreſhing virtue to refreſh the heart. 2 *Cor.* 2. 15, 18. The Goſpel produceth ſuch fruits, as are ſweet and ſavory: therefore the Church is compared to *an Orchard of Pomegranates*, Cant. 4. 13. ſhe delights Chriſt with them, *Cant.* 8. 2. they are delightful to Chriſt himſelf. It ſhould be thus with all the Miniſters of Chriſt, and in all the Churches of Chriſt; there ſhould be not only the ſound of the Golden Bells, but the pleaſant fruits of an holy life and converſation; elſe what good will the ſound do, if there be no fruits appearing, the Bells without the Pomegranates——

And whereas there was an hole for the head to be put in, like the hole of an Habergeon. (An Habergeon is a Coat of Male, a piece of defenſive Armour, made of Iron Wyres woven and twiſted together, that it be not rent.) Chriſt is ſaid to put on that Garment, *Iſai.* 59. 17. *for he put on Righteouſneſs as a Breſtplate*, or as an Habergeon.

Some accommodate it thus; That in the Coat of Chriſt there ſhould be no Rent, *Joh.* 19. 23, 24. but an unity of Doctrine, and good works, and fruits of Righteouſneſs amongſt his people. Though I confeſs this Metaphor of rending the ſeamleſs Coat of Chriſt, hath been weakly uſed and applyed by thoſe, that having nothing but the Coat amongſt them (as the Souldiers) for their own ends would not rend that, but make no ſcruple to rend and crucifie his bleſſed Body, no more then Papiſts do to martyr and

burn his Members, for which *Luther* in a juſt and holy ſcorn calls them *Tunicolres*. But as to this typical Garment ſuch an alluſion may be made.

4. The *Ephod*, of which the expreſſion here is, *And he put the Ephod upon him*, Exod. 28. 6. It was made of five materials, of Gold, blue, purple, ſcarlet and fine twined Linned. The Gold was firſt beaten into Plates, and then cut into Wyres, and then wrought and woven into, and among the other materials, *Exod.* 39. 3. *and they did beat the Gold into thin Plates, and cut it into Wyres, to work it in the blue, and in the purple*, &c. The word *Ephod* is from the verb *Aphad*, *ſuperinduxit, cinxit*, to clothe, or fitly to encompaſs with a Garment; from whence comes the Greek word ΑΠΤΩ to fit. The *Septuagint* renders it ἐπωμὶς, the vulgar Latine *ſuperhumerale*, a Garment upon the ſhoulders. Some render it *Pallium*: from whence came the word *Pall*, a Garment, taken as it ſeemeth from this, which the *Pope* was wont to ſend to an *Archbiſhop* for his Conſecration, or Inſtallment into his Office, as being the High Prieſt over all the Prieſts in ſuch a Province or Kingdom.

This *Ephod* was (ſay our Annotators on *Exod.* 28. 4.) a ſhort Coat without Sleeves, put upon his other Garments to keep them cloſe together— It reached from the Shoulders to the Loins.

There were two ſorts of Ephods uſed among the Jews, a common and a ſacred Ephod.

1. There was a *common Ephod*, which was not peculiar to the High Prieſt only, but to other Prieſts alſo; yea to others alſo that were not Prieſts: ſo 1. *Sam.* 22. 18. Doeg *fell upon the Prieſts and ſlew that day eighty five perſons that did wear a Linnen Ephod.* Yea it was not peculiar to Prieſts only, but common to others alſo who were not Prieſts: ſo we read of *Samuel*, that when he was a Child he wore a Linnen Ephod, 1 *Sam.* 2. 18. though he was no Prieſt by Birth, but only a Levite. And *David*, 2. *Sam.* 6. 14. was girded with a Linnen Ephod. But,

2. There was a *ſacred Ephod*, which was peculiar to the High Prieſt only. The differences between this and the common Ephod were ſuch as theſe. 1. That

1. That was made of Linnen; but this of ſundry other materials, Gold, blue, purple, and ſcarlet, and fine twined Linnen.

2. This ſacred Ephod had a peculiar Ornament belonging to it, *viz.* the two *Onyx ſtones* upon the ſhoulder-pieces of it, of which by and by.

3. None might imitate this, or make one like unto it, though of other matter, and for ordinary uſe they made Garments of that name and ſhape commonly called *Ephods*. It was the ſin and the fall of *Gideons* Houſe, that he made one like this, not an Ephod for ordinary wear, but *a ſacred miniſtring Garment*, Judg. 8. 27, 33.

As to the ſpiritual myſtery of this Garment, this *holy Ephod* of the High Prieſt, it appears chiefly in this. There were two ſhoulder-pieces belonging to it, in which were placed two Ouches of *Gold*, with two Onyx ſtones ſet and faſtened in them. *Two Ouches*] that is, hollow Circles, two hollow places in which the ſtones were ſet like Diamonds in a Ring. *Onyx ſtones*] white ſtones, not unlike the white of a mans Nail. The Hebrew word is *Shoham*. It is, I know, otherwiſe rendered by ſome: but the *Onyx* being a large ſtone, as it was requiſite that theſe ſhould be, that there might be ſpace enough to ingrave ſix names in a ſtone, (beſides other circumſtances) we may reſt in this Tranſlation.

The uſe of theſe precious ſtones was for the writing of the names of the twelve Children of *Iſrael* in them, that the High Prieſt might bear them upon his ſhoulders for a memorial before the Lord. See *Exod.* 28. 9, 10, 11, 12. Now the Prieſt being a Type of Chriſt, and the people of *Iſrael* a Type of the whole Church of God; their being born thus upon the ſhoulders of the High Prieſt clothed with this *ſacred Ephod*, intimated three things.

1. The Lord Jeſus Chriſt his ſupporting of his Church and people, and bearing them up, as upon the ſhoulders of his Power and Grace and Government, *Iſai.* 9. 6. *the Government ſhall be upon his ſhoulders*: ſo he is ſaid to do with the loſt Sheep, *Luke* 15. 5. *Iſai.* 46. 3, 4. *hearken unto me, O Houſe of* Jacob, *all the remnant of the Houſe of* Iſrael, *which are born by me from the Belly,*

which are carried from the Womb, and even to your old age, I am he, and even to hoary hairs I will carry you, I have made you, and I will bear, even I will carry, and will deliver you.

2. His preſenting them to the Lord, to be in everlaſting remembrance before him; that he cannot look upon the High Prieſt, but their names appear upon his ſhoulders for a memorial before the Lord: their names are engraven in his ſight, that he cannot look from off them—— *Mal.* 3. 16. *A book of remembrance is written before him for them that fear the Lord,* Epheſ. 5. 27. *that he might preſent it to himſelf a glorious Church.*

3. He bears their names before the Lord in this curious and coſtly Ephod: as repreſenting his own perfect Righteouſneſs, wherewith he ſtands clothed before God, in the glorious merit whereof he appeareth for his people. For men to truſt to their own works and merits, is to have their names born before God in an Ephod of their own weaving, which God abhors; by which ſin both the Jews and the Papiſts periſh. *Rom.* 10. 3. But the Saints dare not appear before God in ſuch filthy Garments, but confeſs as *Iſai.* 64. 6. *All our Righteouſneſs is but as filthy rags,* &c.

5. The *curious Girdle of the Ephod*; of which the words of Text are theſe; *And he girded him with the curious Girdle of the Ephod, and bound it unto him therewith,* Exod. 28. 8. ſo that this Girdle of the Ephod is thought not to be a diſtinct thing, ſeparable from the Ephod; but to have been as it were a piece of it. Mr. *Ainſworths* Note out of the Rabbins is this; *The Ephod had as it were two hands or pieces going out from it in the weaving on this ſide, and on that, with the which they girded it: and they are called* [Cheſeb] *the curious Girdle of the Ephod. This curious Girdle of the Ephod was tyed upon his heart under the Breſt-plate. This differeth from the other Girdle* [Abnet] *which is after ſpoken of in ver.* 39. *and by reaſon of the Gold in this, which the other had not, it is called the* Golden Girdle. Some have doubted whether there were two Girdles; but the Text is clear for it, *Levit.* 8. 7. *He put upon him the Coat, and girded him with the Girdle.* This is *the Linnen Girdle.* Now it follows, *and he clothed him with the Robe, and put the Ephod upon him, and he girded him with the*

curious

curious Girdle of the Ephod, and bound it unto him therewith. And they are called by two ſeveral names, *Abnet* and *Chebeb*. The reaſon why there was two, was, becauſe his Garments did require two.

As to the myſtery of this *ſecond Girdle*, it is the ſame with the former. It ſignified the truth and ſtrength and readineſs for action that is in Chriſt, and ſhould be in all that bear his name: ſo I need ſay no more upon it.

6. The ſixth piece of the High Prieſtly attire, and indeed the chief of all, was *the Breſt-plate*, of which the Text ſaith, *and he put the Breſt-plate upon him.*

Concerning this holy Pectoral or Breſt-plate there be four things declared in *Exod.* 28. from ver. 15. *&c.* to ver. 29.

1. The Materials of Gold, Blue, *&c*, the ſame with the Ephod, ver. 15.

2. The form and ſhape, four-ſquare, a ſpan in breadth and length, ver. 16.

3. The twelve Stones, with the names of the twelve Tribes of *Iſrael* ſet therein, ver. 17, to 22. *And thou ſhalt ſet in it ſettings of Stones, even four rows of Stones*, &c.

4. The faſtening of the Breſt-plate to the Ephod by four Golden Rings in the four corners of it. In the two upper Rings of the Breſt-plate there were two Chains of Gold, by which it was faſtened above to two Golden Ouches in the ſhoulder-pieces of the Ephod; and in the two lower Rings of the Breſt plate there was a blue Lace, by which it was tyed to two Gold Rings in the ſides of the *Ephod*, ver. 22, to 29. *that ſo the Breſt-plate might not be looſed from the Ephod*, ver. 28. which may help in the underſtanding of that place, 1 *Sam.* 23. 9. where *David* ſaith to *Abiathar* the Prieſt, *Bring hither the Ephod*; that is, to conſult with the Lord by Urim and Thummim (ſaith the *Geneva* Note upon the place): for by the Providence of God the Ephod was preſerved and kept with *David* the true King; that ſo he might have the means of conſulting with God in all his dangers and diſtreſſes: and the Breſt-plate wherein was the Urim and Thummim, by which they inquired of God, was faſtened to the Ephod,

phod, and not to be looſened from it: ſo that *David* called for the Ephod, becauſe of the Breſt-plate that was faſtened to it, and becauſe of the Urim and Thummim that was in the Breſt-plate.

Queſt. Why is it called *Pectorale Judicii, the Breſt-plate of Judgment?* ſo *Exod.* 28. ver. 15, 29, 30.

Anſw. There may be a twofold account given of this. 1. Becauſe the High Prieſt was to wear this upon his Breſt, when he gave forth a Sentence and Judgment from God unto ſuch as came to him to inquire of God by him. 2. The Judgment of the Children of Iſrael may be underſtood to ſignifie the Concernments of their Good; for Judgment is not always put for Wrath and Puniſhment, but for a wiſe and accurate and exact Adminiſtration of things; *ſæpe per nomen Miſhpat Scriptura ſignificat quicquid bene & rite ordinatum eſt— Hoc Epitheto commendatur rectus & omni vitio purus Ordo, Calvin. in Exod.* 28. 4. 30. So *Joh.* 9. 39. *For Judgment am I come into this world, that they that ſee not, might ſee*; this is no act of Puniſhment, but of Mercy; yet called Judgment: ſo it is propheſied of Chriſt, *Iſai* 42. 3, 4. *that he ſhall bring forth Judgment unto truth*, and *ſhall not fail nor be diſcouraged, till he have ſet Judgment in the earth*, that is, he ſhall not faint nor be diſcouraged, till he hath gone through with the work of their Salvation, and ſet in order all the concernments of it; that wiſe and prudent and judicious adminiſtration of things by Jeſus Chriſt, whereby he rectifies, repairs and ſets in good order the confuſed and collapſed eſtate of his Church and people: inſomuch that all the concernments of their eternal good are ſet ſtrait, brought to their beſt conſtitution, and carried on in a moſt exact and regular manner, with admirable and infinite Wiſdom— That as they, *Mark* 7. *ult.* were beyond meaſure aſtoniſhed, and they ſaid, *he hath done all things well:* ſo ſhall all the Saints ſay, when they underſtand and review the ways that Chriſt hath walked in for their Salvation. *Aaron* did here repreſent this typically, in this *Pectorale Judicii*, this *Breſt-plate of Judgment*: But Chriſt hath performed, and done it really and indeed.

To unfold the myſtery of theſe things a little more particularly,

1. The

1. The Precious Stones, with the Names of the Children of *Israel*, signifie all the Saints, the whole Church and people of God. *Israel* was a typical people: therefore the whole Church of God is called *Israel*, Gal. 6. 16. *As many as walk according to this rule, peace be on them and mercy, and upon (or even upon) the* Israel *of God.* Hence the same Apostle distinguisheth of outward Jews and inward Jews, *Rom.* 2. two last. And Christ calls *Nathaniel an Israelite indeed*, Joh. 1. 47. And the Saints are fitly represented by Precious Stones, because they are indeed precious, and excellent with a spiritual excellency, and that in the sight of God, though despised of the world, *Isai.* 43. 4. *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life*— Psal. 16. 3. *the Saints are that are on earth, the excellent in whom is all my delight.* Lam. 4. 7. *Her Nazarites* (and that religious Order was typical, as you have formerly heard) *were purer then Snow, they were whiter then Milk, they were more ruddy in body then Rubies, their polishing was of Saphire.* As these precious Stones in the Brest-plate were divers and various, there were twelve of them, yet all of them precious and excellent, and useful: so the Saints are indeed with varieties of Gifts and Graces, yet all useful and excellent. And as these Stones were set in exact and comely order in the Brest-plate of *Aaron*: so there is an insition of the Saints into Christ, and a comely order amongst themselves.

2. Look as the High Priest did bear the names of the twelve Tribes of *Israel* in his Brest-plate, for a memorial before the Lord: so doth Jesus Christ bear the names and the concernments of his people upon his heart before the Lord, that is, in dearest Love and Heart-affection. See *Exod.* 28. 29. As he bore them upon the shoulders of his Power in the two Onyx-stones upon the shoulder-pieces of the Ephod, of which before: so now here he bears them upon his heart in dearest Love and Favour. See *Isai.* 49. 15, 16. Therefore the Church prays, *Cant.* 8. 6. *Set me as a Seal upon thine Heart, as a Seal upon thine Arm.* These Stones were engraven like the ingravings of a Seal, or of a Signet.

3. The

3. The faſtening of this Breſt-plate of Love to the ſhoulder-pieces of the Ephod, ſpeaks the inſeparable Conjunction of the Love and Power and Righteouſneſs of Chriſt in the great work of our Salvation. For the Ephod being an holy and glorious Garment ſignifies (as the reſt do) the glorious Righteouſneſs of Chriſt the true High Prieſt, as hath been formerly ſhewed. The ſhoulders are ſtrong to ſupport: the Pectoral betokens Love: therefore that the Pectoral is faſtened to the ſhoulders ſpeaks, that Love and Power are united together in Jeſus Chriſt for our Salvation: and all this upon the Ephod, the Garments of his glorious Righteousneſs, wherein he appears for us, and bears our Names for a memorial before the Lord continually.

How ſhould Faith triumph in this! Is not our High Prieſt in the Sanctuary? Is he not clothed with Garments of Salvation and Righteouſneſs? and doth he not bear the Names of his people upon his ſhoulders, and upon his Breſt before the Lord? Thy particular concernments (if thou art a Believer) are written upon his heart with the Pen of a Diamond, in ſuch laſting Letters of loving kindneſs as ſhall never be blotted out.

7. The ſeventh piece of theſe Sacerdotal Veſtments was the *Urim and Thummim*, of which the Text ſaith, *Alſo he put in the Breſt-plate the Urim and Thummim*, and *Exod.* 28. 30. *and thou ſhalt put in the Breſt-plate of Judgement the Urim and the Thummim, and they ſhall be upon* Aarons *heart*, &c.

There is more of Difficulty and Controverſie upon this, then upon any other piece of all the Pontifical attire. I ſhall ſpeak but briefly to it in theſe four heads.

1. Whether they were any new Materials in the holy Garments. 2. What kind of Materials they were. 3. What was the end and uſe of them. 4. What Goſpel-myſteries were aimed at therein.

1. Whether the *Urim and Thummim* were viſible and external materials in the holy Garments, yea or no. For ſome think they are only an expreſſion of the end and uſe of the Breſt-plate, and not another diſtinct piece of attire: But there are theſe Reaſons againſt this.

Reaſ. 1.

Reaſ. 1. Becauſe the Text ſeems to ſpeak of them as Materials; for it ſpeaks of them in the ſame courſe and tenor of ſpeech as it doth of other things. As here in the Text for inſtance: all the reſt of theſe three verſes are only enumerations of the holy Veſtments; *He put on the Coat, girded him with the Girdle, put on him the Breſt-plate*, all this is external material things; therefore why not alſo the next clauſe? *and he put in the Breſt-plate the* Urim *and* Thummim.

Reaſ. 2. Becauſe we have an intimation of the loſs of them in the Captivity of *Babylon*. *Ezra* 2. 63— *Nehem.* 7. 65. If the *Urim and Thummim* had been no other material, but the Breſt-plate it ſelf, with the Precious Stones therein (as ſome think) they might have conſulted with God, and received anſwers from God by it as formerly. For the Ordinances of God are bleſt of God, to ſuch as uſe them ſincerely for thoſe ends for which they are appointed. Therefore ſo would the Breſt-plate have been for Counſel and Anſwers to them, if that had been the Ordinance appointed for that end. For they did not want the Breſt-plate; for they might and ought to make that according to the Rule in *Exod.* 28. but they having not the *Urim and Thummim*; therefore that way of Oracular Conſultation was ceaſed.

Reaſ. 3. If there was any myſtery in the *Urim* and *Thummim*, they muſt needs be Materials: for we muſt not ſeparate and take away the outward ſign from the thing ſignified in the *Types*, no more then in the *Sacraments*. This is the ſin and error of the *Papiſts* in the Lords Supper, whereby they do deſtroy the true nature of the Sacrament. But thoſe that ſeem to ſcruple whether the Urim and Thummim were any new Materials added to the Breſt-plate, do yet inquire and ſeek after the myſtery and meaning of them: therefore there was an outward part in this, as in all other *Types*, a viſible and external ſign, as well as a ſpiritual myſtery ſignified and ſhadowed forth thereby.

Queſt. 2. What kind of Materials they were?

Anſ. The Urim and Thummim were not things prepared by the Workmen as the reſt of the holy Garments were; but *ſome choiſe and ſecret Monuments given immediately unto* Moſes *by God himſelf.*

This appears by this consideration, that there is no direction given for the making of them in *Exod.* 28. 30. where all the other Garments are treated of: but of these it is only said, *thou shalt put them in*, ver. 30. and accordingly there is no mention of these in that other Chapter, *Exod.* 39. ver. 21, &c. where the History of the making all the other Garments is recorded. Therefore we may concur with those who say, this Ornament was *non humano artificio factum, sed Divinitus Mosi datum.*

As to any further inquiry, we can no more determine the matter of them, then we can define what kind of Stones those were on which the Law was written by the Finger of God; or what substance the Manna was, which was melted by the Sun, and hardened by the Fire; or of what substance the holy Fire was, that came down from Heaven and consumed the Sacrifices. Therefore we can go no further in determining the nature of *the Urim and Thummim*; but that it *was some glorious thing given by God to* Moses, *and put into the Pectoral.*

Quest. 3. What was the end and use of it?

Answ. To consult with God by it, and to receive answers from him about the affairs and concernments of his people, *Numb.* 27. 21. *Joshua* must stand before *Eleazar* the Priest, who must ask counsel for him, after the Judgment of *Urim* before the Lord. Magistrates and Rulers should depend on Christ for teaching, and seek direction at his Mouth: so *David* did 1 *King.* 23. 9. and again 1 *King.* 30. 6. And that this was no unusual thing, but frequent and ordinary with him, appears 1 *King.* 22. 15. where *Abimelechs* Apology for himself is, *Did I now begin to ask of God for him?* implying, that he was formerly wont to do it.

Quest. But how was God wont to answer by it?

Answ. It seems to have been sometimes by audible voice, 1 *Sam.* 23. 11, 12. *Will* Saul *come down? and the Lord said, he will: will the men of* Keilah *deliver me into his hand? and the Lord said, they will— Numb.* 7. 89. God spake to *Moses* by an audible voice, and it seems that this was the way that God was ordinarily wont to use with *Moses*, *Exod.* 33. 11. *Numb.* 12. 7, 8. and *Deut.* 34. 10. Some think Gods speaking by *Urim* and *Thummim*, was by the shining

shining of the Stones, which did appear bright, if God would have them do the thing of which they inquired, but did appear dark, if the answer were negative. But as there is nothing of this in the Scripture; neither could this way answer all kinds of Questions that might be put: so it is more probable, that God answered by such ways and manners as the Scripture makes mention of; either by speaking from off the Mercy-seat with an audible voice to the Priest appearing with *Urim and Thummim* before him: or else by immediate inspirations and irradiations upon his Spirit, the Lord giving an inward revelation of his Will to the Mind of the High Priest thus inquiring of him.

Quest. 4. Now if you ask what did this Oracular dispensation by the *Urim and Thummim* signifie and represent?

Answ. The words *Urim and Thummim signifie Lights and Perfections.* The mystery and meaning of them you may see in four particulars.

1. Some interpret them thus; *Urim* or Lights, that is, clearness of Apprehension; and *Thummim*, Perfections, that is, exact and perfect Judgment. Those two great parts of the Wisdom of God, in the frame of Reason; where there is a conjunction of both these excellencies in the height of them, this is the highest degree of Reason. This is Angelical and Seraphick Understanding. Some men are slow and dull of Apprehension, a man cannot beat things into them, *Luke* 24. 25. *O slow and dull of heart to understand!* Some that have Wit enough, and are apprehensive enough, yet they cannot judge of what they see, of what their mind sees, and so they call Darkness Light and Light Darkness; they call Error Truth and Truth Error. Thus some apply it to the two parts of Reason: and I would not exclude this, as being partly intended, because the Scripture speaks of Christ under these notions; as quick in discerning, and accurate in judging of things, *Isai.* 11. 3. and *Solomon* speaks it of his own Sermons, that he both *sought out*; here is ready Invention, or quick Apprehension: and he *took heed*; here is accurate and careful Judgement, the other part of *Solomons* Logick: and he *set in order many Proverbs*; here is Method, which is the issue and result of both the former,

as the Cream of the Milk. *Eccleſ.* 12. 9. And he took ſome pains in the Rhetorick too, as well as in the Logick; in the Oratory, as well as in the Reaſon of things, ver. 10. *the Preacher ſought to find out words of delight.*

2. It may be applied to the two faculties of the Soul, in regard of the virtues belonging to the faculties, as well as to the two parts of Reaſon thus. That *Urim* Lights, imports a ſound Faith; and *Thummim*, Perfections, a perfect heart and life. For, as clear Apprehenſion and exact Judgment are the two parts of true Reaſon: ſo Faith and Holineſs are the two parts of true Religion. You know Light is the excellency of the Mind of a Chriſtian: Holineſs is the Perfection of his Will. Of the former *Paul* ſpeaks, *Epheſ.* 1. 17, 18. *that the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the ſpirit of Wiſdom and Revelation, in the knowledge of him: the eyes of your underſtanding being enlightened*, &c. Of the other *Hezekiah* ſpeaks, *Iſai.* 38. 3. *I have walked before thee in truth, and with a perfect heart*, &c. ſo when *Moſes* prays for the Tribe of *Levi*, and in them for all godly Miniſters, *Deut.* 33. *Let thy Urim and thy Thummim be with thy holy ones*; that is, give ſound Minds, and holy Hearts: ſound Minds in a quick diſcerning, and exact judging of things; and holy Hearts appearing in a holy and good life and converſation.

3. All this pointed them to, and was moſt eminently fulfilled in Jeſus Chriſt the only true High Prieſt, in and by whom alone God ſpeaks his mind, and works his Image in us. *In him are hid all the treaſures of wiſdom and knowledge*, Col. 2. 3. and he is holy and harmleſs and ſeparate from ſinners. *Heb.* 7. 26. *For ſuch an High Prieſt became us who is holy, harmleſs, undefiled, ſeparate from ſinners.* He wears the true *Urim and Thummim* always upon his heart: Illuminations and Perfections, Lights and Graces in the higheſt. And we have nothing of either, but what we have from him. Our Lights are from him, 2 *Cor.* 4. 6. *Matth.* 11. 27. our Graces are from him, *Joh.* 1. 16. *of his fulneſs have we all received Grace for Grace. For the Law was given by* Moſes, ver. 17. theſe legal ſhadows of terror and darkneſs; *but Grace and Truth came by Jeſus Chriſt.* Grace inſtead of legal terror and rigour. Truth, that

that is, accompliſhments and performances inſtead of ſhadows and promiſes, came by Jeſus Chriſt. It follows, ver. 18. *no man hath ſeen God at any time*, that is, by any Light, or Grace, or Power of his own, *but the only begotten Son which is in the boſom of the Father, he hath declared him.* The true *Urim* and *Thummim* is in the Pectoral of Jeſus Chriſt; all our Illuminations and Perfections are in him.

4. Whereas this *Urim and Thummim* were loſt in the Captivity in *Babylon*, and wanting in the ſecond Temple, *Ezra* 2. 63. *Nehem.* 7. 65. They wanted this as they did ſome other veſſels and monuments; as the Golden Pot of Manna, *Aarons* Rod that budded; ſome think alſo the Ark, and the two Tables of Stone were wanting in the ſecond Temple: but as to the *Urim and Thummim* thoſe Texts ſeem clear for it: nor had they the Cloud of Glory, as in the Tabernacle, and in the firſt Temple; or Fire from Heaven. The end of all this Diſpenſation was, to teach them to look and long the more earneſtly after Jeſus Chriſt, the true ſpiritual Glory of the Temple and Church of God, whoſe coming was now approaching and drawing on apace. Theſe abatements of that former outward Glory were preparations for more ſpiritual Diſpenſations under the Goſpel, wherein thoſe outward Glories were not to be expected: and in the mean time they had the Law of *Moſes*, and the written Word of God in the Old Teſtament, which they were to cleave and ſtick cloſe unto. *Mal.* 4. 4. But when Chriſt came, he reſtored to his Church in a more glorious manner the true *Urim and Thummim*; Light and Grace was poured forth abundantly, even upon ſuch, who, by reaſon of the long intermiſſion of thoſe extraordinary Operations of the Holy Ghoſt, had not ſo much as heard whether there was an Holy Ghoſt or no. *Acts* 19. 2, 6. The Jewiſh Writers have a ſaying and a tradition amongſt them, that after the latter Prophets, *Haggai*, *Zechariah*, and *Malachy*, the Holy Ghoſt went up, and departed from *Iſrael*. They mean, in thoſe extraordinary operations of it: and they reckon *Urim and Thummim* as one of the degrees of the Holy Ghoſt, inferior to the Spirit of Propheſie; but ſuperior to that *Bath-qol* (as they call it) the Daughter of a Voice, or

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an Echo from Heaven, which was heard ſometimes in the ſecond Temple, and which (they ſay) took place in the ſecond Temple when Propheſie and Urim ceaſed. We read of ſuch Voices from Heaven to Jeſus Chriſt, *Matth.* 3. 17. *Joh.* 12. 28, 29.— 2 *Pet.* 1. 17, 18. and he adds in the next verſe, we *have a more ſure Word of Propheſie.*

This *Bath-qol*, or Voice from Heaven, it was a Prologue and a Preface, and Type, as it were, of that true Voice of the Father, the eternal Word of God Jeſus Chriſt, who came down from Heaven; by whom God hath in theſe laſt days ſpoken to us, who at ſundry times and in divers manners ſpake in former times unto the Fathers; but now only by his Son, *Heb.* 1. 1, 2.

8. The eighth piece of the holy Pontifical attire, was the *Mitre*, of which the Text ſaith, *And he put the Mitre upon his head.* And it is ſaid, *Exod.* 28. 39. *thou ſhalt make the Mitre of fine Linnen.* This was one of the laſt Garments that was put on: therefore *Zechariah* deſires this in the clothing of *Jehoſhuah*, as the perfecting of the Mercy, *Zech.* 3. 5. *and I ſaid, let them ſet a fair Mitre upon his head, ſo they ſet a fair Mitre upon his head.*

As to the ſhape and faſhion of this Garment, it was not unlike that which the other Prieſts wore, and is called *a Bonnet.* It was made of Linnen-cloth, wrapped about the head, in a round and high-crowned faſhion, after the manner of the Eaſt. Some compare it to the *Turkiſh Turbants or Tullibants:* ſome tranſlate it *a Hat.*

As to the outward form and inward myſtery of it, there is little difficulty: For a Mitre, or a Hat upon the Head was an Ornament of Authority and Superiority over others, *Ezek.* 21. 26. *Remove the Diadem.* Job. 29. 14. *My Judgment was as a Diadem*; in which places is radically the ſame word as here in *Exod.* 28. The Mitre therefore was an Ornament and Enſign of illuſtrious ſacred Eminency and Superiority in the High Prieſt over others. It pointeth us to the Princely Dignity and Kingly Office of Jeſus Chriſt: He is the great High Prieſt; and indeed both Prieſt and King of his Church; *the true Archbiſhop, the chief Shepherd*, as *Peter* calls him, 1 *Pet.* 5. 4. Believers are called

led *a royal Prieſthood*, 1 *Pet.* 2. 9. but Chriſt is ſo much more: He is not only a Prieſt, but a Prince and a Prevailer with the Lord on our behalf.

9. The ninth and laſt piece of the holy Prieſtly attire, is the Golden Plate, of which the Text ſaith, *Alſo upon the Mitre, even upon his forefront did he put the Golden Plate, the holy Crown.*

It is called, *Exod.* 39. 30. the *Plate of the holy Crown*; ſo called, for that it was made (ſay ſome) ſomewhat like a Crown. Compare *Exod.* 29. 6. The uſe and nature of it is deſcribed fully in *Exod.* 28. 36, 37, 38. The Inſcription *Quodeſh la Jehovah*, may be rendred more emphatically, *the Holineſs of Jehovah.* It ſpeaks three things.

1. The Royal, yea the Divine Holineſs of Jeſus Chriſt, that abſolute Holineſs whereby he ſanctifies both himſelf and us, *Joh.* 17. 19. wherein he doth that really, which *Aaron* did typically. He is indeed the Holines of *Jehovah— Jehovah tſidkenu, the Lord our Righteouſneſs is his Name.* Jer. 23. 6. Hence he often appears with a Crown of Gold upon his Head, as *Rev.* 14. 14.

2. His bearing our iniquities, and taking away our ſins, which are found even in our holy things, *Exod.* 28. 38. There is a mixture in the beſt we do. Many Believers are apt to be diſcouraged about it. My Prayers are ſo full of unbelief, and deadneſs, and wandrings, they deſerve abhorrence and not acceptance. Well, but the High Prieſt here bears the iniquities of all the holy things of the Children of *Iſrael.*

3. His cauſing us to be accepted of the Lord, *Exod.* 28. 38. *Epheſ.* 1. 6. *He hath made us accepted in the beloved.* Though we and our beſt works are vile; yet the Lord, looking upon the Forehead of our High Prieſt, ſees Holineſs engraven there: looking upon the Face of Chriſt, he there alſo beholds it for us, and becomes well pleaſed with us, and we in the Faith thereof perſuaded and aſſured of our acceptance with the Lord through the Faith of him. Thou that ſaieſt, there is nothing but ſin in me, ſin and vileneſs in all I do! I anſwer, it is true, the Lord can ſee nothing but ſin in thee; but he cannot look upon the High Prieſt, but there he ſees holineſs, yea the holineſs of *Jehovah* there.

Thus you have ſeen ſomething of the *holy attire*, which the Lord ordained and appointed for the Prieſts of old. I ſhall conclude with two or three general words as by way of Uſe or Inference from the whole.

Uſe 1. We may here ſee the evil of the ſuperſtitious Garments retained from Antichriſt for the Miniſters of the Goſpel. It is to transform Goſpel-Miniſters into legal Prieſts, yea into *Popiſh Prieſts*. The Prieſts under the Law had *a long white Linnen Coat*: hence Antichriſt hath *a Surplice*. The Prieſts of old were girded with *a Girdle*: hence is *the Canonical Girdle*, as they call it, which by many is now commonly called *a Circingle*, by way of contempt, and juſt and righteous ſcorn. The Prieſts under the Law had *an holy Robe*: hence is the *Canonical Coat*. They had *an Ephod*: hence is *the Pall*, which the *Pope* was wont to ſend to *Archbiſhops*, for their Conſecration, or Inſtallment.

Laſtly, the High Prieſt of old had *a Mitre*: hence is *the Biſhops Mitre*. And *Ribera* quotes a place out of *Joſephus*, where he ſaith, that the High Prieſt wore a tripple Crown, from whence he thinks St. *Peter* did the like, as the Pope now doth; that ſo the Verity might be anſwerable to to the Figure, that Chriſts High Prieſts might wear that which the High Prieſt, the Figure of Chriſt, did wear. *Ribera de ſacr. Veſt. cap.* 14. *apud Willett on Exod.* 28. *Controv.* 4. But Dr. *Willett* anſwers him (beſide many other juſt and rational anſwers, as that the Scripture doth not ſay, it was a triple Crown) *I had thought* (ſaith he) *that* Aaron *had been a Figure of Chriſt, not of the Pope*; and temporal things do not prefigure temporal, one triple Crown another, but that outward Crown ſhadowed forth the ſpiritual Kingdom and Regal Dignity of Jeſus Chriſt. But againſt all theſe *Popiſh Garments* in general, obſerve two things.

1. That theſe things were typical and ſhadowy: therefore now that Chriſt the true High Prieſt is come in his Divine Glory, this external pomp and ſplendor of bodily Apparel is ceaſed, and vaniſhed away with all the reſt of the Ceremonies, by the appearing of the Sun of Righteouſneſs. The *Papiſts* therefore in this matter, they *do judaize*.

The

The Priest among the Papists, when he comes among the people, he comes forth just like a Priest of the Ceremonial Law, as if he were going to offer Sacrifice. Though withall, it is to be observed, that some of their superstitious Garments are not borrowed from the *Jews*, but either from the *Pagans*, or invented of their own heads. For they have a rich *Wardrobe* of superstitious Garments; as the *Crosier Staff*, the *Albe*, the *Chimere*, the grey *Amice*, the *Stole*, with such like: some of which, for my part, I know not well what they are, nor whence they had them, nor is it worth the while to make much search in Histories and Fathers after them: but as in some they judaize, so in others I doubt they paganize.

2. Observe this, that the false Priests of old were much given to this kind of Superstition, and not only they, but sometimes good men were a little tainted with it, who abhorred the more open sort of gross Idolatry. *Judg.* 8. 27. Gideon *made an Ephod*, a sacred ministring Garment: but he intended no hurt, Good Man; for he was no Papist, he had broke down the Image of *Baal*; but yet this did offend the Lord, and became a snare to *Gideon* and to his House. Suppose men be against the gross Idolatry of the *Papists*, as our reforming Magistrates in *England* were, in the first Reformation; yet if they retain any of these Priestly Garments, it may offend God, and be a snare to them. But we have a grosser instance in 2 *King.* 10. 22. in *Jehu*'s time, who said to him that was over the Vestry, *Bring forth the Vestments for all the Worshippers of* Baal. It seems they had not only Worshipping Vestments, but such a number of them, that it required a special Officer, to keep them, and look after them.

There are but two Objections commonly alledged for them.

Obj. 1. It is decent.

Ans. Decency in Clothing appears in common use and custom, and is regulated thereby, and by the Light of Nature: and therefore those Habits that men do not wear in common use are accounted uncomely and ridiculous. And thence, though in old time they were wont to were white, and in those hotter Climates they did much use Linnen; yet now in after-times people having be-

taken themselves to darker colours, as being graver, and not requiring such continual washing; as it would be ridiculous, altogether ridiculous, for a man to wear a white Shirt on the top of all his Clothes: so to do the like in the Worship of God, is a direct and manifest breach of that rule of Decency, 1 *Cor.* 14. *ult.* and so far from decent, that it is ridiculous and absurd, God having not appointed any such thing.

Moreover the meaning of that Scripture is not that men should institute and invent decent things; but only that they do administer the things of Christ, which he hath instituted in a decent manner; and further than this that Text gives no liberty; nay it restrains men from medling further, then only to see that the Appointments and Ordinances of Christ be administred in a decent and orderly manner: But there is no decency in wearing a *Surplice*; for then the want of it would be undecent, which common sense tells us it is not. Not did Christ or the Apostles worship God undecently, and yet they never prayed or preached in a *Surplice*.

Obj. 2. Better do it, then not preach: I had rather preach in a Fools Coat (said one) then not preach the Gospel.

Ans. We must not do evil, that good may come thereof, *Rom.* 3. and therefore we may not preach in a *Fools Coat*: for it is not decent. The plain truth is, that this pretense which so many have abused themselves withall, that they had rather preach in a *Fools Coat*, forsooth, then not preach the Gospel, it is a weak and sinful speech. The first that spake it, as I have heard, was a *French Protestant*, who being *made a Prebend by King James*, was content to accept of it, and made this excuse, he not understanding, or not rightly considering the *English* Controversies that were then on foot about it: as if a man should say, he had rather lye, or steal, or whore, or be drunk, or kiss the Pix, or bow to an Idol, or go to Mass, then not preach the Gospel. For I beseech you consider, either it is a sin, or it is not a sin. If it be not a sin to preach in a *Fools Coat*, or in a *Surplice*, prove this, and then use it, and wear it in the name of God: But if it be a sin, it is not a supposed good intent to save a Soul, that will justifie an evil action, though it be not so foul an evil as some others.

If.

If a Minister would fain do good to Souls, and therefore is very loth to be silenced, let him observe this rule; let him take heed of conforming, lest God silence him; lest God stop his mouth, or blast his endeavours, that he shall never speak with any great evidence and demonstration of the Spirit, nor with any great success for the good of Souls: For I see but few *Surplice* or *Circingle-men* that do much good.

Use 2. To confute the Popish Allegorizers, who tell us the literal sense of these Garments is such as this; namely, That the disposition and frame of the World is expressed in them, and that the High Priest did thereby profess himself the Minister or Servant of the Creator of Heaven and Earth. For of the significations of these holy Garments thus they discant, (see *Aquin.* 1. 2. *quæst.* 102. *art.* 5. *ad* 10. and *Becan. tom.* 3. *Opusc. tract.* 3. *qu.* 2.) *Feminalia linea significabant terram, ex qua linum nascitur, Balteus Oceanum, qui cingit terram,* the Linnen Breeches signifie the Earth, out of which Flax groweth; the Girdle the Ocean, because it compasseth the Earth like a Girdle. *Tunica hyacinthina Aerem, quia hyacinthini coloris est,* the sky-coloured Coat the Air, because it is of a sky colour: The Golden Bells of it, the Thunder in the Air: The Pomegranates, the Lightnings: The Ephod, the starry Heavens: The two Onyx-stones, the two Hemispheres, or the Sun and the Moon: The twelve Precious Stones in the Ephod, the twelve Signs in the Zodiack: The Mitre, the Empyrean Heavens: The Golden Plate, God the King of all.

This they call the literal account of these holy Priestly Garments.

Well, then they come to the mystical sense, and there they tell us; That the Linnen Breeches signifie Chastity, the Linnen Coat, purity of Life; the Girdle, moderation of Discretion; the Mitre, a right Intention; which they say are virtues necessary for all Ministers: over and above which, *Bishops*, they say, must have four others, which they fancy to be signified by the other Garments of the High Priest. But these are too vain to insist on a large Confutation of them.

As these Interpretations and Applications of theirs have no

footing in Scripture, nor the leaſt countenance given them from thence: ſo there is a profound ſilence concerning Chriſt therein, paſſing him over wholly, when as indeed He, and his Performances and Endowments are the great thing taught and ſhadowed forth by them all.

Uſe 3. See and behold in theſe holy Pontifical Veſtments the ſpiritual Glory of Jeſus Chriſt the true High Prieſt. For all this did repreſent *pluſquam Angelicam Splendorem, Calvin*, that more then Angelical Splendor of Jeſus Chriſt, who is clothed indeed with Glory and Beauty.

Let me but briefly run over, and recapitulate the heads of things according to the Explications given.

1. Here is the white and pure Linnen of his perfect Righteouſneſs, imputed to us in Juſtification: For that is one great thing intended by it, as well as the Garments of Holineſs and Grace inherent.

2. He is girded with Strength, and with Truth and Faithfulneſs, for our Salvation, and is always ready to do us good.

3. He hath a glorious Robe, the Golden Bells whereof have ſounded in the holy place; and their ſound is gone forth into all the earth; and the Fruits thereof are ſweet and fragrant as a Garden of Pomegranates.

4. He wears a glorious Ephod, in the ſhoulders whereof he doth ſupport his Church, and lifts up them and their concernments out of the duſt of death, and ſin, and miſery; and bears them up before the Lord, as upon the ſhoulders of an infinite and almighty Power.

5. He hath a Breſt-plate of Love upon his Heart continually; our Names and our Concernments are written there, even upon the Heart of Jeſus Chriſt, like the Names of the Children of *Iſrael* upon *Aarons* Breſt-plate.

6. Here is the true Urim and Thummim; all Divine Illuminations and Perfections in the Heart of Jeſus Chriſt, and Emanations of Light and Holineſs from him to us.

7. He hath a Mitre upon his Head; He is a Royal Prieſt, both King and Prieſt; He reconciles us effectually, and intercedes

cedes with Power, as a Prince prevailing with the Lord.

8. And lastly, he wears a Golden Crown of Holiness upon his Forehead before the Lord.

And having such an High Priest; Is not all this enough to strengthen Faith, and to encourage you not only to believe, but to rejoyce in believing, even to rejoyce and triumph in Jesus Christ?

THE GOSPEL of the CONSECRATION of the PRIESTS.

Exod. cap. 29. *ver.* 1, *&c. to* 38. *Feb.* 21. 1668.

THe Contents printed in your Bibles give you the true Analysis of this Chapter, for there be three things in it.

1. The Consecration of the Priests, to ver. 38. 2. The continual Burnt-offering, ver. 38, *&c.* 3. The Lords Promise of his gracious Presence with the Children of *Israel*, ver. 45. It is only the first of these, *viz.* the *Consecration of the Aaronical Priests* unto their Office, that we are now to speak unto.

There be four things wherein those Priests of old were *Types*.

1. In their Priestly Qualifications and other Rites and Rules observed by them. 2. In their Apparel. 3. In their Consecration to their Office. 4. In their Priestly Ministrations. The two former of these, *viz.* their Priestly and ritual Qualifications, as also their holy Garments have been spoken to. That which follows next, is their Consecration to their Office, which is declared at large in two places, almost two whole Chapters of holy Scripture. The Direction of it in this 29*th* of *Exodus*, and the Execution of it in the 8*th* Chapter of *Leviticus*.

This Consecration was the solemn Investiture of them in their Office, which was done by sundry sacred and mystical Rites and Ceremonies ordained and appointed of God for that end. They were

were chiefly theſe four, all mentioned in both theſe places, *Exod.* 29. and *Levit.* 8. 1. Waſhing them. 2. Apparrelling them with the holy Garments. 3. Anointing them with the holy Oyl. 4. Sacrificing, and ſo ſanctifying them by Blood. All which I ſhall put together in one general Propoſition, or point of Doctrine, which will indeed contain the ſum of this whole Chapter, as far as to ver. 38.

Doctr. *That the Conſecration of the Prieſts of old was done by waſhing them, and by apparrelling them with the holy Garments, and by anointing them with the holy Oyl, and by ſacrificing, and ſo ſanctifying them by the Blood thereof.*

When all this was done, they might officiate in the Prieſts Office all their days. And all theſe things did point unto ſomething of Chriſt repreſented by theſe Performances, and may be applied in a ſecondary and inferior way to Miniſters and Believers, but firſt and chiefly unto Chriſt himſelf, For as the Prieſts by this Conſecration became Prieſts all their days, *Exod.* 29. v. 9. *and the Prieſts Office ſhall be theirs by a perpetual Statute; for thou ſhalt conſecrate* Aaron *and his Sons:* ſo the Son of God is *conſecrated a Prieſt for evermore. Heb.* 7. 28. *Confer. v.* 27. This Conſecration of Jeſus Chriſt is the Commiſſion of the whole work of our Salvation into his hand by God the Father.

But in the Rites of the Conſecration of the Prieſts of old there was (as of neceſſity there muſt be) a diſparity between the Type and Antitype; there was a great diſproportion between Chriſt and them, ſundry of thoſe Rites not agreeing to them both, in the ſame direct manner; ſundry Purifications which they uſed, were rather to make them become fit *Types* of Chriſt, then that they ſignified ſuch parallel actions to be done by Chriſt. The Prieſts by means thereof repreſented that Purity which is in Chriſt without thoſe means. They were purified, but Chriſt was pure: ſo that in Purity there is an agreement between Chriſt and them; but in the manner and means thereof, there is a difference. See *Heb.* 7. 26, 27. And therefore when any ſuch actions are aſcribed unto Chriſt, as when he ſaith, *I ſanctifie my ſelf, Joh.* 17. 19. it is to be underſtood rather in regard of the effect, then of the action, rather

rather of the thing it ſelf, then of the means: but ſuch active expreſſions are uſed partly in relation to the *Type*, the Prieſts of old, and partly in relation to the Church of Chriſt, the Members, whereof he is the Head: whatever is done to them, being firſt done to him their Head, ſo far as the incommunicable properties of either will permit. He is therefore pleaſed ſo to ſpeak of himſelf, as being conſecrated, and ſanctified, and the like. Not as though there had been any defect of Holineſs in him, but as repreſenting them in himſelf. Moreover, we muſt remember that theſe things are not to be looked upon by us as terminated in the perſon of Chriſt himſelf; but as relating further to his Church and Members, for whom he is an High Prieſt and Mediator with the Lord. *Meminerimus, quæ de Conſecratione dicuntur, non ſubſiſtere in ejus perſonâ, ſed referri ad totius Eccleſiæ utilitatem. Calv. in Exod.* 29. 6.

Now to come to the particular Ceremonies of their Conſecration, they were thoſe four, as beforementioned.

1. The firſt part of their Conſecration was *their waſhing with water*, *Exod.* 29. 4. *Levit.* 8. 6. This intimated and hinted two things.

1. The perfect Purity and Holineſs of Jeſus Chriſt, *Heb.* 7. 26. *who is holy, harmleſs, undefiled, ſeparate from ſinners, and ſuch an High Prieſt as behoved us to have.* For we needed an holyer Prieſt then thoſe of the Aaronical Order. They were typically holy, and ſome of them really, but Chriſt infinitely.

2. This pointed alſo at the Baptiſm of Chriſt at his firſt entrance upon his publick Miniſtry, *Matth.* 3. Thus this great High Prieſt was conſecrated and initiated by waſhing with water. The firſt thing he doth to his people, is, to waſh them. He findeth them in a wretched and lothſom condition, polluted in their own Blood, *Ezek.* 16. 9. *then waſhed I thee with water, yea I thoroughly waſhed away thy Blood from thee, and I anointed thee with Oyl:* and ſo they did to the Prieſts of old, *Rev.* 1. 5, 6. *He hath loved us, and waſhed us from our ſins with his own Blood, and hath made us Kings and Prieſts unto God and his Father.* Therefore ſinners are exhorted unto this, as the firſt thing they have to do, *Iſai.* 1. 16. *waſh ye, and make ye clean.*

2. The

2. The ſecond Ceremony of Conſecration was, *the apparelling of them with the holy Garments, Exod.* 29. 5. *Levit.* 8. 7. Theſe Garments are deſcribed at large in the precedent Chapter, *viz. Exod.* 28. they were therefore ſpoken to under a former Head. You have heard how they did betoken all thoſe ſpiritual Graces and Excellencies which our great High Prieſt is furniſhed and adorned with. And the next work of his Grace upon us, after the waſhing away of ſin, is to clothe the Souls of his people with the Garment of Holineſs, and ſo to make them every way beautiful. See that eminent Scripture, *Ezek.* 16. 9. and what follows, ver. 10. *I clothed thee alſo with broydered work, and ſhod thee with Badgers ſkin, and girded thee about with fine Linnen, and I covered thee with Silk.* See alſo the next following verſes, *viz.* 11, 12, 13.

3. The third Ceremony of conſecrating, was *the anointing them with holy Oil,* Exod. 29. 7. *Lev.* 8. 12. The Compoſition of which ſacred Ointment is inſtituted and directed in *Exod.* 30. 23. As to the myſtery and meaning of it.

1. This holy Oil ſignified the Spirit of God, and anointing therewith, the Communication of the Spirit in the ſaving Graces, and in the Divine Joys and Conſolations of it: ſo *Iſai.* 61. 1. *The Spirit of the Lord is upon me, the Lord hath anointed me*— Act. 10. 38. *He anointed Jeſus of* Nazareth *with the Holy Ghoſt.*

2. The anointing of the Prieſts ſignified the anointing of Jeſus Chriſt with the Spirit beyond meaſure, *Pſal.* 45. 7. *Joh.* 3. 34. This is called the Reſting of the Spirit upon him, *Iſai.* 11. 2. as upon *Eliſha,* 2 *Kings* 2. 15. and upon *Eldad* and *Medad, Numb.* 11. 26. ſo 1 *Pet.* 4. 14. the Spirit of God and of Glory reſts on the Members of Chriſt, eſpecially when in ſufferings, it being derived unto them from him. Hence he is called the Meſſias ὁ χριστος, the anointed one, becauſe he chiefly is anointed with the Spirit.

3. As this holy Oil ſtayed not upon *Aarons* head, but deſcended and ran down upon his Beard, and to the skirts of his Garments, as is obſerved, *Pſal.* 133. 2. ſo the Holy Ghoſt, the Spirit of Chriſt diſtills, and is diffuſed from Chriſt the Head unto all the Members of his Body, ſo as the meaneſt Saints have this anointing in

in their measure, 1 *Joh.* 2. 20, 27. and do *receive of his fulness, even Grace for Grace*, Joh. 1. 16. hence they bear his name, and are called Christians, as being partakers of his anointing.

4. The Tabernacle, and the Altar, and all the holy Vessels were anointed with the same sacred Oil, when he anointed *Aaron*, at the same time also he anointed them, *Lev.* 8. 10, 11, 12. The mystery of this is evident. It teacheth us, that all Ordinances and Performances profit not, unless they be anointed, unless the Spirit be in them, with the power and presence of his Grace. This makes them most holy and effectual for good, *Exod.* 30. 29. and if he breath in them, whatsoever toucheth them is holy.

5. This holy Oyl might not be put to any common use; *upon mans flesh it shall not be poured*, Exod. 30. 31, 32. which plainly intimates thus much; That carnal and unregenerate men have not the Spirit, that there be some who have not the Spirit, *viz. all carnal men*, *Jude* 19. *Joh.* 14. 17. *Rom.* 8. 1, 6, 9. 1 *Cor.* 2. 14.

6. Nor might any be made like unto it, *Exod.* 30. 33. Men are not to imitate and counterfeit the Ordinances of God, or the Graces of his Spirit. It is the brand set upon *Jeroboam, that he devised a day of his own heart, like unto the Feast which is in* Judah. 1 *Kings* 12. 32.

4. The fourth and last part of their Consecration was, by sacrificing, and sanctifying them by the Blood thereof, *Exod.* 29. 10, *&c. Lev.* 8. 14, *&c.* signifying how that Christ should put away sin by the sacrifice of himself, *Heb.* 9. 26, and ver 12.

Quest. But then here a question presently ariseth; How comes this in here in Consecration? For the death and sufferings of Christ seem to belong rather to the Execution of his Priestly Office, then to his Initiation and Consecration thereunto.

Sol. To this there may be three Answers given.

1. That there is in this a disparity between the Type and the Antitype, as the Apostle intimates, *Heb.* 7. 27, 28. this is some part of an Answer, but this is not all; for it would be harsh in this so main a part of their Consecration, not at all to resemble Christ. Therefore for a further Answer.

2. That Christ was consecrated to the full execution of his

Prieſtly Office by his death and ſufferings. He could not officiate as Mediator and perform the whole work of his Prieſtly Office; he could not ſave them to the uttermoſt that come unto God by him, till he had ſuffered death. It is true Chriſt was a Prieſt before; but he was but a Prieſt in a ſtate of abaſement and humiliation: but he was not capacitated to execute the triumphing part of his Prieſtly Office, till he had firſt humbled himſelf unto death: therefore he is ſaid to be *conſecrated through ſufferings*, *Heb.* 2. 10. This word τελειοω is uſed by the Greek Interpreters for Conſecration in *Exod.* 29. and *Lev.* 8. and elſewhere, and ſo rendred by our Tranſlators, *Heb.* 7. 25. ſee *Heb.* 2. 10. and *Heb.* 5. 8, 9. *being conſecrated*, which we render being made perfect, τελειωθεις, that is, though he were a Son; yet *having learned obedience by the things he ſuffered, and ſo being conſecrated, he became the Author of eternal Salvation to all them that obey him.* He could not become ſuch an Author till conſecrated by his ſufferings, or made perfect. Chriſt muſt firſt dye, and ſo put away ſin, before he can appear in the preſence of God in Heaven for us, which is a great part of his Prieſtly Office. *Chriſtum oportuit Cruce inaugurari in ſuum primatum, Calvin. in Heb.* 2. 10. *vid. Calv. in Exod.* 29. 16. He was a Prieſt in the form of a Servant before; but he was not a Prieſt in glory, till conſecrated thereunto by his own Blood.

3. Some apply it to the Goſpel-Miniſtry thus; That the Goſpel-Miniſtry was conſecrated by the Blood of Chriſt. For though it is true, the Miniſtry is the immediate fruit of Chriſts Aſcenſion into Glory; as *Epheſ.* 4. yet his Exaltation being founded in his Death: here therefore is the foundation of the Church and Miniſtry. How great is their ſin, who deſpiſe their Office, who reject their Meſſage, and ſo deſpiſe the Glory, yea alſo deſpiſe the Death and Blood of Chriſt.

Now concerning this part of their Conſecration, *viz.* by Sacrifices, there be divers things obſervable. There were divers Rites and Ceremonies particularly required in theſe Sacrifices of Conſecration, which were common to all the Sacrifices; as the killing them, pouring out the Blood, burning them upon the Altar, *&c.* which

which I ſhall not handle in this place, but rather refer them to the head of Jewiſh Sacrifices, as their more proper place to which they do belong; and where they have been ſpoken to. See before *pag.* 248, *&c.* therefore at this time I ſhall only mention ſuch ſpecial Rites and Ceremonies as are peculiar to this buſineſs of Conſecration. And of this kind there are four Rules here obſervable.

1. They were to offer all ſorts of Sacrifices, *a Sin-offering*, ver. 14. *a Burnt-offering*, v. 18. and *a Peace-offering*, v. 28. to teach not only the ſpecial Holineſs that ought to be found in them; but the deepneſs of the ſtain and guilt of Sin: that there muſt be Expiations of all ſorts to cleanſe them throughly from it: *tantæ molis erat*: ſo great a work it was to cleanſe the Soul from ſin. And to ſhew the compleat and perfect cleanſing and expiation that is in the Blood of Jeſus Chriſt: we are perfectly clean through him: He is both Sin-offering, and Burnt-offering, and Peace-offering, and all in all.

2. The method and order of theſe Sacrifices is remarkable: for they were firſt to offer the Sin-offering, then the whole Burnt-offering, and then the Peace-offering. This is to be interpreted by the conſideration of thoſe peculiar reſpects which each kind of Offering had: though they did all aim at the ſame general ſcope, the purging away of ſin; yet if we conſider them diſtinctly. The Sin-offering ſpeaks Pardon of Guilt; the Holocauſt, or the whole Burnt-offering, the dedication or giving up our ſelves to God, to his uſe or Service by the fire of his Spirit; the Peace-offering, our Thankfulneſs in the ſenſe and aſſurance of Peace between God and us. The reſt could not have been accepted if the Sin-offering had not gone before, and made way for them. Hence the Inſtruction is, that till ſin be done away, all Sacrifices and Services are abominable. Make that thy firſt work, thy great and prime requeſt to God, to get Pardon of ſin.

3. A third remarkable Rite about theſe Sacrifices of Conſecration is this, that the Blood was to be put upon the tip of the right ear, and upon the thumb of the right hand, and the great toe of the right foot of *Aaron* and his Sons, ver. 20. To teach and ſig-

nifie that the work of Gospel-Sanctification doth extend to the whole man, to all the parts and members of the Body, and to all the powers and faculties of the Soul: so the Apostle implies in that Prayer of his for the Thessalonians, 1 *Thess.* 5. 23. *the very God of Peace, Sanctifie you wholly, and I pray that your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.* There should be in spiritual Priests a sanctified ear to abhor corrupt communication, and to receive readily holy and spiritual Instructions; the hand also should be sanctified for acting, and the foot for walking in the ways of God.

It may further intimate, that the external application of a sacramental sign to some principal part or parts of the Body, is significative enough of universal cleansing. *Vid. Engl. Annot. in loc.*

4. *Moses* was to fill the hand of the Priests with some parts of the Sacrifices, ver. 23, 24, 25. This interprets and lets you see the reason of that expression, why Consecration is called filling of the hand, *Lev.* 7. 37. so *Exod.* 28. 41. and here cap. 29. ver. 9. It is because some parts of the Sacrifices were put into his hands at his Consecration, as a pledge or symbol of putting such a business, and intrusting such a work in his hands. No man can or ought to undertake this or any other Trust, or Office, till the Lord fill his hand with it, and commit the work and business to his trust. *A man can take unto himself nothing, except it be given him from Heaven,* Joh. 3. 27. they are the words of *John* the Baptist, and he saith of Christ, *that the Father loveth the Son, and hath given all things into his hand,* ver. 35. of that 3d of *John.*

Now the Use of all these Rites of Consecration lies in such things as these.

1. They were an external sign and representation of the Dignity of the Office; therefore there were so many solemn and sacred Ceremonies in setting them apart thereunto: and yet these Priests were but shadows of Jesus Christ, our great and true High Priest, whose Office is of incomparably more surpassing excellency and Dignity. See 1 *Cor.* 3. 7, 8, 9, 10, 11.

2. All

2. All these Rites of Consecration had this use to the Priests themselves, to be Monitors or Remembrances to the Priests themselves; that they might remember how pure and holy to the Lord they ought to be. And the like Instruction they hold out to Believers, who all are made spiritual Priests unto God, that they ought to be holy to the Lord.

3. From the people they bespeak reverence and regard to the Priests, and that for their works sake, they having such Honour and Dignity put upon them in such a solemn Consecration to their Office. Thus the Apostle in the New Testament chargeth the *Thessalonians*, that they should *know them that laboured among them, that were over them in the Lord, and admonished them, and to esteem them very highly in love for their works sake.* 1 Thess. 5. 12, 13.

4. We may learn also this from these sacred Rites of the Consecration of the Priests, that under the New Testament there should be no Gospel-Ministers, but such as are called and consecrated by God to that work; see *Heb.* 5. 4. 'Tis set as a Brand upon that wicked *Jeroboam*, that *he made of the basest of the people Priests, even whosoever would, he consecrated him: but this thing became sin to the House of* Jeroboam, *even to cut it off, and to destroy it from off the face of the earth*; as the Holy Ghost expressly tells us, 1 *Kings* 13. 33, 34.

THE

THE GOSPEL of the MINISTRATIONS of the LEGAL MINISTRY.

Feb. 28. 1668.
Morning and Afternoon.

Numb. chap. 18.

THere were three ſorts of Officers in the old Legal Miniſtry. 1. The Prieſts. 2. The Levites. 3. The Nethinims. Of the Prieſts you have heard four things propounded. 1. The ſpecial Rites and Qualifications of that Order of Prieſthood. 2. Their Prieſtly Apparrel. 3. Their Conſecration. 4. Their Prieſtly Miniſtrations in the Houſe of God. This laſt remains to be ſpoken to; for which this Chapter may be the Text and foundation of our Diſcourſe.

The Chapter conſiſts of two parts. 1. The Work of the Prieſts and Levites. 2. Their Maintenance.

1. Their Work and Office to ver. 8. The ſeveral Work of the Prieſts and of the Levites is here exactly diſtinguiſhed, their ſeveral Offices bounded and diſterminated by the Soveraign Wiſdom and Authority of God, ſetting each their limits, which they might not on higheſt penalties tranſgreſs and violate. The charge of the Sanctuary and the Altar, with the things appertaining thereunto, was committed to the Prieſts: the charge of the Tabernacle to the Levites, ver. 7.

1. For the Prieſts, their work was the charge of the Sanctuary and the Altar, and the holy Veſſels and Services thereof. Theſe they muſt look to, and of theſe God would require and expect an account at their hands. *And the Lord ſaid unto* Aaron, *thou and thy Sons, and thy Fathers Houſe with thee ſhall bear the iniquity of the Sanctuary, and of your Prieſthood*, ver. 1. that is, the guilt

guilt and puniſhment of whatever is done amiſs in theſe matters. *The Stranger that cometh nigh ſhall be put to death*, ver. 7. the *Stranger* here is not meant of other People and Nations only, as in other places; but any other Family beſide the Family of *Aaron*, the reſt of *Iſrael*, yea the Levites themſelves were Strangers in this ſenſe.

There are many particulars compriſed under this general head, of the Charge of the Altar and Sanctuary; in each of which I ſhall but briefly ſhew, how they had an eye to Jeſus Chriſt the Prieſt and Miniſter of the true Sanctuary.

1. Firſt then, this includes the holy Veſſels, and all the hallowed things thereof, ver. 7. ſo *Numb.* 4. 5—15. and ver. 16. In like manner hath God committed the whole Church of God, and all the myſteries of our Salvation to the truſt, and care, and charge of Jeſus Chriſt; for the Tabernacle is the Church. All the concernments of his people, all their Graces, and Duties, and Comforts meet in him, and are under his ſpecial care and truſt: therefore they are ſaid to be *given to him by the Father*. Joh. 3. 35.

2. The offering Sacrifice, and ordering that whole matter is here alſo plainly included, as being part of the Charge of the Altar; the Prieſt was to kill and dreſs the Sacrifices, and ſprinkle the Blood thereof, and to manage and diſpoſe of that whole affair, *Lev.* 1. 5. *and he*, that is the Prieſt, *ſhall kill the Bullock before the Lord; and the Prieſts, the Sons of* Aaron, *ſhall ſprinkle the Blood*, &c. Heb. 5. 1. *Every High Prieſt taken from among men is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins:* and the ſame Apoſtle applies it expreſly to Jeſus Chriſt, *Heb.* 8. 3. *For every High Prieſt is ordained to offer Gifts and Sacrifices. wherefore it is of neceſſity, that this man*, that is, Chriſt, *have ſomewhat alſo to offer*, that is, himſelf, his own bleſſed Body and Humane nature. This is the Sacrifice he offered. And ſo he himſelf was both the Sacrifice and the Prieſt; the Prieſt in regard of both his Natures, and the Sacrifice in regard of his human nature; ſee *Heb.* 10. 10, 11, 12. No other can offer any expiatory Sacrifice to make atonement with the Lord, but only he— *He trod the Wine-preſs alone* in this reſpect, *and*

of

of the people there was none with him, as *Isai.* 63. 3.

3. The Priests were to light the seven sacred Lamps of the golden Candlestick, *Exod.* 27. 20, 21. *Lev.* 24. 2, 3. This shadows forth Christ the true Light, *Joh.* 1. 9. shining forth and enlightening his Church by his Spirit in the Ministry of the Word: For the Golden Candlesticks are the Churches; the seven Stars, or Lights in the tops of the Candlesticks, are the Angels or Ministers of the Churches, *Rev.* 1. 20. yet the Ministry considered barely in it self doth not enlighten, but as illuminated by the Spirit. *Rev.* 4. 5.

4. The Priest was to burn sweet Incense upon the Golden Altar when he dressed the Lamps, *Exod.* 30. 7, 8. this is Prayer and Intercession, and this is Christs work: he prays, and he perfumes the Prayers of his people with the sweet Incense of his own Merits and Mediation: and as they are daily praying; so Christ is daily interceding for them. *Rev.* 8. 3, 4.

5. The Priest was to set the Shew-bread upon the Golden Table before the Lord every Sabbath, *Lev.* 24. 8. *Every Sabbath shall he set it in order before the Lord continually:* so doth Jesus Christ present, and set the whole number of his Elect before the Lord continually, as the Shew-bread upon the Table, where his favourable Eye and Face is always upon them.

6. The Priest was to bless the people in the name of the Lord: and well he might; for blessed indeed are such a people, who have such an Altar and Sanctuary, and such a Sacrifice offered for them; amongst whom the Lamp of God shines, whose Prayers ascend and come up before him, as Incense upon the Golden Altar out of the hand of the true High Priest, the Angel of the Covenant, and who stand before the Face of God, and under the Eye and Care of God continually, *Numb.* 6. 23. and so on to the end; and accordingly they did so, when they had performed their other Ministrations, *Lev.* 9. 22, 23. and God ratified it. *For the Glory of the Lord appeared unto all the people:* so 2 *Chron.* 30. 27. *Then the Priests the Levites arose and blessed the people: and their voice was heard, and their Prayer came up to his dwelling place, even unto Heaven:* so doth Jesus Christ bless his people,

Luke

Luke 24. 50. and that most really and effectually. *Acts* 3. 26. These were the Priestly Ministrations.

Object. But now it may be demanded, wherein then differed the High Priest from the other ordinary Priests, these Ministrations belonging to them, as well as him?

Answ. There were three things peculiar to the High Priest, wherein he was advanced by God above his Brethren.

1. He had a superiority of spiritual Power and Jurisdiction over all the Ministers of the Sanctuary, both the Priests and Levites, *Numb.* 4. 19. also ver. 27. see *Deut.* 17. 12. and so *Aaron* was the Archbishop, or Primate as it were, to oversee and order all: so is Jesus Christ in the Church of God; He is the ΑΡΧΙΠΟΙΜΗΝ. 1 *Pet.* 5. 4. *And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.* He only is the chief Shepherd.

2. The High Priest was clothed with peculiar Garments of Glory and Beauty, *Exod* 28. The inferior Priests, the Sons of *Aaron*, had but four Priestly Garments; Linnen Drawers, and Coats, and Girdles, and Bonnets, *Exod.* 28. 40. but *Aaron* the High Priest had a Brest-plate, and an Ephod, a Robe, a broydered Coat, a Mitre, and a Girdle, with the Urim and Thummim, and precious Stones in his Brest-plate, and on the shoulders of his Ephod, and a Crown or Plate of Gold upon his Mitre, *Exod.* 28. ver. 4. and so is Jesus Christ *fairer then the Sons of men*, more beautiful then any other, *Psal.* 45. 2.

3. The third Prerogative of the High Priest was in his glorious Ministration upon the great day of atonement, when he went into the holiest of all, to make atonement there before the Lord, *Lev.* 16. which none but he might do. Thus Jesus Christ is entred not into the holy places made with hands, which are the Figures of the true; but into Heaven it self, now to appear in the presence of God for us, *Hebr.* 9. 24. *Neither by the Blood of Goats and Calves; but by his own Blood he entred in once into the holy place, having obtained eternal Redemption for us, ibid.* ver. 12.

Here note, as a Corollary, the wickedness of the Bishop of *Rome*, who calls himself the High Priest amongst Christians, as

Aaron was amongst the Jews. His judaizing antichristian wickedness. And all other such Archbishops and Primates and Prelates fall under the same condemnation; who differ not *specie*, but only gradu, not in kind, but only in degree, from the Usurpations of that Man of Sin.

I know no other High Priest, no other Archbishop, or chief Shepherd of our Souls under the Gospel, but only Jesus Christ. Some thus understand that of *Paul, Acts* 23. 5. *I wist not that he was the High Priest*; I acknowledg not that there is an High Priest. *Vide Beza in* 1 *Pet.* 5. 4.

Against this Primacy which the Pope usurps, consider,

1. The High Priest in this preeminence above his Brethren was an express *Type of Jesus Christ*; of whom it is said, that *he was the first-born among many Brethren*, Rom. 8. 29.

2. This Ecclesiastical preeminence amongst Ministers is expressly forbidden under the Gospel. How often doth Christ reprove his Disciples for it; *for striving who should be chiefest*, *Matth.* 18. 1, 2, 3, 4. and *Matth.* 23. 8, 10, 11. and *Matth.* 20. 25. and *Luke* 22. 24, 25, 26. And it is the brand set upon *Diotrephes*, 3 *Joh.* ver. 9. that he did ΦΙΛΟΠΡΩΤΕΥΕΙΝ, that he affected the Primacy.

3. Thô the Priests Power was ecclesiastical; yet the Pope exercises a temporal power; and this, not as a Commissioner from & under the Civil Magistrate, but distinct from the Civil Magistrate, and without dependance on him, yea indeed superior to him: and so do the inferior Prelates too, not only a Civil power derived from the *King*, as other Barons of the Realm, or Justices of the Peace, or the like civil Dignities; but they make the Clergy a Fountain of Power to themselves, even of temporal Power, (wherein they intrench upon the Prerogative and just Rights of the Civil Magistrate) as well as of Ecclesiastical Power, having never received any such Primacy of Office from Jesus Christ, but usurping it to themselves: and so they do intrench both upon *God and the King*, shewing themselves therein to be the true and natural Children of their Father the *Pope*, the great *Antichrist of Rome*. But you see how remote this is from the Spirit of the Gospel, and that it is indeed a Judaizing, for Ministers to assume a disparity & superiority of

of Power, and Ecclesiastical or Spiritual Jurisdiction over other Ministers. So much of the Priests, and of their Priestly Work and Ministrations.

2. The second sort of Temple Officers were the *Levites*, of whom four things are worthy to be considered.

1. Who they were; they were the whole Tribe of *Levi*, excepting only *Aarons* Posterity, who were preferred to an higher Office of Priesthood; yet they were Levites, but all Levites were not Priests. The Priests were Levites in regard of their Birth and Extraction out of that Tribe; but they were not Levites in regard of their Office: nor were the Levites Priests.

2. The occasion of their Separation to this Office. And there are two or three occasions of it noted.

1. The Lords passing by the first-born of *Israel*, when he slew the first-born of *Egypt*, *Exod.* 13. 2. on which occasion the Lord challenged the first-born to himself, and required they should be sanctified to him. But afterwards the Lord was pleased to take the Levites from amongst the Children of *Israel*, instead of all the first-born. See *Numb.* 3. 11, 12, 13. *Therefore the Levites shall be mine*, saith God, *because all the first-born are mine.*

2. The Faithfulness of the Levites in a time of great Apostacy and temptation; the Story whereof you have in *Exod.* 32. 28, 29. and it is afterwards remembred by *Moses* before the Lord in his blessing of them. *Deut.* 33. 9.

3. The later Rebellion of *Korah*, *Dathan* and *Abiram*, with the lamentations, and self-condemning complaints of the people upon that occasion. Compare cap. 17. of *Numbers*, the two last verses, with the first verses of this 18th chapter. That Complaint of the people, *Behold we dye, we perish, we all perish*, is an earnest deprecation of the danger: for they were under the sense of the dread and Majesty of the dreadful presence of God in his Tabernacle, and thereupon they thus spake.

From all which we may observe, that such as God cals to any Work and Office, he doth usually give many visible intimations of it: he doth design and prepare them to it by many fore-running Providences.

3. The Rites and manner of their Separation and Consecration to their Office. This is recorded and declared at large in *Numb.* 8. where you will find it was, by sprinkling them with Water, by shaving their Hair, by washing their Clothes, and by offering Sacrifices for them. And lastly by the Children of *Israel* laying their hands upon them. But I shall not speak to these things, though it would be worth the while; Because there hath been occasion to speak to sundry of these Rites in other places formerly.

4. Their Work and Office which they were thus separated and set apart unto, which was in general to be adjoyned, as subordinate Ministers to the Priests, in the outer Services and Ministrations of the Temple: so here, ver. 2. *that they may be joyned unto thee*: alluding to the name of *Levi*, which bears that signification, though the name was given upon another occasion. I say [*outer*] because they are excluded from the Ministrations of the Sanctuary and the Altar, ver. 3.

Their Work might be distinguished into Synagogue-work and Temple-work; into temporary, or occasional, and standing work. But I shall put all together in seven heads.

1. They were to bear the Tabernacle, and all the holy Vessels, *Numb.* 4. 15. so Christ supports and bears the Church: but this work was but temporary and occasional, while the Tabernacle was in that ambulatory posture; but when the flitting moving Tabernacle was changed into a fixed Temple, then this part of their Ministration was at an end.

2. The Levites were to assist the Priests in offering Sacrifices, 1 *Chron.* 23. 28—31. 2 *Chron.* 29. 34. and 2 *Chron.* 30. 16. to burne them on the Altar, and sprinkle the Blood, was peculiar to the Priests: but the Levites might help in killing them, and other preparatory Administrations.

As to the Gospel of this; you know the true Sacrifice is Christ, and he is the Priest and the Levite too; he did all himself alone without any [illegible] assistance.

3. The Levites were to teach the people in the Law of the Lord: therefore scattered and dispersed in their habitations up and

and down among them, *Deut.* 33. 10. *they shall teach* Israel *thy Law*. Mal. 2. ver. 7. *the Priest's Lips should keep Knowledge, and and they should seek the Law at his Mouth, for he is the Messenger of the Lord of Hosts*. 2 *Chron.* 17. 7, 8, 9. Jehosophat *sent Levites to teach*. It is the Magistrates duty to provide for the teaching and instructing of his Subjects in the good knowledge of the Lord. This Christ doth, and this Gospel-Ministers also do; they should teach the people, what the Lord hath taught them.

4. They were to judge of Causes, and to determine Controversies among the people, *Deut.* 17. 8, 9—12. the supream Judgment lying in the High Priest, ver. 11. Amaziah *the Priest in those things which belong to God shall preside*. 2 *Chron.* 19. 8, 10. so there is spiritual Judgment of Discipline in the Church under the Gospel, *Ezek.* 44. 23, 24. 1 *Cor.* 5. 12.

5. They were to sing the Songs of the Temple. That business of the Temple-Musick was committed to them, partly, as to the Psalteries, Harps and Viols, though the Priests were to sound the Trumpets, 1 *Chron.* 15. 16, 17. 2 *Chron.* 5, 12, 13. That which answers this, is the inward melody of the Joys and Graces of Gods Spirit.

6. Others of them were Treasurers, 1 *Chron.* 26. 20, 22, 24, 26, 27, 28. there is a Treasure also in the Church of the New Testament, for which the Lord hath appointed Deacons whom he hath intrusted with it.

7. Others were Porters to keep and watch the Gates of the House of the Lord, which they did both by day, to keep back unclean persons that they might not enter into the Temple: so we find in *Jehoiada's* time, 2 *Chron.* 23. 19. — *Ezek.* 22. 26. and *Ezek.* 44. 7, 8. and by night, *Psal.* 134. 1. These seem to have been, as the Priests and Singers were, divided into four and twenty courses, 1 *Chron.* 23. 4, 5, 6. 2 *Chron.* 8. 14. so the Gates of the Gospel-Churches should be kept and guarded, that enemies and unclean persons may not enter in, *Rev.* 21. 27.

3. The third sort of Temple-Officers were the Nethinims or Gibeonites, *Josh.* 9. for the servile work of the Temple, ver. 21, 23, 27. *And* Joshua *gave them that day to be Hewers of Wood, and*

Drawers

Drawers of Water, for the Congregation, and for the Altar of the Lord. Hence they are called Nethinims, from *Nathan, dedit.* They were afterwards methodized by *David* for the Temple-service, *Ezra* 8.20. and had Lodgings neer the Temple, *Nehem.* 3. 26. though their dwellings were in their own Towns and Cities, *Nehem.* 7. 73. *the Nethenims dwelt in their Cities.*

Their coming to the Israelites was to save their own Lives, a lawful end; but the means they used was very evil: for they came with a Ly in their mouths, as you all know the Story, *Josh.* 9. And as their means was bad: so the motive was but low; for they were under a legal work of fear and terror, and under guilt and guile of Spirit, as indeed guilt is usually accompanied with guile and deceitfulness of heart. Yet out of this legal principle, this legal fear and terror, they came to make their peace, I may call it in a sense, their peace with God; for it was with the people of God, with the people of the true God: and God by his Providence did so order it, that their Lives were preserved; and not only so, but they were devoted, though in a very low and mean way, to the Service of the Tabernacle of the true and living God. *Joshua* and the Princes (as some alledge) might have banished them, being engaged by their Oath no further, but to the saving of their Lives: but they suffered them still to dwell in the Land, and devoted them as the first Fruits of the Slaves or Servants to the Lord. Their work was to provide and bring in Water to the Lavers and molten Sea, and to provide Wood for the Fire of the Altar of Burnt-offering. The time when they did this their service, seems to have been early in the morning, and late at night; before the Morning Sacrifice, which was at nine a clock in the morning, and after the Evening Sacrifice, which was not till three a clock in the afternoon. But by this means having such access into the Courts of the Temple, they came to see and know something of the Worship of the true God. And, as *David* saith, *Psal.* 84. 10. *better be a Door-keeper in the House of God, then to dwell in the Tents of wickedness*; better be but a Gibeonite to the Worship of the true God, then the High Priest of *Baal* or *Apollo.*

These

These Gibeonites, or Nethinims, were so incorporated into the Commonwealth of *Israel*, that as they were carried away to *Babylon* with the rest of Gods people, so they returned with them, and accordingly are several times mentioned in *Ezra* and *Nehemiah*.

This we may learn from the whole History of them; that it is much better for men to seek after God, though they do it meerly out of legal fear and terror, as these poor creatures did, then wholly to neglect him. The Lord in the bringing home of his Elect, usually begins with legal works, and then by degrees carries it on further in such as belong to the Election of his Grace.

And now you have seen the several kinds of these Temple-Officers. The next thing to be spoken to, is their Maintenance. For you may ask,

Quest. *How was all this large and numerous Hierarchy of Temple-Officers maintained?*

Answ. There was a large and plentiful provision made for them, which is the second part of this Chapter, from ver. 8. to the end; no less then five and twenty verses are employed upon this, beside which, if you will have a full account of it, we must borrow Light from other Scriptures. Their Maintenance consisted chiefly in these eight particulars, the three first whereof are mentioned in this Chapter.

1. All the Offerings and Sacrifices that were given to the Lord, the Lord gave part thereof to these his Ministers: so here, ver. 9, &c. Hence the Apostle saith, *Do ye not know, that they that wait at the Altar, are partakers with the Altar, and they which minister about holy things, live of the things of the Temple.* 1 Cor. 9. 13. The Meat-offerings, Sin-offerings, Trespass-offerings, Heave-offerings, Wave-offerings were theirs, the right Shoulder, and the Wave-breast was theirs, the two Cheeks and the Maw, *Deut.* 18. 3. and in the Burnt-offerings the Skin.

2. They had the first Fruits of all things, and that of the best: so here in *Numb.* 18. ver. 12, 13, 15, 16, 17. of Corn, Oyl, Wine, of men and Beasts, whereof men, the first-born of men, and of beasts

beaſts that were not clean for Sacrifice, were redeemed with mony, five ſhekels a head, *Deut.* 18. 4. and they had three ſorts of firſt Fruits. 1. Of the firſt ripe Ears of Corn offered at the Paſſover, which was Barly; becauſe that was firſt ripe in that Country, *Lev.* 23. 10. *Lev.* 2. 14. 2. Firſt Fruits of Bread at Pentecoſt, and this of Wheat, which was then ripe, *Lev.* 23. 15. 3. Firſt Fruits of all the other Fruits of the Earth, of which *Numb.* 18. 13. *Deut.* 18. 4. and *Deut.* 16. 2.

3. They had the tenths of all the Increaſe of the Land, ver. 20, *&c.* the tenth of which tenth went to the Prieſts, ver. 26.

4. They had Gleab-lands, forty eight Cities with their Suburbs, for themſelves, and their Cattel. The Inſtitution whereof is in *Numb.* 35. the eight firſt verſes. The Performance is recorded in *Joſh.* 21. throughout the Chapter, whereof thirteen were given to the Prieſts, the reſt to the Levites, ſix of them were Cities of Refuge.

5. They had voluntary Preſents and Contributions at the three ſolemn Feaſts, *Deut.* 16. 16, 17.

6. They had Poll-mony, of a half ſhekel at every general Muſter of the people, and of the third part of a ſhekel yearly. Of the former you have the Ordinance, *Exod.* 30. 12—16. it is there ſaid to be *for the Service of the Tabernacle*; which ſhews that the Levites had it, though withall the Lord there puts another reſpect alſo upon it. The ordaining of the latter you find, *Nehem.* 10. 32.

7. The Reſtitution-mony for Treſpaſſes and Injuries, often fell into their hands; which was the principal, with a fifth part ſuperadded, *Numb.* 5. 8.

8. They had a priviledge of exemption from all publick Taxes and Aſſeſſments, that were laid on others, granted them by *Artaxerxes*, *Ezr.* 7. 24.

All which put together amounts to a very large and ample Maintenance. Some have obſerved, that though the Levites were not equal in number to the one and fortieth part of the people; yet their Revenue and yearly Income was above four times as much, as fell to the lot of the richeſt Tribe in all the Land

Land of *Canaan*; and that the Temple, and theſe ſacred Officers of it, had above a third part of the Income of the whole Land.

The Inſtruction which the Apoſtle teacheth us out of all this, is the Maintenance of Goſpel-Miniſters. He diſputes the point at large, 1 *Cor.* 9. as from arguments of all ſorts, ſo from the equity and reaſon of this old Temple-ordinance.

Object. *But what neceſſity is there that Miniſters ſhould be maintained by others? For, can they not follow ſome other honeſt Calling, and yet preach too?*

Anſw. For a man to follow another Calling, and yet to be a conſtant Preacher, is neither lawful, nor poſſible ordinarily.

1. It is not lawful; becauſe it is the Ordinance and Appointment of Jeſus Chriſt, that the Miniſtry ſhould be a particular Calling; that is, that Miniſters ſhould employ their whole time upon it, 1 *Tim.* 4. 13, 14, 15. *Be thou wholly in them, give thy ſelf to reading*, &c. To think otherwiſe, argues a ſecret contempt of this Calling; and blindneſs of heart concerning the nature of it. Is it ſuch a ſmall thing in your eyes to preach the Goſpel? that this muſt be done as a παρεργον, as a work upon the by, which is of ſo great weight and concernment, that it requires the whole man, and the utmoſt improvement of all his abilities, and of all his time and talents for the right diſcharging of it.

2. As it is not lawful, ſo it is not poſſible ordinarily: as no man may preach conſtantly, ſo no man can preach conſtantly, that follows another Calling.

Object. *But they may, by the immediate aſſiſtance of the Spirit*, ſay ſome.

Anſw. I anſwer, the Spirit of God doth not give any ſuch immediate aſſiſtance in theſe times: and therefore it is preſumption to expect it. I ſay, it is not Faith, but preſumption to expect it: for Apoſtolical Gifts are ceaſed. A Miniſter that is called to that work, and is diligent in reading and meditation, and in Prayer to God, may expect aſſiſtance from the Spirit in this way: for God hath promiſed it. But he cannot expect it in the way of immediate Revelation, becauſe there is no ſuch promiſe. Now then, ſeeing God hath ordained, that the Miniſtry be a particular Cal-

ling, ſo that it is not lawful for men that follow their Callings, to take upon them to be conſtant Preachers: and it is not lawful for one that is a conſtant Preacher to follow another Calling. It follows, that Miniſters either muſt be maintained, or elſe they muſt ſtarve.

Queſt. There is alſo another Queſtion concerning the way and manner of Maintenance, *whether it may be in any of theſe ways that were uſed under the Law, or whether they be not all ceaſed and aboliſhed.*

Anſw. To this the Anſwer is eaſie; that ſeeing the Maintenance of the Prieſts and Levites under the Law, was raiſed all manner of ways; the Maintenance of Goſpel-Miniſters muſt be in ſome of theſe, or there can be no Maintenance at all. For if Miniſters do receive Maintenance by the Free-will-offerings and voluntary Contributions of the people: ſo did the Levites under the Law. If Miniſters have Houſes to dwell in provided for them, the Legal Miniſtry had ſo too: If Miniſters have it by the Edict of the ſupream Magiſtrate, ſo had the Levites too, *Ezr.* 7. 24. If Miniſters have their Maintenance ſetled by Law, by the conſent of the people, as by Act of Parliament. This way was uſed under the Law likewiſe, *Joſh.* 21. 1, 3. *Nehem.* 10. 32. If Miniſters under the Goſpel receive Tythes, ſo did they alſo under the Law: only concerning Tythes it's obſervable, that the moſt of the other ways were not uſed till firſt inſtituted under the Law; yet Tythes were paid long before, as a Due to God, and to his uſe, long before the Aaronical Prieſthood, or Levitical Miniſtry was inſtituted and appointed: For *Abraham* paid Tythes to *Melchizedek*, *Gen.* 14. 20. and *Jacob*, *Gen.* 28. 22. reſolves, *of all that thou ſhalt give me, I will ſurely give the tenth unto thee.*

Such ways and parts of their Maintenance, as were inſeparable appendants to the *Types*, as their parts of the Sacrifices, muſt needs be ceaſed, becauſe there are no ſuch Sacrifices under the Goſpel. But for the other ways of Maintenance, which were not of ſuch a nature, they may be lawful ſtill, for ought I know to the contrary. Thus I have gone through the Temple-Officers, both their kinds and their Maintenance.

And

And now to wind up all, I shall but briefly recapitulate and gather up the heads of things, and so conclude.

All these old legal Types and Shadows may be ranged into these seven Classes, or general heads.

1. *Personal Types*, sundry individual persons *before the Law*, such as *Adam*, *Enoch*, *Noah*, *Melchizedek*, *Abraham*, *Isaac*, *Jacob*, and *Joseph*.

There were divers also *under the Law*, such as *Moses* and *Joshua*, *Sampson*, *David* and *Solomon*, *Elijah*, *Elisha* and *Jonah*, *Zerubbabel* and *Jehoshuah*.

And besides these individual persons that were Types, there were also *typical Ranks and Religious Orders of men under the Law*, such as their Nazarites, their Prophets, Priests and Kings.

All these were personal Types, and this is the first Classis.

2. *Occasional Types*, such things as *Jacobs* Ladder, *Moses* his burning Bush, the Pillar of Cloud and Fire, Manna, and Water out of the Rock, the Brazen Serpent, the Pool of *Bethesda*.

And beside such *typical things*, there were *typical actions and dispensations of Providence*, as their deliverance out of *Egypt*, their passing thorough the red Sea, and thorough the Wilderness, and thorough *Jordan*, and possessing the Land of *Canaan*, and their Captivity and Deliverance out of *Babylon*.

And there were not only such *typical Mercies and Deliverances*, but *typical Vengeance and Destruction upon Enemies*, the Flood, *Sodom and Gomorrah*, *Egypt*, *Jericho*, *Babylon*, *Edom*, were *Types of Rome and Hell*.

This is the second general head of Types, these transient and occasional Types.

3. The third is, that *initiating Seal of the Old Testament*, *Circumcision*; that famous Ordinance which stood in force about two thousand years, much longer then the Temple and Temple-Ordinances.

4. The fourth is, *the holy Places*; as the Tabernacle and Temple, with all the holy Vessels and Utensils belonging to them, the Brazen Altar of Burnt-offering, the molten Sea and Lavers, the two Pillars of the Temple, the Golden Candlestick, the Tables of

Shew-bread, the Golden Altar and Cenſer of Incenſe, the Ark, with all the glorious appurtenances thereof— This is the fourth Claſſis of them.

5. The fifth is, *the Prieſthod, with all the Legal Miniſtry*, and all the concernments thereof, the Rules of theſe Religious Orders, their holy miniſtring Garments, the Ephod, the Breſt-plate, the Urim and Thummim, the Mitre, the holy Crown, their Conſecration to their Office, their Adminiſtrations in their Office.

And to the Prieſts belonged (as ſubordinate to them) the *Levites*, who were Porters, Singers, Treaſurers, Judges. And laſtly the *Nethinims*.

6. *The Legal Sacrifices and Purifications*; Their Burnt-offerings, Meat-offerings, Peace-offerings, Sin-offerings, Treſpaſs-offerings; the Purifications of unclean Touches, unclean Meats, unclean Iſſues, and chiefly the Leproſie; both the Signs and Indications, and likewiſe the Purifications of it, they were all typical.

7. The ſeventh and laſt is, *the Jewiſh Feſtivals, or holy times and ſeaſons*; as the Paſſover, Pentecoſt, the Feaſt of Tabernacles, the Feaſt of Trumpets, the Feaſt of Expiation, their New Moons, their Sabbaths, weekly every Saturday, as alſo every ſeventh year, and every fiftieth year, ſeven times ſeven, which is the Jubile.

Theſe are ſome of the general heads of things, which you have heard ſpoken to, and the Goſpel-myſteries included in them briefly opened and unfolded.

This is the proper and genuine method and order of them, which to have thus rehearſed may a little help and refreſh your memories.

There are three things more which muſt needs be added and annexed unto all that hath been ſaid, each of which might have deſerved a diſtinct Diſcourſe by it ſelf. But I ſhall but name them, becauſe I would conclude at this time.

1. *That all this typical Diſpenſation is expired and aboliſhed by the exhibition of Jeſus Chriſt the truth and ſubſtance and ſcope of all*; theſe Shadows are vaniſhed away by the riſing of that Sun of

of Righteouſneſs; this is that which the great Apoſtle doth expreſly aſſert, *Col.* 2. 14. *He hath blotted out the hand-writing of Ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his Croſs.* This the Jews do not believe.

2. *The Goſpel-diſpenſation doth ſucceed, and is ſubſtituted inſtead thereof:* ſo the ſame Apoſtle, *Heb.* 1. 1, 2. *God, who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us by his Son.* Inſtead of *Moſes* the Servant of the Lord, we have Chriſt himſelf the Son of God; inſtead of the Law and the Prophets, we have the Goſpel and Evangeliſts, who give us an Hiſtory inſtead of Propheſie: they tell us that Chriſt is come; whereas the Law and the Prophets only ſaid, he ſhall come. The Jewes do not believe this neither: as they adhere to the Law, ſo they reject the Goſpel.

3. *This Goſpel-diſpenſation is far more glorious then that old legal Diſpenſation.* For is not the ſubſtance better then ſhadows? The Law from *Mount Sion* is more glorious then the Law from *Mount Sinai:* the Spirit is better then the Letter, 2 *Cor.* 3. 6. to ver. 11. The Letter there is not the written Word, and the Spirit the Enthuſiaſms of a deluded fancy, (as ſome have underſtood it;) but the Letter is the Law, and the Spirit is the Goſpel, as the whole Context ſhews.

And look, as the Jews do not believe the two former: ſo the Papiſts and other ſuperſtitious Chriſtians do not believe this third; and therefore they ſeek to adde an external legal Pomp and Splendor, which is carnal, to the Worſhip of the Goſpel, to the ſpiritual Majeſty and Glory of the Goſpel, and Goſpel-Ordinances, which their carnal eyes are not able to ſee and to diſcern.

Remember theſe three things, and carry them along with you.

The Abolition an Expiration of the Law, with all the Types thereof.

The Succeſſion and Subſtitution of the Goſpel.

And the preeminence of Glory in the Goſpel above the Law.

And now bleſſed be God, who hath carried me through this

Sub-

Subject of the Types and Shadows of the Old Testament; a Subject in it self useful and edifying, were it handled according to its worth.

I must confess, I have found some experience of assistance and help from God, since first I entred upon it, much beyond my own weakness and unworthiness, I hope, through the influence of your Prayers, and through the Grace of Christ shining into a dark heart.

But I have been but brief in divers things, which have deserved a much larger and better explication. If you can say concerning any part or portion of holy Scripture, that now you understand it something better, and that you see a little more into it then you did before; if you have found any refreshings by what you have heard, any enlightenings and increasings of Gospel-light by it, live up thereto, and bless the Lord, who hath taken off the Veil from off *Moses*'s Face, and the Veil from off your Hearts.

FINIS.